

2 SYMBOLS

2.1 Ancient Esoteric Symbolism

¹Mathematics shows us that knowledge can be summarized in symbols, must be expressed in symbols if it is to be gradually concentrated.

²The esoteric knowledge is symbolic and will always remain so, all the way up through all the kingdoms. It has been possible to make certain parts of this symbolism exoteric through the publication of facts and certain basic concepts. However, the publicized part is only an exceedingly small fraction. Only 45-selves can realize how small it is.

³The universal symbols of the esoteric knowledge orders intended to train the initiates' capacity for perceiving symbolism and for thinking symbolically. The symbols of esoterics summarized the entire knowledge of the solar system: geometrical figures with colours and numbers. The initiates learnt to perceive these things via their symbols as a part of the initiatory ceremonies.

⁴However, it is completely abortive to introduce any symbols whatever into the teaching before you have taught your pupils the basic concepts and fundamental facts of the knowledge and before you have made sure that they have comprehended and understood those basics.

⁵Symbolism is only for those who already possess a knowledge of reality, for those who no longer need concepts for understanding, for those who have reached a higher mental stage. The symbols contain the knowledge masked in such a manner that it cannot be understood by others than those who are able to realize it. As the individual acquires a greater insight and understanding, the symbols gain an increasingly wider content of knowledge.

⁶When man visualizes a symbol, he shapes in mental matter a material form that is more or less exact, more or less vital. If the symbol is to have the effect intended, it must be exact and vitalized through the individual's concentration on the object.

⁷Thus symbols are material forms in mental or higher matter. Like all such forms they are material energies and consciousness energies as well.

⁸If the individual intends by the aid of a symbol to conquer the consciousness of the next higher superconscious "layer of matter" of his mental envelope, he will need a knowledge of the right symbols and of the right method of doing this.

⁹If rightly visualized and quickened in consciousness, the symbol has the effect that it vitalizes an intended and retained mental molecule of the next higher superconscious molecular kind and eventually rouses its consciousness.

¹⁰In the so-called mysteries, a knowledge was taught that was not to be given out to outsiders. The knowledge was communicated generally in the form of symbols which were interpreted in the higher degrees. As the mysteries degenerated, since there were no competent teachers and ever fewer participants were sufficiently developed to comprehend them, the symbols were increasingly distorted and gave impulses to the spinning of myths.

¹¹The ancient myths were originally allegories in historic garb, somewhat similar to Bunyan's *Pilgrim's Progress*. The symbol of the god who is sacrificed for the people can be traced in all "mythologies". That myth is a distortion of the esoteric fact that higher beings renounce their further development to devote themselves to teaching men. Most traditional metaphysical fictions derive from the misinterpreted symbols of ancient esoteric knowledge orders.

¹²In the esoteric orders they used almost exclusively symbols to convey the teaching. Those symbols were formulated by 45-selves and their purpose was to put the individual perceiving them in contact with the reality intended, so that he saw and heard, experienced reality in an a comprehensive manner.

¹³These symbols were not fully comprehensible until in the highest degree, since the process of perceiving them was concluded with a causal vision of reality with its three aspects. This disposed of the need of definitions, exact concepts, the modes of perception that mental consciousness necessarily uses.

¹⁴This perhaps explains why old esotericians have difficulty in making their presentations comprehensible to Occidental philosophers and scientists who see exactly formulated definitions as proofs of a correct perception. To some extent this distinguishes Orientals, who have learnt to “think” in symbols, from Occidentals. Moreover, those who have been trained in the illusionist Advaita philosophy have another conception of the term “abstract”, meaning symbol, whereas the Occidental means a collective concept. Indian esotericians call causal ideas “abstract”. If they had used the mathematical division of the various kinds of consciousness they would have forestalled much confusion of ideas.

¹⁵In the esoteric knowledge orders, the hierophant interpreted orally the reality import of the symbols to the disciples of the different degrees according to their individual powers of perception. During the last zodiacal epoch (the Piscean), by and large only clans at the stages of barbarism and civilization have been able to incarnate following the destruction of also the last remnants of Greek and Roman culture. In fact, only creators of form (architects and artists) had opportunities of developing their talents.

¹⁶The knowledge imparted to the initiates of the knowledge orders was symbolic because all knowledge either was distorted by the ignorant or was abused by the power-hungry. It may be said that symbolism in this case was intentional. That is not true of the higher symbolism, however, but these symbols owe their existence to something quite different, that basic factor according to which we can rightly understand and master only what we have already realized. The higher symbols are never interpreted. That would be impossible and, even if possible, quite unnecessary. Only when the individual has realized what he seeks to understand and to master will the solution present itself in an obvious manner. The disciple in a higher kingdom is given a hint as to what he should realize. When he has succeeded in this, he sees that this knowledge could be expressed only through that symbol. Higher knowledge is symbolic and can be expressed through symbols only. Higher mathematics is illustrative in this case.

¹⁷This also explains where the limits go to the acquisition of knowledge by the human intellect. Those limits coincide with the limits to the possibility of communicating the knowledge through concepts, principles, and systems. Since beyond those limits, the symbolic language is the only possible one, this requires a higher kind of consciousness as well.

¹⁸Nobody can assimilate higher energies which he cannot use purposively in accordance with the Law. Abuse through ignorance is therefore precluded. The “symbolic method” is a guarantee for the right use of the knowledge. Then the power available to the individual does not extend further than his understanding of the symbol.

2.2 The “Mystical Interpretation of Numbers”

¹The Pythagorean “mystical interpretation of numbers” was identical with ancient esoteric numerology. The use of the word “mystical” is always a demonstration of ignorance. What man ignorant of reality and life finds incomprehensible he calls mystical (viewing it as incomprehensible and probably fraudulent). At the present stage of mankind’s development, most things esoteric are incomprehensible, and this is fortunate. If there were knowledge, it would unfaillingly be used to annihilate all life or to promote some bestial tyranny.

²In the current fourth eon, four is a key number and the symbolic sign is a cross with arms of equal length. This cross recurs in the circular zodiac, which presently consists of twelve zodiacal signs forming three crosses. The number four recurs in the “four elements”, four kingdoms in nature, four vitalized spirals in the atom, etc., and above all in the division of the septenary into four and three. The monads that are involved in the atomic worlds 22–49 are

said to be crucified (nailed to the spokes of the revolving wheel of existence). In gnostics, two Christoi were mentioned, the cosmic Christos (worlds 22–28) and the planetary Christos (world 46), occupying the fourth space in the series of seven cosmic kingdoms (1–49) and seven solar systemic worlds (43–49), respectively. The individual is liberated from the crucifixion in the solar system, when he has become a 45-self; and from the crucifixion in the cosmos, when he has entered world 21 and become a 21-self. The most trying forms of existence, relatively speaking, are those in world 46 and in worlds 22–28, and that is why life in those worlds has been given the particular designation the “incarnation of crucifixion” (the “Christos life”). Just as our planetary ruler is the cosmic Christos of the current epoch, so there are many people who have become, or are in process of becoming, 46-selves.

2.3 The Misconception of Symbolism

¹The old esoteric literature is symbolic throughout, unfailingly leading the uninitiated astray. Regrettably, many of these symbols have become publicly known. And so misinterpretation and consequent superstition were inevitable. Even the most common, colloquial expressions, which everybody believes he understands, have quite different meanings in esoterics. You cannot too strongly warn the esoterically ignorant not to attempt any interpretation without knowing all the facts required.

²Since most esoteric symbols appear erroneous to common sense, it is a fair assumption that they were made incomprehensible and misleading on purpose. The symbols were never intended for mankind but to protect the knowledge. They can be correctly understood by second selves only. Since all knowledge is misinterpreted by all people who are on lower levels than the one on which a certain portion of the knowledge can be rightly understood, it was (and will in the future prove) necessary to protect the ignorant from a learning that could only be injurious or fatal to them.

³It is not sufficient, however, that esoterics affords the right interpretation and eliminates the worst misinterpretations. It has appeared that also new explanations are misunderstood in a continuous series, until the corresponding reality has become “realized” in the individual’s experience. The only rational procedure is the definitive elimination of the symbols, the language of the fifth natural kingdom.

⁴It is better to know nothing than to possess symbols you do not understand but run the risk of misconceiving. Teaching by means of symbols in the ancient knowledge orders was fraught with difficulties precisely for this reason.

⁵Moreover, all knowledge that can in any way be abused is intentionally abused for selfish purposes and to the detriment of other people. That is a lesson mankind has to learn. If people possessed a wee bit of self-knowledge, they could see this. They have not learnt even that much, however. Probably, only esotericians know from their own bitter experience that they cannot know themselves. At all times the learned have tried to expound the Greek oracle’s saying, “Know thyself”, but have so far failed pitifully. For it is impossible to “know what is in man” until you are able to raise the “veil of Isis”. And the learned cannot. They are too mortal. For it is the same with wisdom as with self-knowledge. It begins when you know that you know “nothing”.

2.4 The Interpretation of Symbolism

¹As for the interpretation of symbols, you are wise to keep to the explanation given by the planetary hierarchy.

²By way of precaution, exoterists should not try to interpret symbols or even esoteric authors, if the latter do not make it clear that they are to be taken literally. The reason for this is that symbolism and other esoteric modes of writing can be rightly interpreted by “initiates” only. Neither acuity nor profundity or the saint’s “patent for omniscience” suffice for

understanding. It remains for theologians, mystics, “vedantists”, and quasi-occultists to learn to see this.

³In the occult sects, they have too often formed a tradition of interpretation the authors of which are of the category of people who occupy themselves with acute expositions of what they think is the right meaning, such people as must always speculate or such as are always convinced that their fancies are inspirations. The old esoteric knowledge orders (which have been closed since 1875) did not permit their members to put forward their own expositions.

⁴Sometimes you may hear some thinking person saying that the religious dogmas have to be interpreted symbolically. Saying this they enounce an esotericism, the meaning of which they sense but vaguely. For if you enter into the subject and ask for examples of such symbolism, they are at a loss for an answer. This proves to be an expedient way of shirking the impossibility of elucidating the symbols, which are idiotized when taken literally.

⁵What people have never understood is that all religious scriptures are symbolic and can be rightly understood only by esotericians.

⁶All believe they are able to expound the scriptures. There appear more and more interpreters of the writings, which are absolutely unintelligible to the uninitiated, and that is why the number of sects is constantly growing. No one of them is in possession of the truth.

⁷The ignorant of life are in no position to interpret the symbols and meaning of the Bible, the Gospels and the Epistles. They have misinterpreted them in all respects. That is why it is said that the theologians of all times have adulterated the truth and led people away from reality. This is no attack on their sincerity but certainly a statement about their irremediable ignorance of life. No esoterician criticizes religion as such, only what has been falsely given out as reality, the inability to interpret the symbolism, and the grotesque literalism. What condemns the Christian teaching is its intolerance, sectarianism, and its hostility to other interpretations of that which the theologians of all times prove to have misunderstood.

2.5 Symbolism Should be Eliminated

¹It is meaningless to give people knowledge they cannot grasp and cannot rightly use. And this has been the constant error of esoteric writers. Concepts and symbols have been mixed indiscriminately. Symbolism is the language of initiates, not of non-initiates. Symbols have no place in an exoteric book on esoterics.

²Symbols were used in the old esoteric literature to keep the knowledge secret. Symbolism was intended to make the knowledge unintelligible to the uninitiated, and so it also became the source of “revelation” for countless coxcomb prophets who have always managed to idiotize some part of mankind.

³The use of symbol may be practical. But mankind is not ripe to understand symbols, symbolic representations of objective reality and subjective consciousness life. All symbols are misinterpreted by ignorance, which has proved fatal and disastrous, especially in religious respect. For when symbolic writings fell into the hands of theologians, they thought they could interpret them. It is part of seeming ineradicable human conceit that all (lacking the Sokratean realization of their own total ignorance) believe they comprehend, understand, and can interpret everything. Twelve thousand years of theological tyranny even after Atlantis have cost countless millions of people unspeakable suffering.

⁴If it is your intention that people shall comprehend and understand the knowledge, and above all not misinterpret and distort it, then you should not use symbols until all their meanings, different in different contexts, have been fully elucidated, so that misunderstandings are completely eliminated. Mankind’s awakening sense of exactitude and conceptual clarity demonstrates that if you are to succeed in teaching it higher reason, then everything symbolical on which people can hold different views must be cleared away. There must be no possibility of misinterpretation.

⁵You should not obstruct the assimilation of the esoteric knowledge by using diffuse, vague, ambiguous terms. Ambiguity is too convenient for incompetent esoteric writers hiding their ignorance behind obscurities. Emotionalists (mystics) detest mental clarity and exactitude, but that is no sufficient ground for keeping symbolism.

⁶As long as mankind is at the lower mental stage, has its monad consciousness in the two lowest molecular kinds of the mental envelope (47:6,7), symbols are useless if not misleading. The esoteric knowledge that can be presented in concepts should be given a presentation that is conceptually exact. What cannot be grasped without symbols is of no use to the lower mental self (47:6).

⁷What people need are facts and ideas put in their correct contexts. These facts and ideas are to be presented using simple, easy-to-grasp, unambiguous designations, new rational and expedient terms, factually correct ones, instead of the meaningless and misleading terms that disciples have adopted together with their instructions for discipleship. It is meaningless and misleading to call higher life “death” and the acquisition of higher consciousness “sacrifice”, to call incarnation “crucifixion“, and more of the same kind.

⁸Those symbols, which originated with the fictionalism ruling at the times when the symbols were fashioned, are abortive, misleading designations, all of them, and have the power of the catchword to survive and confuse for a long time and ever again, stupidizing and idiotizing new generations. There is no reason to keep those old terms merely because the initiates of times past could not find any more expedient ones. It is about time to create an entirely new terminology, one corresponding to the real things.

⁹In the old esoteric knowledge orders, they seem to have had a veritable craze for designations of all conceivable things, designations that are meaningless or misleading. You should need a large lexicon of all these thousands of terms of all kinds of relations and details, also such things in superphysical worlds about which man has to keep to the mere terms not understanding their meanings. It sounds very erudite when specialists on such things give proof of their talents for memorizing and talk about things of which they have no experience in other respects as well. They could put aside most of this without loss, if they agreed on using arithmetical designations for the things studied. Using only ciphers, however, they would not be able to impress people very much.

¹⁰Oriental esotericians have constructed a symbolic language of their own which the uninitiated cannot understand. They have cherished that language, making it almost sacred, so that they seem unwilling to explain it even when teaching uninitiated Westerners. Many, if not most words have several meanings, and anyone who cannot “intuitively” grasp the right meanings is not deemed ripe for teaching or treatment. Thus, for instance, the “word” (the logos) may stand for a certain kind of consciousness, a certain kind of knowledge, a certain kind of technical procedure. Thereby that word has become meaningless to Westerners, who demand exact information in order to comprehend. The diversity of sects and of conflicting interpretations is the outcome of the ambiguity of the old symbolism. From the objective point of view, such ambiguity is the same as saying one thing and meaning another. And therefore misunderstandings are inevitable. The new esoteric literature has to a great extent adopted the ancient misleading symbols, not because of ignorance but because the writers were unable to find new terms for superphysical realities, terms that within the limits of the possible were as exact as possible.

¹¹The meaningless terms used in the esoteric literature have deterred many people from examining such “mumbo-jumbo”. The writers have not realized the importance of scrapping the entire old symbolism, which can never become “popular” and which deters people from the very outset. The writers apparently have not realized the necessity of eliminating all that can in any way be misunderstood. For if there is such a possibility, misunderstandings are

inevitable. They should have learnt something from the literalism of the theologians with its horrendous consequences.

¹²To be seriously considered, the presentation must be comprehensible, expedient, and exact. And, above all, the author must not put forward his own opinions, not mix things esoteric and exoteric. Esoterics can and should stand by itself. It should neither be illustrated nor made more “plausible” by scientific, philosophical, or theological hypotheses (“confirmations”). Such mishmash has a deterring effect.

¹³Those who are to be taught must make absolute demands to receive exact knowledge and no obscurities. Even the planetary hierarchy must change its pedagogy if it wants to reach the majority. For that is surely the purpose of permitting esoterics for exoteric study. The ordinary method was to interpret one symbol through another in a long series until the true sense was arrived at. Our incarnation is too short for such practices. Too many seekers are given stones instead of bread. The vocabulary to be used by Occidentals should be created by Occidentals. That seems to be the only way of being spared a new symbolism.

¹⁴The majority of misleading terms in the expositions of esoterics made hitherto is due to the mixture of symbolic and scientific terms. It will be the task of hylozoics to purge esoterics of all symbolic expressions – which is possible! – so that the knowledge is made an exact mental system and logically unassailable. Esoterics must be formulated into an exact science, and loose expressions be eliminated. For such is the Occidental scientific and philosophical mentality with its demand for mathematical exactitude. Whatever cannot be incorporated with the system mentioned cannot be grasped by intellect or intuition either, will remain incomprehensible to man even as a causal self and so has no justification. Incomprehensible symbols belong to the fifth, not to the fourth natural kingdom.

¹⁵It should be added, however, that immensely more can be made comprehensible to the human intellect than what many esoteric writers have realized. It has been too convenient for them to hide their own ignorance behind statements to the contrary. Ascertainable facts, too, can be incorporated with the hylozoic knowledge system with its three aspects of reality.

¹⁶Some defenders of symbolism have argued that it affords the opportunity of cultivating the intuition. The intuition is not acquired in that way, however, but through automatizing the capacity for vibration in the eye-brow centre. Moreover, very few people have a prospect of learning this. As long as the imagination (emotionalized mentality) reigns supreme, mankind does not stand a chance. First, there must be common sense and, with it, the realization that fancies are fictions and that man cannot know without having the facts.

¹⁷The causal being cannot use the fictions and illusions of the personality, just as adults cannot make anything out of the false notions of children. Only when the personality starts exploring nature objectively does it acquire some reality ideas. Subjective speculation on traditional symbols results in the creeds of unreason.

¹⁸Then it is readily admitted that the clarity of hylozoics has some obvious drawbacks. Superficial readers, who do not work on the text while reading but scramble through the axioms and fundamental facts of hylozoics, do not see even what it says in the book and afterwards have no idea of what they have read. They have never learnt the art of reading. The words tell them nothing. Nietzsche was right when asserting that the learned had “read themselves to pieces”. It is better to read one hundred books thoroughly than ten thousand slovenly. It is a matter of quality, not of quantity. Most of what is printed may well be left unread. Regrettably, the valuable books are drowned in the Niagara flood of books. And no one informs you about them.

¹⁹It is true that symbols force people to think. Regrettably, they cannot think, however. The hylozoic mental system is turned into a matter of memory which they repeat mechanically. But then it will at least protect them from their own speculation and all the subsequent superstition. It is better to have a correct than an erroneous system.

²⁰Symbolism has proved to be unsuitable psychologically in both the Orient and the Occident. The Indians give full rein to their imagination, and everybody makes his own idiology. In the Occident, symbolism has had the effect that everything is taken literally or that the individual is generalized or the relative is made absolute or the factual is minimized or at any event is inevitably misinterpreted.

²¹It is totally abortive to mix designations, terms, sayings, views, outlooks belonging to Oriental and Occidental esoterics. The Oriental is a symbolist and mystic, the Occidental is a scientist demanding facts and exact concepts (clarity above all). The mystic enjoys what is unclear, vague, diffuse, sentimental, poetical and permits imaginative expansions into “infinitude”. The hylozoician demands a system of facts that is non-contradictory, incontrovertible, logical, exact, and explains everything.

²²It is very deplorable that the Occidental idiologies have mainly originated in the Orient with its illusionist philosophy, which paralyses all thought and must unfailingly have a disorienting effect on the Occidental view of the world and a disorganizing effect on Occidental mental thought. It is a mental hygienic measure to eliminate everything non-conceptual and non-factual at least from all literature on world view and life view. Let the poets keep the irrational!

2.6 Symbols for the Three Aspects of Reality

¹In esoteric symbolism, matter was called “light”.

²“Light” was the symbol of conception, insight, etc., processes belonging to the consciousness aspect. Mental consciousness, insight, understanding manifests itself in mental matter with the colour of sunlight. Perhaps you understand why knowledge (truth) was symbolized by light. All accurate symbols have their natural explanations in higher worlds, where they are literally correct indications of realities. In lower worlds, they appear arbitrary, meaningless.

³The consciousness aspect is also called the “soul” or the “word”.

⁴For the motion aspect, the energy aspect (vibrations in the different worlds), the terms the “word”, the “name”, or the “sound” were used.

⁵The motion aspect of course has been given many other names: life, breath, energy, will, etc.

⁶“Everything is breathing.” Even the very planet undergoes a rhythmic expansion and contraction. There is reason to point out that the esoteric symbol “breathing exercises” refers to the “breath of the soul”.

⁷When you have once seen that it can only be a matter of phenomena belonging to the three aspects of reality, and this in different worlds, you need not be confused by all these symbolic expressions. What confuses man is his fanciful conviction that he can always comprehend and understand such things as require experience. He interprets what he cannot grasp by his wisacre reason, and in so doing becomes the victim of his own imaginings and leads those astray who accept them. This is the basic error of all sects, whether they are religious, philosophical, or occult. The prophets leading them believe themselves able to judge everything, not suspecting their infantility. The language of the planetary hierarchy (some information about which has reached men) can be understood by the planetary hierarchy only. The hierarchy wants to direct people’s attention to the existence of higher worlds by alluding to realities in those worlds, and at once “geniuses” think they are able to grasp what it is about.

2.7 Symbols for Worlds

¹The terms earth, water, fire, and air were used not only in reference to the four lowest physical states of aggregation but by the Pythagoreans also for different atomic kinds: earth = physical, water = emotional, fire = causal-mental, air = essential.

²The esoteric symbol for the physical world was “desert”; for the emotional world, “stormy sea”; and for the causal-mental world, “consuming fire”. Esoteric terms should not be taken from other fields, however. The characteristics of the worlds referred to can be clearly elucidated once and for all. Occidentals require exact terms and, moreover, facts, no mystical allusions and similar obscurities.

³The various occult sects largely use the same symbols and the same terminology but interpret the symbols differently and understand different things by the terms they use. “Cosmic consciousness” may serve as an illustration of this. Thus Blavatsky called the worlds of the solar system (43–49) the “cosmic physical” and the worlds 36–43 the “cosmic astral”. She did this by analogy with the physical (49) and the astral (48) worlds. The cosmic physical world was divided into the cosmic etheric (43–46) and the cosmic dense (47–49). In hylozoics, the term “cosmic” has been reserved for worlds 1–42 outside the solar system. However, the term first cited, “cosmic physical” has brought about a confusion of ideas, so that occultists claim they already possess cosmic consciousness when they have only acquired clairvoyance (48:4-7).

⁴An internationally established terminology will probably prove necessary to prevent a general confusion of ideas.

2.8 Symbols for Evolution

¹“Forgiveness” in the esoteric sense has nothing to do with the fictions of theologians (pardon, remission, indulgence) and is, moreover, something inconceivable to theologians and their ilk. A solar system is called the “great forgiveness” or the “gift of god’s love”. In the individual sense, that symbol also means that the individual refrains from something, renounces something, sacrifices himself that others may live, etc.

²Reconciliation or atonement in theological parlance has come to mean redemption, salvation, deliverance; and in legal parlance, settlement out of court. The esoteric meaning was of old acquisition of higher kinds of consciousness in order to better help others, evolution, life.

³“Sacrifice”, law of sacrifice, etc., perhaps is the term most used and so most misunderstood. Its old meaning was the Latin sacrificio = “I hallow”, “I hallow something by offering it up to god” .

⁴The terms cited (forgiveness, atonement, sacrifice) largely mean the same. There is no harm in analysing their import.

⁵The child “sacrifices” his toys when he has grown out of them. The adult “sacrifices” whatever interested him some time but no longer does so. You “sacrifice” whatever you no longer sense a need of, when it is an unnecessary, troublesome burden. You sacrifice the lower to reach the higher, etc.

⁶In fact, with one exception there is no true sacrifice, only apparent sacrifices, for the law of compensation includes both the law of good reaping and the law of development.

⁷The only true sacrifice, the great cosmic sacrifice, without any possibility of compensation, is the decision taken by the highest divine kingdom to build a new cosmos.

⁸In the ancient esoteric literature there was much talk about “purification”, which meant development (a concept that was still lacking). To “purify oneself” meant to renounce, eliminate, sacrifice, leave behind, set oneself free. Of course, the theologians have expounded this according to their wiseacre reason: as if it referred to the giving up of flesh-eating (fasting) or renouncing marriage or other physical things. Instead it meant that whatever on

lower levels appeared essential had lost its power of attraction to those on higher levels, that qualities acquired in lower worlds had been superseded by the ever nobler, ever more rational qualities acquired in higher worlds. If you have once gained a knowledge of the conditions of further consciousness development, you will realize by yourself what you should do and what course of action you should take.

⁹The esoteric meaning of the symbolic term “grace” was the assistance given by the planetary hierarchy (Aurgoeides included). At the present stage of mankind’s development, without this “assistance from on high”, human beings stand no chance of entering the fifth natural kingdom . But it should be observed here that this assistance is an aid to helping oneself and, therefore, is not intended for those who have not yet qualified themselves to rightly use this assistance.

¹⁰The crescent moon is the esoteric symbol for evolution. That symbol has always been abused by ignorance, just as Nazism abused the symbol of the swastika.

2.9 Symbols for Collective Beings

¹The Logos (the “Word”) was the gnostic symbol for the highest collective being of our planet. A collective being is a consciousness unit of individuals, everyone of which has his individual consciousness but in addition a larger self, within the highest collective in each world.

²That term was based on the idea that the sound (the “word”) has the greatest effect in all forming of matter.

³Esoteric symbols almost always have several meanings. “Logos” often meant the energy or will aspect of existence.

⁴In the beginning, the term “anima mundi” meant the collective consciousness and collective memory of the mental world. Like all such designations, it has gradually been used for increasingly more globe memories (causal, essential, manifestal), so that anyone who is not heedful of this fact will easily be quite confused. Sometimes one wonders whether it was lack of words or carelessness or intention at the bottom of such a confusion, for one should surely not assume it was ignorance.

⁵The soul of the world is the planetary collective consciousness, in which every individual within the worlds of the planet has a share. Higher selves (43-, 44-, and 45-selves) moreover have a share in the solar systemic collective consciousness, which in its turn has a share in the cosmic total consciousness. The process of expansion is that process of consciousness in which individual consciousness acquires a conscious share in a constantly widening collective consciousness. This process takes place in collective beings or collective selves, so that it is justified to speak about a collective expansion process in the ever higher, ever more comprehensive atomic worlds of the cosmos.

⁶That old esoteric symbol, “the seven spirits before the throne of god”, meant that all the seven cosmic divine kingdoms consist of seven departments and that the six lower divine kingdoms had not ascended the “throne”, the seventh divine kingdom. Sometimes the symbol termed the seven departments of the solar system (not the seven departments of our planet).

2.10 Symbols Concerning Man

¹Symbols constantly recurring in the writings of the esoteric knowledge orders are the triangle as a sign of man’s triplicity (physical-emotional-mental or the single first triad or the triads); the square (man’s four envelopes of incarnation: organism, etheric envelope, emotional envelope, mental envelope); the cross (man incarnated, crucified on the four spokes of the wheel of incarnation); the five-pointed star (the symbol of the 45-self, also the symbol of the planetary hierarchy).

²The Atlantean symbol of two equilateral triangles interlaced to form a six-pointed star called by Jews the “Seal of Solomon” has, like all esoteric symbols, several meanings. One of its meanings is to indicate an essential self who has in his causal envelope established a self-conscious rapport between his two lower triads (his first and second triads). When the individual has become a 45-self, this symbol is changed into a pentagram (a five-pointed star). Then the individual has no need for his organism (or even any of the envelopes of his first triad) any longer, since using the units of his first triad he forms instantaneously his mental, emotional, and etheric envelopes and, using the energies of his etheric envelope, forms an aggregate envelope of the three lowest physical molecular kinds (49:5-7).

³When the centres of man’s envelopes are discussed, the white triangle pointing upwards means the crown, heart, and throat centres, and the black triangle pointing downwards means the navel, sacral, and basal centres.

⁴The division of the centres into those below and those above the diaphragm has of course given rise to the symbolic expressions the “lower half” and the “higher half” of man. Those symbols have been applied also for the “personality” as the lower half and the “individuality” as the higher half. Such a use of symbols seems apposite.

⁵The “history of the passion of Christ” is the fate of the idealist among men. The tale of Prometheus was intended to depict the fate of the lightbringer but was later rehashed into the vengeance of the gods.

⁶Prometheus bound also means the monad encapsulated in the first or lowest triad, encapsulated because it identifies itself with the pertaining consciousnesses. Only when it has become a causal self will the monad be able to liberate itself from the illusions and fictions of the lower worlds, a condition of the monad’s acquisition of causal consciousness and of its passing from the first triad to the causal centre and thence to the second triad.

⁷You have every reason for questioning the choice of symbols, which so often must be completely misunderstood by the ignorant and which also the black lodge has found exceedingly easy to use as instruments for idiotizing mankind.

⁸One of those occult symbols is that of the “fall of man”. A more misleading expression can scarcely be invented. Its meaning is “incarnation” pure and simple. It is true that it may appear as a degradation when such a radiant being as the causal being incarnates into an “animal body” (the human organism). However, since all the requisite qualities and abilities can be developed in the physical world only, this procedure is inevitable and the greatest charitable deed. It is the very opposite of “falling into sin”.

⁹Intellectual hygiene demands that everything in the way of symbols is eliminated and mankind is given exact concepts, exact descriptions of the facts of life, which cannot be distorted by theologians, who all too often have run the errands of the satanists.

2.11 Symbols Connected with Discipleship

¹What has been rooted in the subconscious of the first triad during thousands of incarnations is not eliminated by the comprehension of superficiality. That cleansing requires systematic work and a Herakles (a second self) to lead the “two rivers of Peneus and Alpheus” (the energies of the second self) into those Augean stables (the result of the energies of the first self).

²The second triad holds an intermediate position between the first triad and the third triad. It demonstrates to the third triad how to use its power and supplies that power to the first triad. That is why it has been symbolically called the interpreter, the saviour, the redeemer, etc.

³The “voice of the silence” is the symbolic expression of the fact that “inspiration” from Augoeides can be apprehended by anyone who is able to disengage his attention (or even his consciousness) from the physical, emotional, and mental. To such a person, phenomena in the worlds mentioned can no longer hold his interest. The “silence” is the symbolic term for the

mental quiet ensuing when man has set himself free from that urge which like a slave-driver's whip compels him to pursue all the chimaeras of ignorance. In that stillness the humanist (47:5) can take part in the revelation of causal intuition. The voice of the silence is the "voice of the soul", intuition from superconscious causal consciousness. In their language, the great mystics have said the same about the pertaining experiences. The esoterician is able to explain the process in its material reality.

⁴The holy wedding, the marriage in heavens, in esoteric symbolism means the union of the fourth natural kingdom with the fifth. The fourth kingdom was thought of as male, the fifth as female. Likewise, the "soul", the causal being, is negative "female", in contradistinction to the positive, "male" mental self. Goethe's expression in his *Faust*, "das Ewig-Weibliche", the "ever-womanly", has of course been interpreted wrongly by all exoterists. It is a familiar esoteric symbol, and with Goethe it is one of the many proofs that he was an "initiate". Therefore, the Rosicrucian Goethe could say: "Das Ewig-Weibliche zieht uns hinan." "The ever-womanly draws us on high."

⁵"Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you in the eternal tabernacles." When 45-selves choose their disciples, they above all examine who have done them personal favours in physical incarnation.

⁶"To seek the path" = to seek superconsciousness = to reach ever higher.

⁷"Never to forget the Master" = never to think or feel anything undesirable.

⁸The fabulous animal the "unicorn" originally referred to the Capricorn of the zodiac. The symbol (one horn) meant that one-pointed purposiveness to which there is only one goal that also shall be achieved. According to the legend, the unicorn with its horn pierces the lion (self-glorious man), which means the final fusion of the greater and the lesser causal envelopes, in which process the individual becomes a causal self.

⁹The "Sphinx" is a symbol of the relation between the mental and the causal, conceptual consciousness and intuition, a problem of relation which psychology will have to solve in the future. When that problem has been solved, psychology can claim to be the most important discipline. That problem will not be solved through imaginative speculation but only with facts. You solve no esoteric problems resorting to guesswork, suppositions, assumptions, acute analyses. That was the big mistake which Rudolf Steiner made. The monad, the self, must find the solution while being in the centres of the greater causal envelope (possibly while on a chance visit there). To do this, however, the self must be centred in the highest mentality (47:4). Steiner never reached beyond 47:6.

¹⁰The philosophers of all ages made the same mistake.

¹¹Platon and Blavatsky were causal selves, Pythagoras and Francis Bacon were essential selves, Saint Germain was a 45-self, Buddha and Christos were 43-selves.

¹²In certain occult sects there is much talk about "renouncing devachan", forgoing the period in the mental world between incarnations, in order to serve evolution in the physical world. But as long one single noble quality is lacking in the individual's equipment, his sojourn in the mental world is necessary. That portion of the emotional envelope which corresponds to the physical brain and is the seat of the "skandhas" needs rest as much as the physical brain.

¹³The esoteric terms invocation–evocation should be understood to mean the efforts of the self (invocation) and their results (evocation). In invocation, what is meant is the will element. As in all things esoteric, there is nothing mysterious, vague, emotional in this. Invocation, which presupposes that the individual is in connection with his Augoeides and is involved in telepathic group action, always produces an effect.

2.12 “Spirit–Matter”

¹Like almost all ancient esoteric terms, the expression “spirit–matter” is symbolic as well, and so incomprehensible without facts, incomprehensible to the uninitiated and from the factual point of view misleading. Like most symbols “spirit–matter” has many different meanings. Perhaps the most interesting is the one according to which the highest world is called “spirit” and the lowest world, “matter”. To some extent, these two worlds (1 and 49) can be said to be the most important ones in the whole cosmos. From the highest world issue all the energies of manifestation, and in the lowest world is the meaning of life realized. It is in the physical world that the monad consciousness learns to distinguish between subjective and objective consciousness, acquires self-consciousness and passes all the tests of planetary qualities and abilities acquired (possible to acquire in the solar systemic worlds 43–49).

²The symbol “spirit–matter” originally meant the highest and the lowest triad. When centred in the highest (third) triad, the monad was called “spirit”; and when in the lowest (first) triad, it was called “matter”, because to man the matter aspect is the primary one. To the monad in the third triad, “spirit” or “will” (the motion aspect) is the essential one.

³The genuine esoteric symbols are abstractions from the permanent relations of life. Since all lower worlds are down-scaled replicas of higher worlds, certain constant analogies recur in them all. “Spirit–matter” is the symbolic expression of inner and outer (consciousness–matter) but also of higher and lower. Thus 43-matter with its systemic (43, 44) omniscience and systemic omnipotence was called “spirit”, and 49-matter with its latent possibilities of life was called “matter”. The symbol recurs in the relation between the different natural kingdoms. The fourth natural kingdom (the causal kingdom, the individual as a causal self) symbolizes god–nature. In this kingdom, “nature” has become aware of its potential “godhood”.

⁴The ancient symbolic saying, the “union of spirit and matter”, referring to the conclusion of the individual’s evolution within the solar system, means: when the 43-self can acquire the knowledge of reality, life, and the Law and the ability to apply the law in the physical world.

⁵The same saying recurs in many different contexts, such as when it is said that “spirit is pure energy”, which means that matter has lost its property of being visible matter even to a 43-self and existence appears to be a synthesis of consciousness and energy only.

⁶The esoteric sayings, “spirit is the highest kind of matter” and “matter is the lowest kind of spirit” can be regarded as abortive or meaningless. The importance of the consciousness aspect increases with each higher world, and that of the matter aspect increases with each lower world. Or, if you like: the importance of the consciousness aspect increases with each higher world but decreases with each lower world. In fact, the matter aspect is important in higher kingdoms only as the vehicle of consciousness; indispensable, it is true, but otherwise insignificant.

⁷For those approaching the fifth natural kingdom, the essential insight concerns the mutual relationship between the three aspects of reality, a relationship that in the course of evolution is shifted from the matter aspect via the consciousness aspect to the energy or will aspect, which in world 43 is the highest synthesis of the three aspects with omnipotence within 43–49, directed by the pertaining omniscience, all of it with a perfect application of the Law.

⁸In evolutionary respect, the opposition of spirit and matter signifies the individual’s choice between his desire to acquire ever higher kinds of consciousness and his desire to gain power, glory, wealth, etc., in physical life; his choice between the higher and the lower; his choice between trying to attain the fifth natural kingdom and remaining in the human kingdom. There is the saying, “a glorious victory of spirit over inert matter”, which means that the self has come to understand its calling: to acquire ever higher kinds of consciousness and to use matter only as a necessary tool for this. Then the self sees the failure of living with its

consciousness in physical life only. The same idea may of course be expressed as the choice between the consciousness aspect and the matter aspect.

⁹Life ignorance of course has abused the word “matter” and described as a “materialist” anyone who prefers physical life to “spirituality”. It would be more correct to say “physicalist”.

¹⁰Man’s envelopes of incarnation have their tendencies acquired though many lives. The involutory matter of the envelopes strives towards the lowest physical matter. If the self identifies itself with its envelopes and their tendencies, it is drawn downwards instead of striving upwards, which is its task.

¹¹The collective downward tendency of the envelopes of incarnation was in gnostic symbolism given the designation the “dweller of the threshold”. Influenced by involutory energies, the “dweller” energetically counteracts the evolutionary energies of the self. At the lowest stage, the self yields to the downward pull of the envelope energies. When the self becomes conscious of its calling, conflict arises which endures until the self has learnt to completely control its envelopes with their tendencies.

¹²The symbol of “spirit–matter” also denotes the conflict between involutory and evolutionary energies. Under normal circumstances, when evolution proceeds normally, no such conflict need arise as is rampant on our planet. Conflict comes about when the human monads do not obey the law of development, do not strive to acquire causal consciousness and essential consciousness, but in their egoism persist in counteracting their own development. Then “matter”, physical matter, the joys and pleasures of physical life, become essential, the things most valued. The matter aspect is allowed to control the consciousness aspect, which should be dominant. The strongest possible opposition between “spirit” and “matter” within the solar system is the one between the highest (43) and the lowest (49) world. The monad in world 43 wants cosmic expansion, and the monad in world 49 desires no evolution. World 43 implies omniscience and omnipotence within the solar system. World 49 implies ignorance and impotence in regard to life, opposition to life and its meaning. Physical man is ignorant of life, on the whole makes nothing but mistakes, but is arbitrarily sovereign in his irremediable conceit. Ignorance is the root of all evil. This esoterism was misinterpreted just as all the others, so that matter was seen as evil and spirit was seen as good, which was a fundamental error. In themselves, matter and spirit are neither good nor evil. In this context, spirit means the motion aspect. Whether they are to be good or evil depends on consciousness. The “black lodge” in Atlantis succeeded in making the people believe that matter and the emotional desire for physical things were the meaning of life. In so doing they strengthened everything connected with hatred: isolation, greed (greed is stealth), aggressiveness.

2.13 The “Descent of Spirit into Matter”

¹The esoteric symbolic saying, the “descent of spirit into matter”, has reference not only to the closely related concepts of involution, involution, incarnation, that is: the composition of higher kinds of matter to form lower kinds or the union of higher kinds with lower kinds. This generic symbol has reference to all four kinds of material involution and evolution transforming primary matter into secondary, tertiary and quaternary matter, the last kind of which is ready to go through the final process of evolution through the natural kingdoms. Because the fact that all the cosmic worlds are built from the highest cosmic world also means that the processes of manifestation are directed from that world, that all the energies that form, maintain, develop and dissolve matter issue from that world. The entire evolution (the consciousness development of the monads) is the effect of energies from higher kingdoms and is made possible through those higher energies; it is the result of final energies pouring out from collectives of individuals that lead evolution. All the higher worlds from the

essential world (46) up consist of collectives having specific tasks. In the last resort, everything starts from the highest world with its highest cosmic collective of monads. This collective is partly made up of the monads that have in other cosmoses reached the highest cosmic worlds and decided to form a new cosmos themselves, partly made up of the individuals who have in our cosmos reached the seventh divine kingdom.

2.14 "Soul"

¹Many words lose their intension, lose their import, and are idiotized, a fact which at this point should be clear at least to so-called educated people. Education involves some knowledge of the true meaning of words and the sense to refrain from using words the meaning of which you have not ascertained.

²"Soul" and "spirit" are two words that students of esoterics very often come across. It is typical of ignorance that not even those using the two words the most frequently know what they are talking about. Still no theologian has been able to give the correct explanation of these terms. You should not demand that they know that "soul" means the causal envelope or causal consciousness (47:1-3) and that "spirit" means the envelope and consciousnesses of the third triad (43-45).

³Philosophers have fantasized in the clouds on such sayings of the ancients as "everything is ensouled" or "the magnet has a soul, for it attracts iron". "Soul" and "spirit" were hylozoic terms that both denoted consciousness in general. In their usual naïveté the exoterists then thought that the "soul of everything" meant that the same kind of soul or consciousness was present in all things. The souls of the stone, of the plant, of the beast, and of man were placed on a par, and then they could indulge in an orgy of roaring laughter at such superstition. The same old story: ignorance taking the throne of wisdom. But were the Bostromian philosophers much smarter? At philosophical seminars they could assert that the chairs they were sitting on had "self-consciousness", for Boström said so.

⁴"The will of the personality (the integrated envelopes) must submit to the will of the soul." This means that the monad learns to think and act in compliance with causal ideas and to apply its knowledge of the laws of life before the aspirant can become a disciple.

⁵The legend of twin souls has arisen on account of the fact that the causal envelope is divided in two at incarnation. The lesser envelope (the triad envelope) embraces the envelopes of incarnation. Since the monad in this envelope is unaware of consciousness in its highest envelope, and since in its physical, emotional, and mental envelopes it has no other awareness than that which it has itself been able to activate out of the passive consciousness of those envelopes, the monad is unwittingly in opposition to causal consciousness. This antagonistic attitude endures until the monad has acquired consciousness in its (greater) causal envelope.

⁶In the writings of the mystics, there is mention of the "dark night of the soul". This refers to experiences in the emotional world. However, there is a mental experience as well, which does not concern the personality but is the agony felt by the individual when he discovers the distress of mankind.

⁷What the researchers of the soul used to call the "awakening of the soul" was an effect of the contact the monad (the self, the individual) achieved with causal consciousness. The ancients called this the "soul's encounter with god".

⁸In literature on superphysics you sometimes come across the expressions, "lost souls" or "soulless people", formulations that have caused many people as much suffering as the lie of "everlasting hell". Generally, "lost souls" means human beings who, being fully cognizant of what this implies, have severed the tie between the "twin souls" (the greater causal envelope and the lesser triad envelope enclosing the human monad in physical incarnation). No life-ignorant man can do that. Those people are called "soulless" whose centres in their emotional

or mental envelope have atrophied to the extent that they cannot receive inspirations from the superconscious.

2.15 “God”

¹Such ancient symbolic sayings as “god is everything”, “the soul possessing god possesses everything” and most things in the same vein are so obscure, so over-used by life-ignorant theologians who have understood nothing of their own talk that they have a deterring effect. Man at the mental stage refuses to listen to what is piffle to him, even if at the emotional stage of mystic makes the individual fall into ecstasy as feeling embraces infinitude. However, since mankind is approaching the mental stage and individuals display an incipient ability to reflect independently and not just parrot others, the time has come to afford man the possibility of having rational concepts.

²Both terms, “god” and “satan”, are symbols of realities, simple symbols, possible to grasp for a primitive mind. Life-ignorant theologians have idiotized the symbols, so that the general result was that when the knowledge of reality increased, people saw through the absurdities of theology and jumped to the conclusion that “there is no truth in it”. However, we must all learn how to seek reality behind the misleading symbols.

³“God” is the whole cosmic organization with the seven ever higher divine kingdoms. “Satan” is the black lodge with its immense power in the physical, emotional, and mental worlds.

⁴Theologians rack their brains for the terms “god immanent” and “god transcendent”, being unable to explain those symbols.

⁵“God immanent” is every monad, for all of them have potential universal consciousness or divinity, an unlosable share in the cosmic collective consciousness. All the atoms and molecules making up physical, emotional, and mental matters and envelopes contain atoms of all the higher kinds (1–46). The potential consciousness of those atoms belongs to superhuman kingdoms of unity.

⁶“God transcendent” is the generic term for the seven divine kingdoms. In a quite particular esoteric sense, this term denotes the three higher divine kingdoms (1–7, 8–14, 15–21). All monads that have entered the worlds of unity (1–46) work at evolution. The monads belonging to the four lower divine kingdoms are in direct contact with the worlds of the solar system (43–49), directly working at evolution. They call the monads in worlds 1–21 “god transcendent”. The individuals of the divine kingdoms regard themselves as the servers of life but refuse to be “gods” for individual selves.

⁷If all are gods (potentially or actually), it is meaningless to use the word “god” without explanation.

⁸In the esoteric sense, man’s god to whom he turns with his “prayers” is in fact his Augoeides, even though he know nothing about him. Also occultists appear to have overlooked this fact, although it has been explicitly clarified by several members of the planetary hierarchy. Every man has his Augoeides who represents the deity to him, and that alone should have made them reflect on and see the individual’s potential divinity. People do not know what they do when they violate the divine in other people. They slander each other, and their Augoeides know everything thought about their protégés and who thought it. It will do people no harm if they learn something about reality, which is something quite different from what they imagine in their barbarous life-ignorance (belonging at the fetish stage). Yogis are not esotericians. But they know about two worlds that are invisible to the normal individual, the etheric world and the emotional world, and that suffices for Occidentals (Jews, Christians, and Muslims) to stand out to them as barbarians.

2.16 “The Will of God”

¹The goal of existence is all the monads’ acquisition of cosmic omniscience and omnipotence. How this goal is reached through the many cosmic, systemic, and planetary processes of manifestation can be understood only gradually by the monads of the ever higher divine kingdoms. This gradual understanding of the processes in the different kingdoms has been given different names and has been summed up in the expression “the will of god”. Besides, it should have sufficed to give a general explanation that each world has its own laws and that the application of these laws can be understood only by those who have conquered consciousness in those worlds. That would have done away with the need of using the term the “will of god” monopolized by theologians. It has proved that terms for things that are beyond the range of possible human understanding are always misinterpreted, because ineradicable human conceit is never content with its inability to comprehend.

²“Will” is a word that has been given so many different meanings that it should preferably not be used in esoterics. Generally speaking, it means the expressions of the motion aspect, the action of dynamis through active consciousness. Where individuals in the human kingdom and higher kingdoms are concerned, the word “will” could best be replaced with “purpose”, the individual’s awareness of his goal, his never-ceasing activity to accomplish whatever he views as his task in existence. The higher the world the individual attains, the greater the amount of energy from a still higher world put at his disposal, and the right use of those energies is precisely the task of the individual as a participant in the process of manifestation. Those energies, that use of energies, the self-initiated contribution of the individual in the realization of his immediate plan, have also been called “will”. We understand that the planetary hierarchy would be very glad if the “good” people had more “will”. The “bad” people have more than enough of it.

2.17 The “Image of God”

¹The saying, “God created man in his own image” is a distortion, a misinterpretation by the Jews of an ancient esoteric symbol. The material form underlying the shaping the human organism is the form the solar ruler chose for his physical atomic envelope. Over three hundred million years have passed since the etheric ground-plan was given as a model, and millions of years still remain before it has taken its final form in a human shape. By their ignorance of the laws of life men destroy the “intentions of nature” and delay the implementation of the plans.

2.18 Trinity

¹Trinity is a term occurring in many different contexts and often causing confusion of ideas: for example the three aspects of reality (energy, consciousness, matter); the three triads; the triplicity of each triad; the three main departments (1–3); the spirit, soul, and body of the gnosticians on the analogy of father, son, mother (the “mother” being the first triad, where the monad acquires the qualities that make it possible for it to enter the second triad, or the “son”, where the monad acquires the abilities that make it possible for it to move to the third triad, or the “father”). In Christian theology, the “mother” was replaced with the “holy spirit”, which in the beginning was regarded as a female being, thus being originally similar to the “shakti” of the Indians (passive causal consciousness in the greater causal envelope, or the “silent witness”). Since emotionality needs the female and motherly element of existence, the Catholic Church was obliged to find a substitute for the female being of the holy spirit in the shape of Virgin Mary as an object of adoration.

²The “spirit, soul, and body” of the gnosticians have analogous counterparts in causal consciousness, mental consciousness, and physical brain consciousness; physically and

materially in the crown, eyebrow, and throat centres. The more familiar you become with esoterics, the more analogies you find to the three aspects in all life-forms.

2.19 The “Law of Sacrifice”

¹Esoteric terms are most often abortive, since they are meaningless and misleading. An illustration of this is the term, the “law of sacrifice”. To the ignorant it may appear as a sacrifice when you renounce something lower to gain something higher. But anyone who thinks it is a “sacrifice” is unripe for the higher things. The entire development is a continuous series of liberations from things on lower levels to reach higher levels. As long as something can be experienced as renunciation, self-denial, sacrifice, instead of liberation from a hindrance and encumbrance, the sacrifice is meaningless and often a mistake.

²“Sacrifice” is the symbolic term for all renunciation concerning one’s own self, renunciation of one’s own development to help others instead, never expecting recognition or gratitude (the opposite would be subtle egoism).

³The planetary hierarchy “sacrifices” itself for mankind instead of passing to higher divine kingdoms. The planetary government sacrifices itself for planetary evolution, etc.

⁴Esoterically, “sacrifice” is the same as the acquisition of states of bliss, of understanding of the meaning of life and the unity of all beings. This realization is obtained when the personality puts itself at the service of life and essentiality becomes the determining factor, when the individual’s esoteric service assumes a scientific character.

⁵When the “sacrifice” is felt as a “liberation”, the individual understands that it is important (not to say necessary for his further ascension). This does not mean, as theologians have thought, that you should indiscriminately give away your possessions to the church, etc., but you desist from your “abundance” (a problem in itself) to serve evolution. The esoterician walks the middle path between lavishness (giving away things unmindfully) and greed. Examples could fill whole libraries. The esoterician is a “trustee of goods in charge” and responsible for using them in the most expedient manner.

⁶The talk about “self-renunciation” is equally misconceived. The envelopes and triads of the self were symbolically described as different “selves”, so that self identified itself with that envelope consciousness which was the highest the individual had reached so far. The ultimate self can never “renounce itself”. What the self renounces (and with joy) is a lower envelope to be able to acquire a higher one.

⁷The same symbolic talk includes the exhortation to “forget your own dear self”. The meaning intended was that the self should be active in its highest kind of consciousness (in the mental instead of the emotional, for instance).

⁸“All souls are one” means that all monads have an unlosable share in cosmic total consciousness.

2.20 The Law of Gain

¹According to the law of eternal justice, everything has its full compensation. Something may appear as a sacrifice. It is a sacrifice at the time. But it has its “compensation”, which is greater, the greater the “sacrifice” is.

²There is, however, one real sacrifice, the great cosmic sacrifice, which is offered when a supreme divine collective decides to build a new cosmos for unconscious primordial atoms in primordial matter.

³Sacrifice in the esoteric sense has nothing in common with self-denial but with gratitude for being able to renounce. Only then will you be able to “sacrifice” in the right way. You renounce a lower to receive a higher and you fully understand what you gain.

⁴Actually, the “law of sacrifice” should be called the “law of gain”. You gladly forgo whatever you realize is a hindrance to further development. You give up the joys of the

nursery to take part in the gatherings of geniuses. You readily leave the club of tavern politicians to be present at the conference of ruling sovereigns. You could possibly call it the law of “compensation” for those who realize that every thought, every word, every action that serves the evolution of life yields a very high dividend.

⁵Not sacrifice but gain in everything serves evolution, for by this service everything evolves to a higher form of existence.

⁶Nobody can become a causal self who does not give up his “personality”; nobody can become an essential self who does not “sacrifice” his causal self. To attain higher worlds we must give up our envelopes in lower worlds. But the knowledge, the insight, the faculty we have acquired we can never lose.

⁷Sacrifice for sacrifice’s sake without gaining anything by it is a mistake and objectionable. Everything that life has given us entails the responsibility for its right management. You are in error if you try to relieve yourself of the burden of right management.

⁸You can look upon it from the viewpoint of “good–evil” as well. If you regard the lower as evil, then no sacrifice is involved if you chose the higher good instead of the lower good.

2.21 The Cross and the Crucifixion

¹The cross is an immemorial symbol that has many interpretations. One of the oldest is the astrological one. The Chaldeans divided the twelve zodiacal signs of the celestial circle into three crosses:

- 1) Aries, Cancer, Libra, Capricorn;
- 2) Taurus, Leo, Scorpio, Aquarius;
- 3) Gemini, Virgo, Sagittarius, Pisces.

²The meaning of these three crosses is familiar to all astrologers.

³The twelve zodiacal signs of astrology symbolize the twelve essential qualities, the basis of the legend of the twelve labours of Herakles (Hercules). The twelve apostles, too, are the twelve zodiacal signs of astrology.

⁴Like all esoteric symbols, the three crosses have several meanings. The three crosses formed by the twelve zodiacal signs, corresponding to the three crosses on Golgotha, are also connected with the life of the monad in the three triads. The cosmic and planetary vibrations have different effects on the envelopes of the three triads.

⁵A third meaning is the cross formed by the vertical connection between the three triads and the horizontal line symbolizing the initiate’s arms stretched out towards mankind.

⁶Eventually it has dawned even on some theologians that the cross is a symbol. Therefore, ignorant profundity must interpret this symbol as well. So they made the vertical line the “will of god” and the horizontal line the “will of man”. When they cross, “man gets a cross to carry”. Actually, the ascending vertical line symbolizes the evolution of consciousness; the horizontal line, the brotherhood of all life.

⁷The symbol the initiates used for the first self was the swastika (sadly degraded by the Nazis), and the symbol they used for the second self was the rosy cross. Such symbols were no meaningless constructions but made different interpretations possible, all of which were enlightening to initiates of the different degrees.

⁸“Crucifixion” was one of many symbols for incarnation. Man is crucified on the “four spokes of the wheel of incarnation”: the four envelopes (mental, emotional, etheric, and organic).

⁹Like most symbolic terms, “crucifixion” was used in another sense as well: that particular incarnation in which the causal self becomes an essential self, the monad finally centres itself in the essential atom of the second triad. That incarnation involves a final settlement of old

bad sowing still unrequited. The individual then has to experience all the horrors symbolically depicted in “Via Dolorosa”. In particular he has to see people in all their barbarous stupidity and bestiality. For most people all too easily sink down to the barbarian levels, especially under the influence of slander and psychoses. The reader is reminded of such phenomena as Fascist, Nazi, and Bolshevik revolutions. The final test also includes the dissolution of the individual’s old causal envelope with all its content of knowledge acquired in the human kingdom. If the individual keeps the first triad after this, it will be enclosed by a new, “empty” causal envelope. The second triad, hitherto, enclosed in the causal envelope, is transferred to a newly-formed essential envelope. For a moment of “condensed eternity”, the triad appears to hover in empty space, cut off from life and lost.

¹⁰Westerners wonder at the kinds of symbols elaborated by the planetary hierarchy. They are extremely ancient, however, the symbols of Dzyan even older than our solar system; thus they go back to times where the ways of looking at things were totally different from ours. In many cases, they will eventually be replaced with new symbols that are less misleading. For instance, D.K. proposes that the term “crucifixion” be abolished and replaced with “renunciation”. The term in question refers to the incarnation in which the individual becomes an essential self. But why “renunciation” when triumph is meant? Admittedly, the individual finds it difficult to leave the consciousness content and to renounce the consciousness capacity he has acquired (omniscience in 47–49), and doing this without understanding what he will gain instead. That was why the “rich young man” (the causal self) went away sorrowful, and it was considered easier to pass through the “needle’s eye” (the passage of the monad through the connection between the first and second triads) than to decide to make the “sacrifice” (of the causal envelope). But a causal self should know better and be jubilant at his renunciation of his “self” (the causal self). For it is the same recurring experience all through the long process of expansion: what you will receive is infinitely more than what you “renounce”.

2.22 “Death”

¹“Death” is a very cherished word, used in different contexts and for many things. Since there can be no death, the term is misleading in all respects. “Death” is used as a term for the dissolution of some envelope or envelopes of the self. It can refer to the attainment of consciousness of a higher kind, in which process lower kinds become superfluous. Voluntary renunciation of unnecessary burdens hindering development is called “death”, too.

²Esoteric symbolism, being very fond of wrapping up all kinds of processes in verbose dramatizations, speaks of cruel death on the cross, resurrection, and ascension.

³The scientific view, studying the process matter-of-factly, sweeps away at once all of this that has caused a confusion of ideas and, moreover, because of the idiocy and barbarism of life-ignorance, an untold amount of unnecessary suffering to poor mankind. It may well be said that no religion has idiotized mankind or caused it to suffer more than Christianity, which has misunderstood symbolism.

⁴You cannot “take anyone’s life”. You can destroy his organism, but his “life” is the monad in the causal envelope.

⁵“Thou shalt not kill.” If that principle were made absolute, parasitism would make physical life impossible altogether. We kill moths, lice, etc. We have a right to self-defence. If satanism creates war, then it is everyone’s duty to serve in the common defence and try to hinder the triumph of evil aggression.

2.23 *“White and Black”, “Love and Hatred”*

¹“White and black”, like “love and hate”, are age-old terms for everything that is in conscious agreement with or opposition to the Law. Everything is considered “conscious” that has been clearly perceived some time. To “love god above everything” was the gnosticians’ symbolic term for law-abidingness.

²The involuntary originator (though not founder) of Christianity made it clear to his people that “everything that is not love is hatred”, and this according to the Law: “Love” is action in agreement with the law of unity. These basic truths were clearly enounced in the original gnosticians’ legends, which were falsified by the father of the church Eusebios.

³You must be very stupidized by clerical teaching not to see how “the Church has erred at all times” and even today preaches doctrines that war against the Law. Then it is up to everyone to decide whether this is white or black.

⁴“Divine love”, essential consciousness, essential energy is an impersonal energy. Its effect depends on the quality of the material envelopes it penetrates. Like all energies it can strengthen evil as well as good. In the “divine writings” this fact that been given symbolically in various manners, and like all symbols it has been misunderstood by the theologians. Had it been the intention of “god” that the uninitiated were to understand, then the knowledge would not have been given through symbols. That is a new fact which of course is rejected by the theologians. Besides, fundamental truths can be formulated so simply that they cannot be apprehended except by initiates, in any case not by letter-slaves.

⁵“White magic” meant esoterically the “art of ennoblement”, the art of ennobling, raising the collective and individual consciousness from lower to higher molecular kinds in the different worlds. Since men have received the concept of consciousness development, white magic can be defined as the striving after development.

⁶Therefore, causal selves and essential selves were called white magicians by the ancients. Superessential (45) selves and still higher selves were regarded as “avatars” and were rare, relatively speaking.

2.24 *Symbolic Sayings*

¹Among “seers and poets” there are to be found many sayings that testify to an esoteric origin. One instance is Tegnér’s expression, “the philosopher’s stone set in the knob of All-Father’s rod”. There are two such rods; the one is in the possession of the solar ruler, the other is kept by the planetary ruler. At the point of either one is set a “stone” that has been called the “philosopher’s stone” (the symbol of knowledge, which is power). As always, the esoteric terms had several meanings. Therefore, the “philosopher’s stone” can denote the esoteric knowledge system as well.

²The “philosopher’s stone” is the emblem, the symbol of wisdom or the knowledge of reality. Such symbolism was one of the many ways the “alchemists” (initiates of the esoteric knowledge orders) used to protect themselves from the persecutions of the Church. What historical ignorance has written on the “makers of gold” in medieval times indicates how well the “alchemists” succeeded in keeping their knowledge to themselves. Even today they go on misinterpreting the pertaining matters.

³The old expressions always had several different meanings. One example of this is the familiar mantra: “From darkness lead me to light, from the unreal lead me to the real, from death lead me to immortality.” It had one meaning for the normal individual, another for the causal self, and yet another for the 45-self. From darkness to light: from ignorance to knowledge, from knowledge to wisdom, from wisdom to omniscience. The lower appears unreal to the higher. By “death” the ancients meant that loss of the continuity of consciousness which was the outcome of the compulsion of reincarnation or for those who had not gained cosmic consciousness at the onset of the solar systemic pralaya. You obtain

the different meanings if you reflect upon the view of reality and life held in the different kingdoms.

⁴“From darkness lead me to light” (the acquisition of the esoteric knowledge), “from the unreal lead me to the real” (the liberation from emotional illusions and mental fictions), “from death to immortality” (the acquisition of causal consciousness).

⁵“From darkness lead me to light.” The light of lower worlds is the darkness of higher worlds in a continuous series. This is a recurring experience and is true of all the 49 atomic worlds. And “light” can be taken both in a literal and in a symbolic sense. The disciple learns, however, that the saying is true in the reverse sense as well: the light of higher worlds is the darkness of lower worlds. The disciple is wandering in darkness, since he does not see that the light he has is altogether insufficient for his ever-increasing need of “more light”. The more you learn to see and understand, the more you see how little you see and understand.

⁶“From the unreal lead me to the real.” The reality of lower worlds is illusion to higher worlds.

⁷“From death lead me to immortality.” What is meant is the monad’s development through ever higher kingdoms. To the monad in the first triad, life in the third triad appears to be immortality, since that life lasts seven eons. To the monad in the third triad, life in the second cosmic kingdom (36–42) appears to be immortality, and the corresponding is true through all the ever higher cosmic kingdoms in succession.

⁸“Help yourself, and god will help you” is an ancient esoteric symbol, which says that in so far as the individual strives for development, in so far can he receive the material energies that facilitate his efforts. Because such is the Law: “Be done to you as you want.” In so far as our striving harmonizes with the laws of life they effect development.

⁹“Unto him that gives shall be given.” That is no paradox but an esoteric axiom and an expression of a law of life. Since men, in their great ignorance of life, are ignorant of the laws of life, the initiates of the esoteric knowledge coined such phrases to make people comprehend and understand the laws better, but to do so they must have at least reached the stage of culture. Thus it is not intended for those at lower stages. The expression is another formulation of the law of reaping.

¹⁰How much we have received from our parents and teachers! How much of civilization and culture we have received! Our parents gave us life and so an opportunity of consciousness development. Our teachers helped us to orient ourselves in life. Without culture we would remain at the stage of barbarism. The knowledge of the Law given us through divine wisdom finds expression in the appeal: “Freely ye have received, freely give!”

¹¹Herakleitos’ dictum “All is flux” means that matter undergoes a change in each moment through the circulation of primordial atoms, and also that envelopes of all kinds change (form and dissolve).

¹²The “ineffable name, which rushes through the worlds” has a twofold sense. The one sense had reference to a secret appeal to the planetary ruler. The other sense referred to the cosmic motion, based on the understanding that sound is the most powerful energy, also expressed in the saying, “In the beginning was the Word”.

2.25 *Indian Symbols*

¹Indians never cared for chronology, and so their historical data are pure guesswork. Their attitude of, “What is the importance of time, when all is illusion?”, has infected occulted writers who use terms like manvantara, yuga, pralaya for epochs however long or short. There is a perfect confusion in this respect. And the same destiny seems to befall the “eon” of the Greeks, which originally meant “eternity” (endless time). Certain writers use it to denote a solar systemic cycle of 4320 years, others mean a zodiacal epoch of 2500 years, and yet others a “time-period of some length”, varying from one thousand to one hundred years. Thus

you cannot use the word eon without stating the exact time-period. Such inexact terms have suited excellently somewhat ignorant writers who have desired to impress their more ignorant readers.

²The Brahmins regard themselves as “twice-born”. The ignorant speak about them as twice born as human beings into the Brahmin caste. The original sense was the same as that of the gnostic expression “reborn” or “born in spirit”, which meant the transition to the fifth natural kingdom.

³The Indian term “karma” has never been given its correct explanation, but has been misunderstood by the Indians themselves and by all the occult sects (not esoteric orders), which ever since the 19th century have spread misleading teachings in the West. The usual interpretation of karma implies an abrogation of the law of freedom, the law of destiny, and even the law of cause and effect. The term “the law of sowing and reaping” is perhaps the most suitable one, since the pertaining idea is not associated with the traditional, misleading interpretation.

⁴The “annihilation of the soul in nirvana” is an ancient esoteric expression that has of course been misunderstood by the ignorant or, which is about the same, the uninitiated. The “soul” (the causal envelope) is annihilated when the individual passes from the fourth to the fifth natural kingdom. It is as simple as that.

⁵Another misconception has come about through the erroneous interpretation of the Indian term Atman, the “Self”.

⁶The individual is symbolized as a drop that is supposed to merge with the ocean. The individual is an illusion and dissolves in the universal. That is the basic error of this doctrine. The universe consists of individuals that are to be found on many ever higher levels of development from the mineral stage to the highest divine stage. All these individuals share in a universal collective consciousness, and the extension of the individual’s share indicates his level of development. The old symbols have been misinterpreted throughout, which has brought about an idiotization of the esoteric knowledge. Every individual has to become a Herakles to be able, for his part, to clear out these Augean stables of all ideologies falsifying reality.

⁷The symbolic, oft-quoted saying in the Bhagavad-Gita, “Having pervaded the universe with a fragment of myself, I remain,” can be exactly rendered: notwithstanding that I have acquired a share in the cosmic total consciousness amounting to so and so many per cent and so have been able to become a ruler of a planet, of a solar system, or of a system of seven suns, etc., I am still a monad.

⁸When a yogi says that he is “one with Brahman,” then it means that he is sovereign in the emotional and mental worlds. Since he has not experienced the mental-causal worlds, they do not exist to him.

⁹Western geniuses laugh heartily at Indian “explanations”, for example: “the Earth rests on an elephant, the elephant rests on a tortoise, the tortoise rests on a lotus,” and more of the same kind. The Indians laugh heartily at the literal interpretations of Western barbarians who are ignorant of the symbolic language in general and the individual symbols in particular. But how are Western physicalists, anti-metaphysicians and literalists to comprehend that the things discussed are higher kingdoms in higher worlds?

¹⁰It is as grotesque to read about the interpretations theological historians of religions make of the symbols in the tale of the Buddha, for instance that the Buddha (who never ate meat) died of the torments of indigestion after he had consumed an ox. Those immensely learned Sanskritists do not grasp that what is intended is that the Buddha died when the sun was in the zodiacal constellation of Taurus, the Bull (22 April – 21 May). They will never be able to interpret anything correctly in Sanskrit without esoterics. An Indian will at once grasp the meaning of the Buddha’s ox and laugh at our learned theologians, learned but not wise.

¹¹The question is whether erudition stupidizes people. There are all too many examples of the fact that it often does. In any case it does, if it is not combined with a good share of healthy skepticism. If the learned doubted more than they believed, they would not be so didactic.

¹²Every little German magisterial philosopher proclaims, “Kant hat gesagt... Fichte hat gesagt... Schelling hat gesagt... Hegel hat gesagt... Meiner Meinung nach aber...”

2.26 Symbols in the Bible

¹The tale of Abel and Cain is taken from the same source as the myth of Pollux and Castor, the Chaldean Kabbalah. Its symbolical description of how Cain (mental consciousness) slew Abel (causal consciousness) meant esoterically that the intellect in its self-glory and presumption is an insurmountable obstacle to the development of the intuition. The Jews never understood the tale but remade its symbolism into a historical tale.

²The original Chaldean symbol of Abel and Cain also meant the act through which the monad in the first triad, the first self, severs the connection with its higher triads (which are thereby put out of action), the act entailing the entry into the black lodge. The two higher triads are subsequently to wait in their worlds until the individual, having finally succeeded in destroying his first triad, starts his evolution all over again in a new first triad that has a connection to his old higher triads. What he experienced in the meantime is drawn over by a veil of mercy.

³The serpent as a symbol is still a mystery despite all attempts at interpretation. The serpent symbolizes, among many other things, motion: spiral motion in three-dimensional reality. It is the symbol of evolution: intensification in an ascending spiral.

⁴In the ancient Chaldean parable, “the woman’s heel shall crush the serpent’s head”, the serpent meant the “dweller on the threshold“, the first triad, and the woman meant the second triad. It should be obvious how hopeless it is to try to understand the ancient symbolic writings without the requisite esoteric knowledge. And then the theologians think that it is only a matter of making an exact translation from the Hebrew and then take it all literally.

⁵The “Tower of Babel” intimates not just the countless languages but also the countless ideologies, which make understanding between people more difficult. The common universal language is still lacking, the common conception of reality as well. The esoterician realizes that the esoteric world view is the only basis that will be common to everybody some time in the future. It affords a clarity that cannot be surpassed. It yields explanations that are unparalleled.

⁶“The King of Jerusalem, Melchisedek” originally meant the planetary ruler, and “Jerusalem” meant the planetary government. The Jews remade it all to their own glorification. The planetary hierarchy has firmly declared that Palestine does not merit the name of “the holy land”.

⁷The legend of how the Israelites adored the golden calf in the desert was meant to symbolize the care for physical things in all respects (only physical interests) instead of mental ideas, which are the highest for man at his present stage of development.

⁸According to Blavatsky, there never were any twelve tribes of Israel. She also said that the tale of Solomon was a legend from Atlantis, which the Jews found in Babylonian archives. The story of Solomon’s temple symbolized the construction and shaping of the human monad’s causal envelope. The number of days worked upon Solomon’s temple, which in First Kings, 5:15 and 16 and First Chronicles 2:17 and 18 is given as 153,600 in all, was thought to tally with the approximate number of incarnations required for a certain type of men: 70,000 at the stage of barbarism, 80,000 at the stage of civilization, 3,000 at the stage of culture, and 600 at the two remaining stages. These numbers of course are “doctored”.

⁹The “amen” of the theologians is a corruption of the “aum” of the yoga philosophers with meanings varying from “so be it” to “the will of god be done”. The “expression” is part of the science of the effect of catch-words (the science of “mantras”), the introduction to the science of the energy of sound. All of this will still remain esoteric for a mankind that abuses all knowledge. When ignorance “abuses the word, it strengthens the lower and paralyzes the higher”, this being said to those who possess understanding of the pertaining symbolism.

¹⁰One instance of how the Jews misinterpreted esoteric symbols is the tale about Shadrach, Mesach, and Abed-nego, the three men in the fiery furnace. Before man can come in contact with his Augoeides (the angel in the furnace), everything selfish must have been “burnt”. Shadrach meant the emotional, Mesach the mental, and Abed-nego the physical. That is the manner in which Biblical history (the “pure, unadulterated word of god”) is made.

¹¹In the Bible there is to be found an expression: “In thy light shall we see light.” In the consciousness of higher worlds we shall fully understand what in lower worlds we only believed we understood. Essential consciousness (46-consciousness), for example will make us experience unity (love and wisdom) in a manner totally different from anything we are now able to grasp.

¹²The symbol of “light” (the light of knowledge dispersing the darkness of ignorance) loses its meaning in the worlds of the second and third triads. In those worlds, the individuals are omniscient in their own and lower worlds and know as much of still higher (superconscious) worlds as they need to know to have a comprehensive orientation.

2.27 Conclusion

¹In closing two statements by a 43-self (the Mahachohan): “Once unfettered and delivered from their deadweight of dogmatism, interpretations, personal names, anthropomorphic conceptions, and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning.”

²“That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophical systems has ever possessed the truth. Christianity, especially, left for two thousand years to the regime of a personal God, has now proved a failure.”

Endnotes by the Translator

To 5.13 Stones instead of bread. *The Bible*, the Gospel according to St. Matthew, chapter 7, verse 9: “Or what man is there of you, whom if his son ask bread, will he give him a stone?” The Gospel according to St. Luke, chapter 11, verse 11 has the same saying though in a somewhat different wording.

To 11.4 The Goethe quotation, from the final lines of his *Faust*, reads in full: “Alles vergängliche ist nur ein Gleichnis; Das Unzulängliche, hier wird’s Ereignis, Das Unbeschreibliche, hier ist’s getan; Das Ewig-Weibliche zieht uns hinan.” In English: “Each thing of mortal birth is but a type; What was of feeble birth here becomes ripe; What was a mystery here meets the eye; The ever-womanly draws us on high.”

To 11.5 *The Bible* (revised version), the Gospel according to St. Luke, chapter 16, verse 9.

To 17.1 “And God created man in his own image, in the image of God created he him; male and female created he them.” *The Bible*, Genesis, chapter 1, verse 27.

To 21.10 The rich young man, see Laurency’s *Knowledge of Life One*, Gnostic Symbols, chapter 3.5.

To 24.1 Esaias Tegnér (1782–1846), professor of Greek at the University of Lund, subsequently a Lutheran bishop, was a major Swedish poet. Laurency says that he had latent esoteric knowledge, being an ancient gnostic. The expression quoted is from his long poem, at once elegant in style and studded with powerful ideas, *Epilogue to the Master of Arts Graduation Ceremony at Lund in 1820*. The full quotation reads (in my literal translation): “But have no faith in anything that skippers tell Of things enormous which they have experienced, Of the world’s riddle which they have solved at last, And of the philosopher’s stone which they have found. Poor mortals! The philosopher’s stone is set in the knob of All-Father’s rod, And human hands do not break it loose.”

To 24.3. “From darkness lead me to light...” etc. This mantra is to be found in the *Brihad-âraryaka Upanishad*, 1.3.28. This is the oldest and longest of the Upanishads, and forms part of the *Shatapatha Brâhmana*, belonging to the *Yajur Veda*. In the *Brihad-âraryaka*, however, the three parts of the mantra are presented in the order as follows: “From the unreal lead me to the real, from darkness lead me to light, from death lead me to immortality.”

To 24.10 “Freely ye have received, freely give!” *The Bible*, The Gospel according to St. Matthew, chapter 10, verse 8.

To 24.11 “Everything is flux, nothing is stationary”, a saying attributed to Herakleitos by Aristoteles.

To 24.12 “In the beginning was the Word, and the Word was with God, and the Word was God.” *The Bible*, the Gospel according to St. John, chapter 1, verse 1.

To 25.12 In English: “Kant said... Fichte said... Schelling said... Hegel said... In my opinion, however...”

To 26.11 “In thy light shall we see light.” *The Bible*, Psalms, chapter 36, verse 9.

To 27.1. The quotation of the Mahachohan is found in *The Mahachohan’s Letter*, published by the Theosophical Society.

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