

4 THEOLOGY

4.1 Introduction

¹People live in appearances and take appearances for reality. And therein lies their difficulty. Being ignorant of their past, of the tens of thousands of incarnations they have already covered, they are also unaware of their qualities and abilities already acquired, now latent, of their good or bad sowing in past lives, of the effects in this life of those past causes. They live in ignorance of all this; therefore they lead a life of life-ignorance, a life in “appearances”.

²Add to this the fact that they were born into a certain family, class, nation, religion, and have been inoculated since childhood with those illusions and fictions of life ignorance which dominate the people surrounding them. This is from the very beginning a tremendous handicap, so big that one is amazed if somebody succeeds in reaching a higher level of development. Then most people remain on the same level during some hundred incarnations. The utmost of what most people manage to do is to reattain the level corresponding to their latent capacity.

³In a review of a posthumous book about Mark Twain’s belief in god it is asserted that “no sensible person nowadays takes these fairy tales [the stories of the Old Testament] for anything but what they are”. Then it must be asked why in school these fairy tales are still given out as true, historic events; why children are crammed full with lies which Luther declared to be the “pure, unadulterated word of god” and are included in that “holy writing” of the Church which is called the Bible. “No sensible person.” Have theologians abjured their belief in Luther, in the doctrine of the Church? If so, it would be nice to know. For sure, it would be a step forward on the path to common sense.

⁴The scriptures of all religions are symbolic. This has proved to be disastrous for a mankind that takes everything literally. It is particularly disastrous in our subjectivist epoch in which everything is subjectivized and individual arbitrariness reigns sovereign, every fool is the lord of his own wisdom, and everybody believes he comprehends everything, understands everything, and is able to rightly interpret what is unknown to him.

⁵This is true of Christian theologians in particular. They know nothing of higher worlds. They know nothing of the meaning of life. They know nothing of rebirth, of the law of sowing and reaping. They know nothing of how the individual goes on existing after he has left his worn-out organism. And yet they believe themselves able to solve the riddle of life, to know the will of god, to know what “god has said”, to know that the Bible is the “word of god”. They know that god must have a sacrifice to be able to forgive, that he takes human mistakes as personal insults, that “sin” is an offence against an infinite being who demands infinite punishment in eternal hell, that he must slaughter his only son to be able to forgive. They know all this and much more.

⁶They cannot possibly see that all those dogmas are a collection of absurdities, and in so doing they demonstrate that they are totally without common sense and, what is worse, without understanding of what love is.

⁷Lying to other people always implies lying to oneself. The illusoriness of the teachings of the Church veils everything in a fog where nobody can see clearly.

⁸A fundamental error committed by theologians is to make a difference between religious people and skeptics. But all are the “children of god”, whether they know it or not. The planetary hierarchy never cares about what a human being believes, only whether he is willing to serve life.

⁹Theologians speak about indispensable “Christian values”, not knowing that Christianity never understood the human values. The martyrs to free thought, the victims of the tyranny of Christian theologians, can be counted in many millions. The intolerance and mania for

persecution of the Church are too well documented. Still in the 1880-ies, a “freethinker” (one who dared to doubt the theological dogmas) was considered a criminal.

¹⁰The illusions about reason and humanity, the high levels of cultural nations, the ennobling effect of Christianity, were shattered already by the First World War and made clear what discerning people already knew. What subsequently followed should have opened the eyes of even the less discerning, when the cult of appearances was exposed so mercilessly. But the Christians are blinded by their dogmas and call for more Christianity and morality.

¹¹The truth is established by voting at synods. The majority is always right. How about people using the wee bit of common sense that is supposed to exist?

¹²“All wise people in all ages have been of the same religion” (esoterics). And this is the one true religion. It has nothing to do with any historic form of religion. They are all of them distortions of the one true religion.

¹³It must be asserted once and for all that Christianity (all its sects) is neither the teaching of Jeshu nor that of Christos, that Buddhism (in all its branches) is not the teaching of the Buddha. The historians of religions are utterly unable to assess the pertaining historical teachings and historical events.

¹⁴Theology is religious fictionalism, an obvious distortion of the true religion, the teaching of wisdom and love. The same is true of all forms of religion. Neither the Buddha, nor Christos, or Muhammad recognizes the teachings being preached in their names. The Buddha was the head of the second department of the planetary hierarchy and was succeeded by Christos. Muhammad was an initiate, a disciple of Jeshu, commissioned to purge Christian theology of false teachings. There is hardly anything left of their message. Theologians have always known how to use their doctrines to gain control over the nations.

¹⁵“When Adam and Eve ate an apple during their honeymoon, God was so angry that He condemned their posterity to suffer from generation to generation for that little offence but that, when the same posterity murdered the same God’s only Son, God was so delighted that He forgave them all.” (Lin Yutang) This is how Christianity appears to an unconfused mind.

¹⁶Theological ignorance has so thoroughly bungled the knowledge of reality that religion has through the ages been a hotbed of all manner of superstition.

¹⁷Among the good things which they say can be put down to the account of the Church is the fact that monks were employed in the monasteries with copying old manuscripts and so preserving the teachings of the fathers. If you examine that literature, however, you will find that it is consistently made up of works the loss of which is surmountable and which, besides, were always available in some copies. By far the most of those curiosities have been lost anyway.

4.2 *Belief*

¹The meaning of life is consciousness development, and it is counteracted through credulity, the source of the superstitions of all ages. Doubt is better than belief. Doubt activates the faculty of reflection (mental consciousness). The tendency to blind acceptance has become so ingrained, however, that the students of philosophy and science not only accept the pertaining dogmas (which can never be more than unsuccessful guesswork), but also put up a compact resistance to all pioneers.

²In our times we are given daily examples of where injudicious credulity will lead. Every coxcomb prophet immediately gains a huge following. The heads of public opinion turn to all manner of folly like reeds in the wind of propaganda.

³“Accept nothing without a sufficient ground.” Instead of believing in every fancy one should ask oneself: “What facts do I have for it?” If facts are lacking, the fancy should be considered erroneous. If people applied that law of thought, 99 per cent of all so-called truths would go down into the slop-pail.

⁴“Faith is a gift of god.” Then it remains to be explained why god has given so many different theologies to believe in and why there are so many different kinds of believers who are convinced that they, and no others, have received the right gift. That the “gift” is due to the believer’s contact with a fictional system acquired in his previous incarnation is a fact that theologians cannot know. To most people, “truth” is precisely that which they have decided to believe in for some reason.

⁵The Buddha warned his disciples not to believe, not to accept anything that appeared irrational to them. The best proof that Buddhism has degenerated is that it, too, has been turned into a belief system.

⁶According to the Buddha, only the one who has acquired common sense, the condition of wisdom, can understand the true essence of religion. That is why all wise men in all ages have been of the same religion.

⁷But then the Buddha spoke to his disciples. By disciple in that sense is not meant anyone who believes that the Buddha said what is proclaimed as his teaching. The existence of different Buddhist sects is the proof that no one of them knows what the Buddha taught. The corresponding is true of all religions. Sects are proof that none of them has the truth, for in that case there would not be different views.

⁸Reality is one, and the correct perception of reality can only be one. This has not been realized generally. Since the correct perception of reality is inaccessible to man, they have tried to save themselves from the dilemma by allowing everyone to be right. They have made the perception of reality both subjective and individual.

⁹In so doing they have indirectly admitted that man is not able to acquire an objective perception of reality. That is precisely what the planetary hierarchy asserts. The knowledge of reality is a system of facts that is given to us by the planetary hierarchy. We shall have a logical right to reject that system only when we have demonstrated it to be erroneous. We cannot do so. The mahachohan’s statement remains, “the doctrine we promulgate being the only true one, must – supported by the evidence we are prepared to give – become ultimately triumphant as every other truth.” The longer we shall have to wait for that triumph, the further removed from a correct perception of reality is mankind and the stronger is the opposition to the truth.

¹⁰The fundamental deficiency of religious conviction (religious belief) is the absence of a tenable basis of knowledge, which must always consist of facts. The so-called facts on which the different confessions are based are so-called historic facts. An examination of the reliability of such facts makes it clear that they are insufficient. Therefore, the only basis of knowledge must be either objective facts that everybody can ascertain and so are universally valid or bases accepted by common sense. And these grounds are exclusively mental. Religious conviction belongs at the emotional stage and can never be mental, however much its advocates try to prove the opposite. Religious conviction remains subjective.

4.3 Theology Is Psychologically Absurd

¹Theologians make “absolute” demands on people that no human being can come up to. In so doing they have given man an eternal hell, since he must eternally feel sinful. Then they set man free from the necessity of meeting those demands by guaranteeing him an easy forgiveness for all his “sins”, even his worst misdeeds. It is part of their irremediable blindness that theologians cannot see the psychological absurdity of such casuistry.

²Their missionary work amounts to making the poor heathen believe that everything they do is sin and that they are condemned for all eternity, subsequently to set them free from this eternal sense of guilt forced upon them.

³The theological fiction of reward and punishment has an idiotizing effect as well. There is only good or bad sowing followed by reaping according to the law of incorruptible justice; an impersonal, automatic effect of a given cause.

⁴It is not enough to have some knowledge of how it should be. All change presupposes work to effect that change. Qualities are not acquired through desires and resolutions. The dogmas of theologians serve to relieve people of the burden of sin they have already lain upon the ignorant of life. But that does not help people to stop sinning. To be sure, they always have forgiveness through the confession of sins.

4.4 Theology Wants to Be Science, but Is Not

¹Theologians want to assert that they are scientific researchers. They start from the ordinary definition of science: systematized knowledge. However, their knowledge is knowledge of theological fictions through the ages. If one is content with that definition, almost anything can be made a “science”. Such a “science” has nothing in common with knowledge of reality.

²From theological quarters it has been suggested that the theological department should be called the “department of the science of religion”. They assert that academic theology is science of religion, science and not belief. Schopenhauer thought that those who study philosophy at the universities only seek proofs of the view of life they already have. To an even higher degree this is true of those who engage in theology. Of course there are theologians who thanks to their research have come to realize that the Christians dogmas are untenable, but they should probably be considered rare exceptions.

³One has every reason to be skeptical to those alleging they are going to study theology out of their interest in purely academic research. One is fully justified, until the person in question has proved the contrary, in supposing that the theologian cannot be matter-of-factly objective, but that Christianity is to him the only true religion. The unreliability is best seen in how historians of religion describe non-Christian religions. In no field self-deception is as subtle as in the field of religion and in the “scientific disciplines” of emotionality.

⁴A true researcher in religion examines all religions, not only one, just as a philosopher examines all philosophies being equally uncommitted to them all. The difference between a theologian and a philosopher in this respect is that a theologian stops at a certain religion, whereas the philosopher (if he is not a believer) makes his own ideology. It has certainly been said that everybody has his own religion. Very few theologians are true mystics, however.

⁵Theologians want to call academic theology “science of religion” and to reserve the term “theology” for the “normative work”. The theologian would be now a believer, now a doubter, now a dogmatic, now a skeptic. Theologians are used to keeping mutually conflicting views in the same head, to be sure. But demanding scientific recognition for such tricks is asking too much.

⁶Professors of the history of religion are members either of the faculty of theology or of that of philosophy, are mainly either theologians or philosophers. If they are theologians, they view everything according to the false doctrines of Christian dogmatics (which are quite different from the true teaching of Christos). If they are philosophers, they endeavour at best to be impersonally objective. They study the enormous literature already written by previous historians, they copy what others have written, and are very learned. What they cannot know is that no one has reported correctly what the so-called founders of great religions said and thought. The so-called sacred books are largely no objective reports but their contents have been coloured by the views and prejudice of their time. No original texts present the views on reality and life held by the great ones, even if it has been possible to render the texts correctly in a translation that is also a thorough reinterpretation according to the conception of our times. In its present form the history of religion is a history of old religious fictions.

⁷To beat the bounds between the science of religion and the humanities the faculty of theology should keep its name and the history of religion be moved from the faculty of theology to that of philosophy. It is a parody that theologians lecture on other history than the Christian one such as it has been formulated.

⁸Doctor of Theology Samuel Fries and Professor of Theology Torgny Segerstedt were scientific researchers in theology but were no “theologians”. They did not swear on the Bible as the “word of god”.

⁹Professor Bengt Lidforss, at the University of Lund, in 1911 published a work, *Kristendomen förr och nu* (Christianity Past and Present), which thanks to its reliability and objectivity is of a lasting merit, even if “historical research” will discover and disclose ever more theological absurdities.

¹⁰Reviewing a work by Adolf Harnack, Lidforss observes that Harnack has given proof of “a freedom from prejudice and a thoroughness that many a profane scholar could envy him”. “However,” Lidforss goes on to say, “it should be noted that a professor of theology in Germany is a professor pure and simple and not, as his Swedish colleagues, at the same time a priest bound by his compulsory confession.” (This alone is sufficient to stamp the Swedish professors of theology as unreliable. It is absurd to presume that they could assess other forms of religion impartially.) Harnack makes rather the “impression of a pious pagan than that of a convinced Lutheran.”

¹¹The present writer remembers a lecture given by Adolf Harnack at Johannes Müller’s Schloss Elmau (Post Klais, Upper Bavaria) entitled, “Nur die Lumpen sind bescheiden” (Goethe). It was a blistering attack on all slanderers whom a genius apparently must expect.

¹²Still in the year “of grace” 1961 there are professors and doctors of theology who think that the gnosticians “believed that this world had been created by an evil god and denied the incarnation and resurrection of Christ”. Such things are thus taught in the “general history of religion” dominated by theologians. And such things are called science! Apparently they know nothing of the true gnostic teaching but take the writings of some of the approximately 70 quasi-gnostic sects for genuine gnostics. It is true that what was taught in the esoteric gnostic knowledge order was inaccessible to the uninitiated until 1875. But its most important teachings have nowadays been publicized. And theologians still go by their old authorities! It is apparently impossible for them to correct their own misconceptions. The gnostic order was instituted at the behest of the planetary hierarchy about 300 years before the current era to prepare the appearance of Christos. Its symbols fell into the hands of the uninitiated and were expounded according to the wiseacre understanding of literalism. And theology was the result.

¹³A new example of theological hostility to research was given recently when a theologian with general assent “demanded the right of the spiritual powers to have peace from our curiosity”.

¹⁴One more attempt at hindering or stopping research, putting on blinkers, so that “those of little faith” may keep their system of theological fictions. The esoterician raises a question: What do theologians know about “spirits” and “spiritual powers”? Even the terms used are sufficiently informative. It is all so silly that the theologian can probably start a new Christian sect on his assumption and expect a wide following.

¹⁵The esoterician may inform them that the “spiritual powers” are fully capable of “defending themselves” from illegitimate curiosity. Theologians do not know that this very research was initiated by disciples of the planetary hierarchy just as all research, which has always been dangerous for theologians, so that it is hardly to be wondered at that they do everything to prevent it.

4.5 *The History of Religion Knows Nothing of the Past*

¹Archaeological and historical research (philological, etc.) can never depict the past by its methods. Besides, only when natural science advanced its demands for exactitude did they begin to endeavour to ascertain facts in history as well, which up to then was mere “chronicle”. But perhaps those who try to establish what really happens from day to day in

political life can learn to see how difficult it is to ascertain facts.

²In its endeavour to keep and increase its power, the ruling class has always managed to falsify historical documents of all kinds past recognition. And inexhaustible imagination has buried everything under mountains of legends. Mankind's desire to find contexts has nowhere been more ruinous to facticity than in history. Not until historians realize this will mankind be liberated from its historical illusions and fictions.

³The conceptions formed by historians of religion as to the true origins and original contents of the different religions are utterly erroneous. They have no idea of how unreliable the existent historical source material is. They are quite unable, however much they research, to ascertain the requisite historical facts. They do not suspect their ignorance of history and of the real events of the past. That is a fact which they may refuse to accept but which stands. The muse of history is a story-teller, and this is particularly true of everything connected with religion.

⁴It is of course quite abortive to believe it possible to learn from Buddhist high priests, etc. what the Buddha taught. It would be as ridiculous as to ask our archbishops what Jeshu taught. One must be totally ignorant of the fact that the history of all religions makes up an impenetrable jungle to believe oneself able to establish the truth by historical research. Priests can only establish whether any view agrees with the one generally accepted. That does not imply, however, that the view is correct.

⁵"History research" discovered that Pharaoh Akhenaten around 1350 BCE preached the religion of love. And habitual imaginative speculation at once set about constructing all conceivable explanations of this phenomenon. One example:

⁶Freud, who was a Jew, made Moses one of Pharaoh's descendants who took Akhenaten's religion with him when he fled from Egypt together with the Jewish people. How much of Akhenaten's religion of love remained with Moses and the Jewish people is demonstrated by history as we know it. It is as simple as that to make up history. And intellectual helplessness is so great that even "geniuses" can accept wild ideas.

⁷But that historic fact that the planetary hierarchy has in all ages taught the unity of life, this fact they stubbornly refuse to accept. Why is it that people rather accept lies than the truth? Only lies are being taught, and people always swallow them.

⁸The Christians know nothing of the origin of Christianity. In its blind fanaticism the Church has done everything in its power to blot out all traces of it. It systematically destroyed all gnostic manuscripts it managed to lay hands on. Perhaps it would have succeeded, if the knowledge of the past depended on written documents. It is not, however. For the true history of our planet ever since its lowest three atomic worlds (47-49) were formed is preserved in the causal planetary memory. There are many advantages to this arrangement. We are for ever set free from the need of all exoteric history research, which can only be falsification of history.

⁹All knowledge can be studied in the planetary memory. Also the deeds of the Church itself are indelibly imprinted in it. Every causal self has access to this indestructible "archive", so if the Church is to maintain its position it must murder all causal selves in the future just as it did in the past.

¹⁰All history is a more or less extensive falsification of reality. Nowhere is this more apparent than in the history of religions and in the history of Christianity in particular.

4.6 *"The Christian Martyrs"*

¹The talk of theologians about the "Christian martyrs" is one of the many proofs of their historical ignorance. In religious matters, the Romans were the most tolerant of all nations. They erected temples to gods of all kinds whom foreigners alleged to worship. The first so-called Christians provided a different case. They belonged to the lowest class of society and conceived of Christianity as a doctrine of social revolution. They wanted to overthrow society to seize power.

²The persecution of the Christians was not motivated by the religious views held by the Christians but by their social-revolutionary attitude, which threatened the state and society. Nobody was persecuted for his belief until the Christians came into power. After that, the Christians have always persecuted dissenters.

³A typical example of both ignorance of history and falsification of history is an essay written by a Swedish bishop and published in *Göteborgs-Posten* on the 28th of October 1963. In it he says that Christianity (note this: not a particular sect) has always been persecuted. This is a blatant lie. Christians were never persecuted for their faith until in our times by satanized Bolsheviks and Nazis. When you want to set people free from the Christian falsification of the teaching of Christos by informing them, then the Church screams loudly about persecution and claims that it has always been persecuted.

⁴The real martyrs were those who dared to doubt the absurdities of the Church. The Church called these martyrs “heretics”, persecuted them, tortured them, and burned them at the stake. The total death toll of the fanaticism of the Church is about fifty million, a gruesome burden of guilt which theologians will in vain try to explain away or deny. We well understand Voltaire’s war-cry against the Church: “Écrasez l’infâme! Crush the infamous one!”

⁵If the Church regains its power, we shall experience persecution of the same kind again. The Church is remarkably intolerant. Such an institution has no *raison d’être*. In any case the state should not have anything to do with it, should not maintain any faculty of theology at its universities

4.7 *Christianity Is Not the Teaching of Christos*

¹The following three axioms cannot be too vigorously asserted:

²That Christianity is not the teaching of Christos, not the teaching of Jeshu, not even the teaching of Paul, but the teaching of Eusebios, Eusebism, the result of a systematic falsification of the teaching of Christos.

³That Christianity is the dogmas and fictions of life-ignorant theologians.

⁴That Christianity is the most serious obstacle to the “kingdom of god on earth”.

⁵Christianity is a doctrine that was formulated by life-ignorant priests at synods, which have condemned all facts that did not fit into their system of fictions: reincarnation, the law of sowing and reaping, higher worlds, higher envelopes of the self, etc. (which facts were taught in the gnostic order). Why did they condemn those facts as heresies? Because the Church would have lost its power as a mediator between god and man, its power to forgive otherwise unforgivable “sins”, if people had come to know about reincarnation and the law of reaping.

⁶Christos did not proclaim one single dogma. They were all made by fathers of the Church and at synods.

⁷All religions have their dogmas that war against reality, if not to the same extent as Christianity, which was formed by theologians who were members of the black priesthood in Atlantis. No religion has spawned so many superstitions, and no religion has caused so much unspeakable suffering.

⁸Christianity is largely black magic. We concur fully with this statement by H.P.B.

⁹The notions that god would spy on human beings, would condemn them for their blindness in life, would slaughter his son to be able to forgive, are as many blasphemies. If people knew anything about the Law, they would realize what those blasphemies have cost mankind.

¹⁰Christianity is theology, is the doctrine of the Church, a thing constantly overlooked, and is something quite different from true religion, which is a relation to god. The Church has placed itself between man and his god (“the holy spirit”) and in so doing it has falsified the teaching of Christos.

4.8 *Christos Instituted No Church*

¹It is falsification of history by theologians when they speak of “Christ’s Church”. The Church with its many priests is not instituted by Christos, who rather looked upon priests as obstacles. The spirit of Christos has never been alive in the Church. His spirit was the spirit of understanding and love, and the Church had neither.

²The “Church” was originally intended as a teaching institution (school and university). It failed in its mission both when it became a political power factor and when it preached immutable dogmas instead of working hypotheses and so became the enemy of research. The theologians have never realized that the meaning of life is consciousness development, and that this path is the path of “salvation”, that there is no other path to “salvation”.

³The only right church is the “invisible church”, and it is made up of the fifth natural kingdom, which is called symbolically the “Church of Christ”.

4.9 *The Origin of Christianity*

¹The first Christian congregations were for the most part made up of illiterate people, slaves, and the eternally rebellious, something corresponding to the dictatorship of the proletariat in our times. Those Christians had no esoteric knowledge and thus no knowledge of reality. They were quite unable to realize the meaning of reincarnation and the law of reaping. They inevitably misinterpreted all the esoteric terms they managed to pick up. They rejected without examination everything not stated in their Testament. It was the Father of the Church, Eusebios, who by order of Emperor Constantine planned, compiled, and formed the “New Testament” of the Bible. In doing this he combined four quasi-gnostic novels (the four gospels) with a story he invented himself about the first Christians (the so-called Acts of the Apostles). Eusebios was very learned and an eager collector, and he worked on everything he managed to lay hands on so that it agreed with fictions generally ruling. In his collection Eusebios had copies of letters from Paul, which he treated in the same spirit as the other material.

²It should be noted that Eusebios, eager attempts notwithstanding, never succeeded in being initiated into the genuine gnostic order. In the esoteric history he is designated the greatest falsifier of literature the world has ever seen.

³What in the so-called Bible is true can be decided only by an esoterician possessed of causal objective consciousness through examination in each particular case. It will probably take a couple of hundred years before the time will be considered ripe for the publication of the pertaining facts. Before then, the truth would be contested in all ways and in all respects by believers in all the hundreds of Christian sects.

⁴Emperor Constantine, called the great, since he made Christianity the religion favoured by the state, was best known to his contemporaries for the generosity with which he at the amphitheatres had prisoners of war thrown in their thousands to wild beasts, so that even they finally tired of eating human flesh and refused to kill. They do not mention such things, however. It could lessen the lustre and glory.

⁵There is much in the writings of the Father of the Church, Augustine, that bears witness to his cynicism. An instance of a rather mild variety is his explanation how Christianity, with its anthropomorphism and monotheism, could triumph:

⁶“Neo-Platonism” did not have a divine hero who could be made the idol of the masses. Its doctrines were inconceivable to the masses. They did not imply an easy path to salvation for all. They did not threaten with eternal punishment and did not reward with eternal bliss.

4.10 *Christianity Is a Distortion of the Gnostic Teaching*

¹Jeshu was born in 105 BCE. He became the leader of a gnostic society that already existed in Palestine. He was stoned at the instigation of the Essene Order and by order of the High Council in 72 BCE.

²John the Baptist was born in 8 BCE. He tried to incite the Jews to rebellion against the Romans. He baptized those who wanted to become revolutionaries.

³Jeshu Bar Abbas was born in 4 BCE. He was baptized by John but was later rejected, since he did not want to use violence, although he was a patriot and a revolutionary. However, he succeeded in stirring a rebellion, was captured by Pilate and was sentenced to crucifixion.

⁴The original writings of the Gospels of the New Testament were authored by gnosticians in Alexandria who believed they could do the totally disoriented mankind of the time a service by preaching a message of comfort to the enslaved and give them certain instructions for living. The authoritative person had to be a divine son, of course, an idea with which the contemporary world was very familiar. It stood to reason that the authors, being initiates, were not permitted to report the “secrets” of Christos or the gnostic world view and life view. How they proceeded when doing this has been described in some detail in the essays *Gnostics* and *Gnostic Symbols* by Laurency. However, an initiate can at once see from where they took the expressions they ascribed to Christos. One single example may be cited.

⁵The disciples (having the whole world against them) could often lose the necessary perspective “above the thick of the battle”. However, some few of them could succeed in this, too. It was to those disciples that the statement, “blessed are they that have not seen and yet have believed”, referred, although it was erroneously reported, of course. In its present formulation it puts a premium on injudiciousness and credulity. That was not the intention.

⁶Also the “appearance of Christos” in the temple is an example of a quasi-gnostic legend. Christos never appeared in the temple as long as he lived in Jeshu’s body. Only after he had abandoned this borrowed envelope did he appear in the temple in a physicalized form. And the people, the hawkers, the pharisees, and the scribes, fled in terror of the “ghost”. That he did not use a whip is a fact that those Christians who are not blinded by hatred should be able to see. Such an act would have warred against his whole being. And if he did as the Gospels say, he would have been beaten to death. Where is common sense?

⁷The three crosses on the altar of the gnosticians symbolized: the middle cross with the “saviour” of mankind, the planetary government; the “repentant thief”, the planetary hierarchy (the members of which were once human beings); the “unrepentant thief”, mankind. All three are “crucified”, nailed to the “spinning wheel of existence” in the solar system, being involved into envelopes of the pertaining kinds of matter.

⁸The words of Christos were distorted in the forgiveness of sins. And the promise given on the cross to the bandit is a pure fable.

⁹Christos never uttered the words in the Gospels about the “sin against the holy spirit”. He wanted to set mankind free from the very concept of sin, the invention of the satanists. There is no other “sin” than mistakes as to laws of nature and laws of life, and those mistakes fall under the law of cause and effect, the law of sowing and reaping.

¹⁰The blessing of the hierophant was no mere phrase but an act of essential (46) consciousness, which called down a shower of essential molecules (46:7) on the assembled disciples. This stimulated the essential atoms in their lower envelope matters.

¹¹To turn reality into a novel is to falsify it. Just as it is better to be a skeptic than to have an erroneous conception, so it is better not to know anything than to believe in lies. It is better to be without symbols than to have symbols one does not understand. Ignorance is better than learning that falsifies life.

¹²It is exceedingly deplorable that the message of Christos for mankind, his teaching of love, should have been given such a formulation in the Gospels, and an even worse one in Paul. All the gnostic reality ideas were distorted past recognition. The gnostic writers of the Gospels and Paul must have immensely overestimated people’s judgement at the present stage of mankind’s development: this literalism without knowledge of reality, without common sense, without understanding of life, without a capacity for grasping the symbolism of the

gnostic sayings. They should have been able to foresee that the theologians as usual would misinterpret and distort all of it, so that it degenerated into a new religion. The result was the most abortive religion of them all. This too will be demonstrated by the true history of religion when written some time in the future.

4.11 Paul

¹Saul of Tarsus was initiated at twelve years of age (the minimum age) into the Jewish secret Essene Order.

²The teaching of the Order was an elaboration of the Chaldean Kabbalah, which was about 30 000 years older, an elaboration that in many cases was based on misconception. The Order was an extremely fanatical society. Anyone who dared to tell anything to outsiders that could be connected to its teachings was punished by death.

³On a journey Saul met an initiate of the secret Gnostic Order. The result of their conversation was that Paul requested to be initiated into this Order, as he had become convinced of its superiority in learning. His request was granted, and Saul was in Damascus initiated into the Order of the gnosticians. At his entry he assumed the name Paul.

⁴After he had acquired the higher realization of gnostics, his endeavour was to win his old Essene brothers for the better knowledge by offering (as he thought) the right solution to theological problems. Therefore he wrote to them about what he was permitted to say and, above all, what he was permitted to communicate in writing, which was not very much.

⁵The genuineness of the epistles of the New Testament ascribed to Paul the Apostle has often been questioned. As usual, different guesses have been presented. What theologians cannot know is that many of the expressions used by Paul are gnostic symbols.

⁶Paul's expression, "We speak wisdom among them that are perfect", shows that he was an initiate, because the initiates were called "the perfect".

⁷Theosophists and others have made some fuss about the fact that Paul "the Apostle" was an initiate. In that incarnation, however, he had not taken the "third degree".

⁸When, some time in the future, the genuine epistles of Paul are publicized, we shall be able to ascertain how Eusebios and his scribes rehashed those epistles past recognition. The true historical events can always be read in the planetary memory (but not in the "Akashic Records"). "For there is nothing hidden that will not be disclosed." The esoteric history cannot be falsified. Then it looks completely different from the exoteric one.

4.12 Paul's Great Mistake

¹Paul's great mistake was that he compromised about his esoteric understanding, tried to adapt truth to lie.

²The superstition that god demanded sacrifices not to visit people with disasters for their sins reigned ever since Atlantis, being handed down from generation to generation. Instead of cleansing the fiction of sin and abolishing the institution of sacrifice once and for all, Paul complemented those fictions with other ones: grace and redemption. He used the legend of Golgotha: the sacrifice of the son of god which made all further sacrifices unnecessary. In doing this he thought he had found a means of neutralizing the effect of the doctrine of sin. However, Christianity is proof of how the black priesthood knew how to exploit that version. Those in power saw their opportunity to exploit the fictions. And so the result was that pitiful Roman spectacle, its quest for world hegemony, for dominion over human souls, over human thought.

³In doing this Paul was the originator of the Christian dogmatics, which became the curse of Christendom. With his (certainly misunderstood) doctrine of redemption Paul thwarted the effect of the message of Christos.

⁴Only in our times and thanks to the intervention of the planetary hierarchy has it become

possible to set mankind free from the satanic doctrine of “sin and grace”.

⁵What this dogmatics has cost mankind in terms of unspeakable suffering cannot be sufficiently clarified even by history drenched in blood.

⁶Christianity and the new religion, Marxism, are kindred spirits. Also Marxism strives after world dominion – with power over human thought and everlasting slavery. The fact that it has succeeded in infatuating and blinding so many intellectuals demonstrates the power of illusions and fictions.

4.13 The Reformation Was a Mistake

¹The work of Luther was a serious mistake. The Christian Church was facing its definitive dissolution. The scathing satires of Erasmus Roterodamus on the priesthood and religious matters of the time were appreciated even in clerical circles.

²Then Luther appeared and “roused the souls”. This also brought religious fanaticism to life. Upon the reformation of the Protestants followed the Catholic reaction with persecutions of heretics, religious wars, inquisition, and jesuitism. Luther delayed development five hundred years.

³Instead of the Pope of Rome the Protestants had their paper pope, the Bible. This writing was declared the pure, unadulterated word of god. Next to the fiction of the falling into sin this allegation is the biggest lie of Christianity, and that is saying a good deal. The Bible was translated into the vernacular. And subsequently there was no end of interpreters and coxcomb prophets. To give out what is symbolic, thus what is incomprehensible to the uninitiated, to the misinterpretations of injudiciousness!

⁴Thanks to its doctrine of continuous divine revelation in the tradition of the Church, it is possible for the Catholic Church to discard the old fictions when this proves suitable. This gives Catholicism an enormous advantage. With a stroke of his pen the pope can abolish any dogma whatever. If Protestantism wants to hold its own with that competition, it will probably need to add new documents to the historical creeds from time to time. Only by taking such measures will Protestantism be able to defend the thesis of the mere historical nature of the old dogmas. Such a procedure, however, suggests that the latest dogma is fictitious, too, which even otherwise is an obvious conclusion.

⁵This fictitiousness is made apparent also through the existence of the sects. Strangely obscure word of god that permits of so many divergent interpretations. At the same time it makes it possible for sophistry to save itself from critique by temporarily moving the dogma to some other sect.

4.14 Jesuitism

¹The Jesuit Order is a perfect organization. When assessing most secret orders one must distinguish between the ones controlling them and the great mass of deceived members. Egoistic or idealistic ideals are proclaimed according to individual dispositions, so that everyone is able to choose his ideal as a basic motive and his own justification for joining. But only the inner circle knows what the final aim of the order is. The inner circle has nothing to do with the degrees. There are initiates of the highest degree who know as little of the aim as those of the lowest degree. Those ignorant people are the witnesses who by their uprightness make up the necessary external façade.

²Perfect as well are the psychological methods applied by the Jesuit Order. The obligation to obey is fundamental. Only in extremely rare cases does a Jesuit succeed in liberating himself from the complexes inoculated into him. When he has undergone the treatment, he is the perfect robot, a flexible tool in the hands of those in control. For those who have been able to benefit the Order by their work at the outer organization, scientific research, literary activity, etc., it stops at that. They are left free to shed outer lustre to the Order through ideal

work. They can testify to the noble motives that carry weight in the Order. For those of a fanatical turn of mind there is a rich field. With the confessor's understanding of how to guide souls they have to make their confessants what they can become and can achieve for the strengthening of the power of the Church. The tasks of the Order are of many kinds. Each member is given an individual treatment and is made to what he is best suited. In the majority of people there is a tendency to the desire for power. The robotized man can be easily "corrupted" and so be totally blinded by his desire for power being satisfied. To these men, one or other cynical principle can be revealed by which they can, their good conscience being preserved, if they still have scruples, deceive themselves.

³For the prevention of misunderstandings it should be pointed out that religious orders or orders that are more of a social nature should not be confused with esoteric knowledge orders. The adepts of the latter only make a promise of never divulging anything about their order or the secret knowledge they have been given, of never abusing knowledge or power, of never taking any interest in the "affairs of others" (thus curiosity of any kind is banned), of never harming anyone, but of helping where they can. Obligation to obey is precluded. Everyone is responsible himself for everything. All work in the service of the order is voluntary, all tasks or duties are determined as voluntary, self-assumed, and on the individuals' own initiatives.

⁴The Jesuit Order is to be rehabilitated. The beginning has been made. They have found that Loyola, in his "instruction to those who are to be sent in missions", admonished them "not to consent to the least sin, even if thereby you could effect the apostolic conquest of the whole world". The doctor of literature who reviewed the book about Loyola in question finds it strange that "this very clear information could have been conceived and interpreted as meaning that the ends justify the means". Should we blame the doctorate in literature or "modern logic" for such an incredible naiveness? As if not everything could be satanized and also has been throughout history. There was never something wrong with the "façade". The practice, however, was something quite different, which the partisans of the doctrine showed when they had secured power. We have experienced the same thing in our times through bolshevism, fascism, and nazism.

4.15 Humanism Does Not Derive from Christianity

¹The falsification of history brought about by theologians also includes the assertion that we owe the ideals of humanity to Christianity. Theologians maintain that humanism – the idea of universal brotherhood – was first proclaimed by Christianity. They have even succeeded in smuggling into the "learned world" the fiction that humanism is the merit of Christianity. Thousands of cribbers still seek to implant that dogma in the minds of each new generation so as to turn it into an axiom of history.

²The truth is, however, that humanism was found in the teachings of the Buddha and of Pythagoras, of Laozi and of Kongfuzi, teachings which are at least six hundred years older than Christianity. The humanists were initiates of the knowledge orders of the planetary hierarchy, and it was in these orders that tolerance and brotherhood were proclaimed for the first time.

³These humanists were in bad favour with the Church, very often persecuted. The persecution of humanists, however, did not prevent the Church from stealing their ideas. The victory of a new idea once gained, the Church always preached it not to seem too much behind the times. And afterwards the Church never omitted to point out its pioneering contribution.

⁴The more profoundly you study the history of Christian persecution of dissenters, the more you are taken aback by the impudence with which theologians praise the contribution of "Christianity" to development. Reason and humanity triumphed, not thanks to Christianity but in spite of it. And the cost of that struggle for freedom in terms of victims of the noblest members of mankind is quite simply incalculable.

4.16 *The Humanist Revolution*

¹The rediscovery of antiquity – the renaissance, humanism, and the philosophy of enlightenment – was the ferment that gradually, during several hundred years, permeated the ruling views and ennobled them. This can be spoken of as the “humanist revolution”.

²The ideas of freedom, tolerance, and brotherhood were proclaimed by thinkers, poets, and researchers who had liberated themselves from the theological superstitions. They fought a battle, seemingly hopeless to begin with, against theological obscurantism and the horrendous tyranny of the Church. This battle was prepared on the quiet, which was necessary, for whenever anyone dared openly to assert his conviction, the Church responded with terror. But the humane ideas had an irresistible power over the educated people of the time, and victory came at last during the 18th century.

³Humanism brought the real reformation, which Luther interrupted and delayed more than two hundred years, the quiet, still ongoing reformation for freedom of expression, tolerance, and brotherhood. To historical ignorance and superficial judgement, this revolution has been unnoticeable. But the ruling barbarous views yielded step by step to ever increasing pressure.

⁴The humanists’ foremost weapons against the theologians were precisely those places in the New Testament which speak about love. It became increasingly necessary for theologians to assert non-existent love as an originally Christian idea that had been forgotten only temporarily in the heated fight for orthodoxy. To the theologians, belief in the fictions was more important than anything else. To them the “right faith” was the essence of religion. Everything else was secondary. They had no instinct for the teaching of the Buddha that the essence of religion is understanding of, and compassion for, all living creatures.

⁵That philosophers and poets dared to speak their mind more and more freely was due to the fact that besides the protection of liberal-minded princes, the educated among the nobility supported them financially to a great extent and gave them sanctuary in their domains.

⁶A more profound study of this intellectual revolution confirms what even rather superficial historical learning may establish. For example, Montaigne (1533–1592) is described as “the first Frenchman who dared to think”. Even such a formulation speaks volumes. The immense importance of Montaigne’s skepticism in France, Erasmus Roterodamus’ scathing satires in Germany and England, has not yet been clearly realized. When, some time in the future, this struggle is described, the theological fiction of the importance of theologians for intellectual progress will be seen in its true light.

⁷In obedience to their principles, these intellectual revolutionaries were very polite and considerate towards their enemies, the theologians. Not many of them were urged by their glowing indignation to declare open war on the Church, as Voltaire did. The result was, to be sure, that he is even today regarded to have been an exceptionally vile character. Topelius wrote in a poem of him, “he had no heart, but his head was good”. That is the posthumous reputation of an exceptionally noble personality who spent fortunes to help people in distress and who risked everything for the truth! But that is the fate of those who dare to fight lies and infamies approved of by the community.

⁸The broad mass of the people was controlled by the clergy until the free-thinker movement and socialism jointly, at the end of the 19th century, made the clergy finally realize that the Middle Ages were definitively over.

4.17 *It Was the Humanists Who Ennobled Religion*

¹It was only through humanism that it became possible to ennoble emotion. The veneration and adoration that could be cultivated previously were dictated ultimately by fear of the god of wrath and did not ennoble emotion.

²Only through humanism could the free-thinker, by fighting, secure his right to witness to the truth: “Certainly there are cosmic beings. But no one that has even one trait in common

with such a loathsome monster as Yahweh.”

³The tree is known by its fruit. And the fruits of Christianity during two thousand years bear sufficient witness for anyone who is able to see. A humanist religion would never try to save mankind with a devil of a god and with torture and burning at the stake.

⁴That humanist who becomes a Christian sacrifices reason, culture, and humanity. He demonstrates that he was never a humanist but a person ignorant of history and ignorant in general matters, a superficial gauger without knowledge of reality and life, a person whose “humanism” was a frivolous play with all manner of phrases. Otherwise it is impossible to turn that somersault.

⁵All the great humanist geniuses repudiated Christianity in essential respects and in no uncertain terms. Even Erik Gustaf Geijer, otherwise a cautious character, was prosecuted for this.

⁶The contribution to culture and development made by the humanist geniuses cannot be overestimated. They were the ones who ennobled Christianity, made it humane, enforced that wee bit of freedom of thought, tolerance, and understanding of the universality of brotherhood existing.

4.18 *The Church Always Persecuted Dissenters*

¹In the history of Christianity there is talk of a Christian church of martyrs, but that is a typical fiction invented by the history of religion. From its first appearance as a church, Christianity persecuted all its dissenters, and the victims of this church through the ages amount to about fifty million people. The Church had better say nothing about martyrs. No other religion displays any counterpart to the Christian persecution of dissenters.

²Of all kinds of hatred, odium theologicum (theological hatred) was always the worst. Beastliness was not worse in the nazis. The majority of mankind has in all times been at the stage of barbarism and still remains there. The fact that historians have not clarified this demonstrates their ignorance, incompetence, or cowardice.

³It was only through the French Revolution that people started to gain the permission to “think freely”, to think differently from what was allowed by theology, paralysing all thought. Anyone who did not believe as the theologians did was said to be in compact with the devil and was burned at the stake. Many people were burned even in the days of Voltaire for what theologians called “blasphemy”. Those people were not only “witches”, as the historians have made us believe. Most historians are no researchers but are cribbers. Their sources are mere legends more than 90 per cent.

⁴The Church seeks to defend its misdeeds in the past alleging that these should not be blamed on Christianity but on people. Do they not understand that a doctrine which makes such insane interpretations possible is perverse? In other words: that the doctrine being preached is not the doctrine of wisdom and love. The doctrine preached by Paul is in agreement with Judaism, which is opposite to the teaching of Jeshu. Jeshu broke with that entire view which saw god as punitive righteousness and which has idiotized and brutalized mankind with the satanic invention of sin as a crime against an infinite being, the penalty for which therefore must be eternal hell.

⁵It is good evidence in favour of Annie Besant (alias Hypatia, alias Giordano Bruno) that in her book, *Esoteric Christianity*, she treated Christianity so magnanimously, the doctrine which she got to know as Hypatia and which cost her her life as she was ripped to pieces by the Christian mob. Before she remembered esoterics anew, however, she was in Fabian Society the formidable destroyer of all priests. It is deplorable that she never published the results of her penetrating researches into exoteric Christianity. That would have spared thousands of people unnecessary work.

⁶The South African racial policies were typical of that Christianity which brought the Old

and New Testaments together in one Bible (the “pure, unadulterated word of god”). To the Boers, the Jewish view on mankind was always in agreement with the “will of god”.

⁷The history of Christianity is in many respects the history of intolerance, fanaticism, religious hatred. With religious wars, persecution of heretics, trials for witchcraft, the torture and burnings at the stake by the inquisition, it has been the cruellest travesty on that religion of wisdom and love which Christos preached.

⁸As for the Church it may be said, “*vestigia terrent*”, the footprints frighten us. Its history is written in blood, terror, and torture. The millions of martyrs witness against it. The amount of anxiety and doubt of a righteous god caused by its doctrines is immeasurable.

4.19 Christianity Was and Is a Barbarous Religion

¹As a social phenomenon Christianity was from its very first beginning a barbarous religion, then let Christian historians of religion seek out however many falsified documents to prove the opposite.

²How blind literalism can idiotize and brutalize people who are otherwise highly educated, highly intelligent, and warm-hearted, is demonstrated by Christianity during its two-thousand-year history.

³Besides, we need not study the history of Christianity to ascertain this. There are plenty of barbarous views to be heard from modern Christians. Bishop Billing in Västerås declared in 1882 that it was “better to take the new-born child and dash it against the rock than let it remain unbaptized”, and as late as in 1950 Bishop Bo Giertz in Gothenburg said the same thing, both apparently “inspired” by Psalm 137 of the Book of Psalms. You must be quite blind not to see that such declarations are sufficient proof that Christianity is a distortion of the teaching of Christos. From such Christianity, good Lord, deliver us! But such is it. And that is why it should be abolished.

4.20 The Church Is the Stronghold of Intolerance

¹The Church is the stronghold of intolerance. They still do not seem to have realized that intolerance is an inseparable part of a religion based on inflexible dogmatics. According to this dogmatics any other view is an error and must be fought against.

²They allege that recently also Buddhists have become militant. If so, it is not surprising. Against religions as aggressive as all forms of monotheism (Judaism, Christianity, and Islam), which preach the “only truth” and force their views on others as soon as they get into power, they have no other choice but self-defence.

³Still the Christian churches and communions have not publicly asserted the principle of tolerance, the right of every individual to have his own opinion in all matters of life view, his right to think whatever he wants to. On the contrary, there is a manifest tendency to disapproving of all opinions that do not agree with the doctrine of the Church. Until it expressly upholds the principle of tolerance, the Church remains intolerant as a matter of principle and would, if it regained the power it once had, criminalize all “heresies”.

⁴The fact is that the persecution of heretics is the “karma” of the Church and remains so, even if the Church publicly avows those heinous crimes against humanity, against the law of freedom and the law of unity.

⁵The Church complains at its open enemies. The Church made those enemies itself through its crimes. Those who got to know Christian love in torture-chambers and at the stake are probably cured from that love for ever. This also explains the furious hatred with which any kind of religion is fought in many cases.

⁶At lower stages of development, religion is of necessity both intolerant and aggressive. Mankind should have learnt this during some thousand years.

⁷The essence of the one true religion is love and freedom.

⁸To call attention to the crimes of the Church is not to attack the teaching of Christos, but is an important reminder of the fact that religious instruction does not have the ennobling effect they still believe and assert it has. Besides, theologians demonstrate it even today.

⁹If the Church regained the same power it had in the Middle Ages, we should experience the same bestial persecution of dissenters as in those times. That is an essential understanding which so-called psychology of religion cannot have, for it is as divorced from reality as psychology at large. As soon as any group of people becomes a power factor that strives to keep and preferably to increase its power, they will show no consideration for “such a ridiculous fiction” as human rights, individual rights. If social psychology had been able to learn something from modern history, such phenomena as fascism, nazism, bolshevism should have been instructive enough.

¹⁰One is astonished at the incredible historical ignorance and psychological injudiciousness of that doctor who in a lecture to the “Association for Christian Social Life” could assert that “the good deeds of non-believers are but imitation of Christian ethics”. This is blinding religious fanaticism in its glory. Two thousand years of theological tyranny, the burning of heretics out of Christian love, and the ethics of Christian intolerance have done all in their might to annihilate the ethics of classical philosophy. In all ages history has been falsified in the propaganda of fanatic ideologues. The good doctor should have examined the Statute Book of Sweden, which is a result of elaboration by common sense of human experience of life, but is not a result of Christian ethics. It would do our theologians no harm, if in their education they were given some preparatory training in law and in the philosophy of law. Then perhaps one would be spared such inanities.

¹¹It was a crushing testimony that the “wandering priest”, David Petander, gave in 1913, when declaring: “We should stop missionizing, for the missionaries are not at a higher level than the Christian congregations, and that is nothing worth converting anyone to.” Among those present when he said this were Principal Nathanael Beskow; Henrik Berg, Ph.D. and M.D.; and Reverend Axel Wenner, curate of S:t John’s Parish in Stockholm.

¹²The reason why theosophy, ever since it made its first appearance (Blavatsky’s book *Isis Unveiled*), was systematically fought with fury and all the perfidious methods of theological hatred was its pitiless disclosure of the theological falsification of the teaching of Christos and all the infamies of the Church during its entire existence. It may be added that it is better to be “without a sense of history” than to have a totally falsified view of the past.

¹³Even today the prayer of humanists is: Good Lord, do not let the Church regain its position of power. The Church never rose above the general level of development. And that level is still part of the lower emotional stage (the spheres of repulsion).

4.21 *Theological Ignorance of Life*

¹Theologians do not have the knowledge of reality. They know nothing of:

- 1) the three aspects of existence
- 2) the cosmic worlds and their nature
- 3) man’s different envelopes in the different worlds
- 4) the higher natural kingdoms
- 5) the meaning and goal of existence
- 6) the laws of life.

²Being without that knowledge, they live, except their life in the physical world, in an

illusory world of the figments of their imagination. The seductive principle, “to do evil that good may come”, is contrary to all the laws of life.

³The Christian theological doctrine that man is absolutely sinful and irremediably evil is supported by appearances, and that is why it has a suggestive power. The explanations of theology of man’s condition, however, demonstrate a complete ignorance of the immortality of the self, evolution through the different natural kingdoms, the animal becoming man, the different kinds of consciousness, the particular reality of emotionality with its attraction and repulsion, man’s reactions to the cosmic vibrations according to the law of least resistance, the absolute law of cause and effect in everything that happens. The theologians know nothing of this, and they are unable to grasp this reality. Their thinking is based on a mental system in which they believe and which they dare not doubt, a mental system that sums up their ignorance and superstition.

⁴In all times and in all nations, theologians have offered “stones instead of bread”. In so doing they have raised obstacles to the truth, hindered people from trying to find their own way. Man’s own self shows him the way, the truth, and the life, for the self is divine in essence. Erring is part of seeking.

⁵The greatest mistake of the theologians is making Christos a unique individual in mankind. It is true that being a 44-self (now in process of becoming a 42-self in the second divine kingdom) and a member of the sixth natural kingdom, he was immensely in advance of the rest of mankind in his consciousness development. But all this idiotizing nuisance of calling him “son of god”, a sacrifice for the sins of mankind, a sacrifice for the self-righteousness of god, an atoner of the wrath of god, etc., has totally distorted the meaning of his mission. It is the most terrible blasphemy against the planetary ruler (a 28-self) conceivable. Accusing those higher kingdoms, which live to serve evolution and the consciousness development of all life, of holding the most barbarous, brutal, and inhuman views demonstrates a total lack of judgement and humanity.

⁶According to the Christian creed, Christos will return “to judge the living and the dead”. These are three serious errors in one single clause. He will return to serve. God can never judge. There is no death. God can never separate anyone from him, since he is one will all. He need not judge, because the law of sowing and reaping sees to it that “justice is done”.

⁷A gnostic expression, which the theologians have misunderstood completely as all the other ones, is “separating the sheep from the goats”. In the Gnostic Order, the initiates were called “goats”; and the uninitiated, “sheep”. The symbol meant that people would be given the possibility of choosing themselves whether they wanted to take the opportunity to pass to the fifth natural kingdom under the influence of the vibrations and personal nearness of Christos or to remain in the fourth kingdom.

⁸Being without knowledge of reality and life, the theologians have believed themselves able to interpret the gnostic symbols that have fallen into their hands and have of course misunderstood the symbolic expression “grace” as well. It quite simply means that man is in a better position than he deserves. In his tens of thousands of incarnations he has committed such bestial acts that, if all of it had been returned to him at once, life had not been able to endure. There is much old sowing to be reaped which will have to wait until he has acquired the qualities of attraction and has opportunities to make good by lives of service the suffering he has caused other beings.

⁹To this should be added the fact that if he had not received help for his consciousness development, had not received the knowledge of reality as a free gift from higher kingdoms, he would never be able to find the way to a higher kingdom. By his self-acquired, repulsive basic tendency he has made it impossible for himself to find the way by himself. For only the striving after unity brings us forward and lifts us. Therefore it is the matter of a highly undeserved “grace”.

¹⁰The ordinary, vulgar conception of “karma” proves untenable also in that respect. Life is not so simple that simple intellects having a few isolated facts are suited as interpreters of reality.

¹¹It can hardly be claimed that the theologians have too vast knowledge of reality. The “material world” (the physical world) and the “spiritual world” are the only worlds existing to them.

¹²When theologians in the manner of Anders Nygren at Lund University deny the existence of superphysical worlds, they concur in Jewish theology according to which there is no other life than physical life. Then it remains for the learned to explain how Christos could make himself “invisible” when he was in a physical body after his “resurrection”. It surely was one of the “inexplicable wonders”. But god, where is he, since he, too, must be physical?

¹³The only nation that denied superphysical existence knew how to appear the most religious nation to the Christians. Undeniably quite an achievement by the theologians.

¹⁴The theologians call Platon a pagan. He was not baptized. And he taught metempsychosis. The ignorant translate that word by “transmigration of souls”. That is wrong. Platon was an initiate and had learnt to tell the difference between transmigration of souls and reincarnation.

¹⁵The theologians do not know that the meaning of life is the individual’s consciousness development. Even those theologians who have accepted that the life of the soul continues after the dissolution of the organism have very hazy notions of this continued existence. Nor do they know that man must as a physical being acquire all the qualities and abilities necessary to enter the “kingdom of heaven” (the fifth natural kingdom). After “death” there is no further consciousness development but only an illusory life between incarnations. Physical life is man’s only essential life, only real life. When mankind realizes this it will arrange its physical circumstances in such a manner that all have the possibilities of living in the best way, without friction with others, as a condition of realizing the meaning of life. Theologians have not understood this, as their untenable dogmas have blinded them.

¹⁶Now people have picked up a new word, “laws of life”, and as usual it is idiotized at once. When will people learn that they should not believe they know the meaning of a word offhand? Everyone misunderstands it in his own way, and then that term has been destroyed.

¹⁷When an academic in television makes the bold statement, “the laws of life are found in Christianity”, this should not be unchallenged. Saying this he demonstrated that he did not know what he was talking about. This is probably asking too much, however. The entire history of Christianity demonstrates that the Church never knew anything whatsoever of any law of life. Only the initiates of the esoteric knowledge order knew about them. They were unknown to non-initiates until 1875. Since then the falsification of history also in this respect has continued uninterruptedly. And wiseacre wisdom, knowing everything best, as usual puts forward the proposition that “this was of course what they were actually getting at”. Who were “they”? The councils, the popes, the inquisition?

¹⁸According to the doctrine of the Church, our planet was the centre of the universe and the only inhabited one. The fact that it is one of the lesser planets in one of the lesser solar systems of the Milky Way galaxy was a teaching that the early Christian Church feared with a true instinct and fought during centuries with the terror that fear engenders. When papal bulls were of no avail any longer, the Church resorted to the desperate expedient of pretending that this teaching did not matter.

¹⁹In his book *Esoteric Buddhism* (a stylistic masterpiece), Sinnett says to this: “The pretence till now has been more successful than its authors could have hoped. When they [the Church] dreaded astronomical discovery, they were crediting the world at large with more remorseless logic than it ultimately showed any inclination to employ.” People have been found willing as a rule to do that which esoterics exhorts us not to do: to keep science and religion in separate thought-tight compartments. They have gone on to apply this principle for

so long and so completely that the very absurdity of a dogma has been taken rather as a proof of its credibility.

²⁰Apparently the Church through dazzling casuistry has managed to make its faithful say with Tertullian (the author of casuistry) “it is wholly credible, because it is unsound” and “it is certain, because impossible.”

²¹We understand that the theologians deny all development. They fought as long as it was possible the theory of biological evolution. They fight as much as they can the knowledge of the evolution of consciousness through the different natural kingdoms. In doing this they demonstrate that they are incapable of evolution themselves.

²²It is a good sign that the churches are being depopulated. It demonstrates that common sense finally begins to develop. Mankind does not let itself be idiotized in the long run.

4.22 *Idiotization of Reason*

¹Theology has a strange power to eliminate common sense. The wonderful message there is in Christos’ teaching of the germ of divinity in man, which when it is made to grow and develop bears the most glorious fruit (the awareness of the divinity of all life thanks to the inalienable share in the cosmic total consciousness), has been distorted into an absurd god and an absurd doctrine of salvation.

²What the planetary hierarchy calls the “destruction of the principle of reason” or the esoterician calls “idiotization” is the acceptance of absurdities against common sense, goodness, unity. Theologians are examples of this. When they are reborn and are made to remember anew the theological system fixed almost indelibly in their subconsciousness, this seems immediately so obvious that they can never doubt its correctness.

³You should not expect to be able to influence those who have formulated or accepted a mental system. They are “saved” for that incarnation. They will be able to relearn only in their next incarnation. Mental systems are unshakable. New facts break up the system, and the majority of its adherents can neither cope with that nor formulate a new system. If the system has been fixed in their subconsciousness all but indelibly, it may take many incarnations before it can be broken up. Those who have during several incarnations learnt the same system (schoolmen of the Catholic Church, theologians, etc.) may have become idiotized to the extent that they cannot set themselves free as long as these systems still hold sway for some big group and they consequently have a prospect of finding it again. Generally, those who convert from one faith to another have contacted their old one. They recognize it.

⁴You become a theologian by taking in the theological dogmas, which make up a world of thought of its own that is not in contact with reality at large. Theologians live in this world of thought, go by its fictions, and cannot think such things as are unconnected with it. Theological literature fills entire libraries. And anyone who lives in this literary atmosphere becomes unable to think in other terms than in those of theological fictions. The corresponding is of course true of philosophy and science. The big difference, however, is that in the other systems critical reason is recognized as the norm of thought and so enables critique of the very fundamental dogmas, which is precluded in the matter of theology. If you touch those dogmas, you are no longer a “Christian” but a pagan and have no say. This eliminates common sense definitively. Established, firm dogmas that must not be doubted, must not be criticized, make theology unreachable by common sense.

⁵Men’s “free will”, guaranteed by the law of freedom, from divine arbitrariness, in conjunction with their selfishness, is the only hindrance to consciousness development without friction. Men want to be saved in the most comfortable way to be spared doing something for it. They pray to god to be given everything to misuse whatever they receive and without giving a thought to the fact that others need something, too, and what god would give them he must take from others who suffer actual want. It all demonstrates an unbelievable

lack of common sense and blindness to the welfare of others which can only lead to ruin.

⁶Those who become priests nowadays, in spite of everything, are such people as were priests in their previous incarnations and in their new lives follow the law of least resistance. They have already idiotized their reason and are impervious to common sense.

4.23 Dogmas

¹The “central part of the message of the Church” is a number of dogmas which not only are based on misinterpretation of esoteric gnostics but also conflict with reality and common sense, are blasphemies against the divinity of life, and have an idiotizing effect. What the Church teaches is not the teaching of Christos. God is not wrath. God is not self-righteousness. God condemns nobody. The law of god is the great Law, and it has neither command nor prohibition. There is no “sin against god. “Sin”, if that idiotized word must be used, is mistake as to the Law, but no crime against god who would demand eternal punishment in hell for it.

²Theological dogmas are seemingly ineradicable, which is due not only to constant propaganda in school and church but also to the fact those dogmas correspond to mental forms in the mental world which since many hundred years have been daily reinforced by human thought. Energetic propaganda by the representatives of science has been necessary to shape new thought forms in the mental world, which could replace the theological ones. The thought forms of philosophers have been less significant, since the philosophical conceptions have never been accepted by the masses and have largely been seen to be fictions. Still the struggle of common sense for the reality ideas is far from carried to a conclusion.

³The theological doctrine of salvation is refuted by the insight that the meaning of existence is consciousness development and that this is the individual’s own business.

⁴According to theological fictionalism, god must sacrifice his only son to be able to forgive a barbarous and bestial mankind its “sins” (crimes against the “divine commandments” of which mankind was ignorant). At the same time, the Jews were persecuted because they “crucified Christ”. According to the requirements of the most elementary logic, they did mankind a service, since it was the only act that enabled god to forgive. We should not demand logic and reason, however.

⁵The theological doctrine of atonement is refuted by the insight that god cannot be angry nor needs to be atoned, that he has never made any commandments or prohibitions, and that nobody can commit any crime against him.

⁶The conception that an incensed god must be atoned through bloody sacrifices was an invention by the black priesthood in Atlantis. That satanic lie struck terror into the ignorant of life. Anyone who displeased the priesthood could always be singled out as the one at whom the deity was angry and the cause of a bad harvest or other natural disasters.

⁷Mankind needs salvation, though not from a hateful god but from its superstitions.

⁸“The mystery of Christ’s fear of death” is a theological imaginative construction that has no counterpart in reality. To a 43-self there is nothing similar to fear of death. The suffering endured by Christos was the agony such a being has to experience when looking at a totally disoriented mankind whose leaders were black magicians (even if unconsciously).

⁹In which theological dogmatism makes serious mistakes:

- 1) the Bible is not the word of god and no religious authority
- 2) god is not wrath
- 3) god is not zealous self-righteousness
- 4) sin is not a crime against god
- 5) there is no cosmic satan
- 6) there is no hell

- 7) there are no divine punishments
- 8) there is no grace of god
- 9) conscience is not the voice of god in man
- 10) there is no sin and hence no forgiveness of sins
- 11) there are no divine commandments or prohibitions
- 12) god does not protect truth on earth
- 13) physical life is no vale of tears
- 14) there is neither heaven nor hell
- 15) god does not do what men can do
- 16) no man knows the will of god or has any right to claim that he does

¹⁰In the Gospels there are two utterances that are typical of the learned: “Can any good thing come out of Nazareth?” “Search and see that out of Galilee ariseth no prophet.” This is how the author of the legend makes a true parody of a kind of truth criterion used by the learned. Where understanding is absent, such views and arguments are brought forward. Where is reason? Alas, there is no need for it. You only need to be learned and be able to search the scriptures.

¹¹The pertaining historical phenomena of course must be embarrassing to people of noble feelings. The fact that they were possible, however, must give the psychologists food for thought when they study human nature. The power of the dogmas to stupidize, blind, poison, and brutalize people is quite simply unbelievable to the unexperienced.

¹²To the theologians, spiritual reality is their dogmas.

¹³“When someone has sought the living Christ, they have shown him a skeleton joined together with sophistic erudition. The living one has been replaced with a skeleton of dogmas which more than anything has been apt to cool the warmth of heart. The creations of unreason have been given out as the products of divine wisdom.”

¹⁴Theologians declare that human reason cannot understand the theological dogmas, which nevertheless were formulated by theologians. Neither the Buddha nor Christos formulated any dogmas. No dogmas are needed to realize the “kingdom of god” on earth, the “universal brotherhood”, the expression of the unity of all life.

4.24 Theological Sophistry

¹When a dogma has been finally refuted by research, irresponsible theologians at once hasten to assure that this dogma was unimportant, that it did not concern “the core of the faith”. Probably this was why they so eagerly and for so long denied the facts that refuted the dogma.

²The fiction of the core of the faith was not a bad invention. It will be long until the core dogma, too, comes tumbling down. Theologians should be given the advice not to defend themselves. Because each new defense is a new sophism that reveals more of the fictionalism, gravely exposed even before.

³Theologians lead an intellectual double life. Science and critical reason are kept in one compartment, dogmas in another one. These two compartments do not communicate with each other. According to the necessity of the case, they open the one compartment or the other. It appears that such a piece of self-deception can be carried very far.

⁴“Seeing is believing,” says one theologian. It is by using such sophisms that they work at the necessary confusion of ideas and stupidization. Seeing is knowing and not believing. Seeing something always affords some knowledge. Believing always idiotizes in some respect.

⁵Sophistry includes the use of dodges and tricks of all kinds to fight the fundamental facts of science with the mythology of ignorance.

⁶When the theologians have carried their fictions to the absurd and cannot possibly defend them any longer with any one of their countless sophisms, we may hear them say that the dogma in question is no longer accepted by “modern theologians”. This, too, is sophistry. When the Church has established its creed once and for all, individual theologians have no right to teach divergent views of their own. If they nevertheless do, the doctrine of the Church is an obvious lie and the theologians are irresponsible. The theologians need this confusion, this ambiguity, this “double entry bookkeeping” not to be forced to acknowledge that the Bible is not the word of god, that the dogmas are not truths, that they do not believe what they say they believe. One cannot rid oneself of the thought that the theologians have destroyed the instinct for truth, honesty, sincerity. They live in an atmosphere of ambiguities, half-truths, quarter-truths, and downright lies.

⁷To fight the authority of the pope Protestant churches made the Bible the pure, unadulterated word of god.

⁸The cardinal, irremediable error of Catholicism is the Church as a divine authority. No institution has the right of life to place itself between the individual and his right to freedom. That is a violation of the law of freedom. The Catholic tries to save himself from responsibility for the deeds of the Church by sophistically saying that by the Church are not meant its imperfect representatives. The two can never be separated, however. The Church is imperfect because it must be represented by human beings. The fact that its dogmas are human creations is another matter but quite sufficient as well to clarify the very absurdity of its claims.

⁹During four hundred years, historians in Protestant countries accepted the assertion that Protestants fought for freedom of thought. This assertion is an obvious lie, however, since “freedom of thought” consisted in thinking as Protestant theologians did instead of Catholic ones. This is the usual “freedom”: the “right” to think as those in power have commanded.

4.25 *The Bible*

¹“Everything in the Bible is the word of God.” The Old Testament with its barbarism thus is as divine as Christ’s Sermon on the Mount.

²If you try to demonstrate this absurdity, the theologians defend the Old Testament by saying that it contains the “promise” and the New Testament by saying that it shows the “fulfilment of the promise”. God had promised to slaughter his son and kept his promise.

³The Bible is called the “pure, unadulterated word of God”. This is quite simply a big lie and a horrendous blasphemy.

⁴One must be lacking in judgement beyond remedy to call the collection of writings authored by ignorance and compiled by arbitrariness into a Bible the “pure, unadulterated word of god”, to believe that Judaism (the Old Testament) and the teaching of Christos (the Sermon on the Mount) are equally the word of god, that the teaching of Christos, the teaching of Paul, and the doctrine of the ecumenical councils are the same teaching.

⁵How much still remains until mankind has acquired common sense, how fictions can idiotize people, is evident from their belief in the Bible as the “pure, unadulterated word of god”.

⁶The Bible was originally a collection of symbolic books. When translating the books they have tried to decode the symbols and so they have reinterpreted them. The result is an idiotized text and a falsification of great proportions, a collection of fictions, legends, cock and bull stories.

⁷The Old Testament is an adaptation of the conceptions young Jews made as they were educated in Babylonian temples and allowed to read symbolic writings that were being in the temple archives, the Chaldean Kabbalah among them. Thus it is loot, misconception, and distortion.

⁸The Gospels of the New Testament were originally gnostic novels intended for the uninitiated.

⁹After the New Testament fabricated by Eusebios had been accepted at the first council of Nicaea in 325, the Church started an utterly frantic and exceedingly efficient hunt for all older manuscripts. The only genuine manuscripts preserved are in the possession of the planetary hierarchy. And they will not be publicized until mankind itself has realized that the New Testament must be a falsification.

¹⁰In this connection it may be mentioned that Blavatsky says that Tischendorf was deluded by the Russian government into discovering at Saint Catherine's Monastery at Mount Sinai a Testament that was not there before and which he believed to be from early Christian times. It is still considered genuine. What heinous deeds have not been committed in the "defense of the faith"? Why can they not see what motives prompt these desperate attempts at protecting lies at all costs?

¹¹The writings of the Bible – the scriptures of the Old and New Testaments – have been of decisive importance to Judaism, Christianity, and Islam. Therefore, a group of causal selves possessing the faculty of studying the planetary causal memory of all events in the worlds of man ever since the planet came into being thought that they should explore the origin of those scriptures. They found that all the scriptures in question underwent many transformations before they received their present form. Nowhere did they find any trace of the seventy interpreters whom Ptolemy is said to have kept locked up until they had translated the unpunctuated Hebrew text of the Old Testament into Greek. The author of that legend is Josephus whom these causal selves ascertained to have been a "great liar".

¹²It is to be hoped that a causal self will devote himself to writing commentaries on the Gospels of the New Testament of the Bible, demonstrating their absurdities. The Gospels are bristling with statements that Jeshu cannot possibly have made.

¹³It is true that the Bible contains esoterisms. But they are mixed at random, put into such contexts as distort their meaning in most cases, and so they are on the whole useless.

¹⁴God has other things to do than "preaching his word", laying down prohibitions, and trying to talk sense to a life-ignorant, barbarous mankind, which had banished the planetary hierarchy, the members of the fifth natural kingdom, the only ones to possess knowledge of reality, life, and the Law. The planetary ruler sees to it that the meaning and goal of life will be realized in spite of all resistance put up by life-ignorant egoists, who in their stupidity do not care for the laws of life. Man has been given his reason to use it. Reason is the result of evolution, the "gift of god to men".

¹⁵There is hardly any sphere where constructive imagination is displayed in such lavish profusion as in the expositions made by various sects on expressions, parables, etc., found in the Bible, especially in the New Testament. A comparison of all these different interpretations would be very informative. It would confirm the esoteric realization that only a causal investigation in each particular case can determine what really happened and what was really meant by those sayings.

¹⁶Life-ignorant people are in no position to interpret the symbols and meaning of the Bible, the Gospels, and all the Epistles (originally gnostic tracts). They have misinterpreted them in all respects. That is why theologians in all ages have falsified the truth and carried people away from reality. This is not an attack on their honesty, but certainly a statement on their irremediable ignorance of life.

¹⁷Whenever a community has tied up its view of life to a paper pope of some kind, it has cut off its connection with life.

¹⁸Karin Boye: "Yes, but then we should first of all ban the Bible, for it is the worst book there is." In any case no other book has caused mankind such unspeakable suffering and managed to idiotize and brutalize mankind to such an extent as the Bible.

4.26 *The God of the Christians*

¹Monotheism, that irrational conception of reality, is an invention by the Jews just as that spiteful, vengeful, and blood-thirsty god, Yahweh. The fact that Christianity and Islam have accepted those two fictions makes those religions Jewish sects.

²The Christians took over the god of the Jews, Yahweh, but changed him in certain respects. The Yahweh of the Jews demanded bloody sacrifices lest he destroyed his peculiar people. After Jeshu this had to be changed, of course. Theological inventiveness replaced hatred with a self-righteousness that could not forgive. The important thing was to keep the fiction of sin as a crime against an infinite being. However, since all sins were forgiven through Golgotha, it was from now on permitted to commit any crimes whatever without punishment if you only believed in the fiction (according to the Protestant exposition).

³According to the Old Testament, god is spiteful, wrathful, vengeful, unforgiving, jealous, capricious, capable of commanding any sort of crime whatever. It is true that he says, "Thou shalt not kill", but he gives us clearly to understand that it means, "Thou shalt not kill except at my command". He visits his vengeance on innocent people. He creates imperfect beings, who because of their very imperfection cannot carry out his commands, and therefore predestines them for eternal hell. He is so self-righteous that he cannot forgive!!!

⁴The loving god has inevitably predestined all human beings to damnation and eternal punishments, especially if they dare to use his supreme gift, that which makes man human, that is to say, his reason.

⁵By ascribing to that fictitious god such qualities as self-righteousness, ambition, thirst for power, capriciousness, they have satanized the fundamental fiction itself. The rest is a matter of course. This inhumanity is fully in keeping with the theological conception of love expressed in the notion that the heavenly joys included the pleasurable witnessing of the tortures of the damned.

⁶The threat of Yahweh of the Jews to visit the iniquity of the fathers upon the children unto the third and fourth generation is an exoteric distortion of an esoteric fact: the individual's serious mistakes as to the laws of life can manifest themselves in several subsequent incarnations. Most absurdities found in the religions are the attempts of ignorance at interpreting original symbols.

⁷The Christians pray that god should do everything so that they need not do anything themselves. He does not. He does his part and we should do ours. Christendom has totally misunderstood the doctrine of "power from on high". All life-sustaining energies certainly originate from higher worlds. But it is our business to use those energies pouring down which if not used by those who can imply "missed opportunities" for them.

⁸No god has any power to forgive sins or abolish laws of nature. So-called miracles do not imply the abolition of one single law. According to esoterics, there are no other "miracles" than the application of previously unknown laws of nature. The gramophone, motion pictures, television had been "miracles" in 1800. Causal selves having knowledge of physical, emotional, and mental laws of nature can perform even more "miraculous" things. Christos taught that mankind would some time be able to do greater works than he did. These words of his have been rendered correctly in the Gospel.

⁹When people bear witness to "their belief in god", they bear witness to their ignorance and injudiciousness. Besides, what do they mean by "god"? It is the same injudiciousness as is manifested in biographies of great men: they believed in god. As if that were a proof of the existence of god! It is only a proof that they accepted the fictions of their times. There is no other proof of the existence of god than the individual's meeting with the ruler of our planet. And this requires objective essential consciousness in the essential world (46).

¹⁰They say god is unchanging and have subsequently attributed changes of all sorts to him. This god of the theologians is arbitrariness and lawlessness. Their god has thus proved to be a

figment of the imagination and a monster. The god they worship is a gigantic elemental in the emotional world which is reinforced daily through all their prayers.

4.27 *The Will of God*

¹The theologians know exactly the will of god. The will of god is of course the will of the theologians. That is why there are theologians. They are on familiar terms with god and know what he is about to do and not about to do.

²They have no idea of the fact that the laws of matter and the laws of life are the “will of god”. Therefore, to be able to speak of the “will of god” you must have knowledge of life and the laws of life. It is not sufficient to believe.

³However, the theologians’ belief that they know the will of god does not hinder them, when faced with new problems, to speak of the “inscrutable will of god”. This “inscrutable will of god” is what the esotericians call the “meaning and goal of life”; it is evolution or the continuous consciousness development of all monads.

⁴The Father of the Church Tertullian as well as Duns Scotus thought that of all the ten divine commandments, god can any time abolish eight. He can whenever he wants stamp murder and theft as good and laudable deeds. The will of god is absolutely arbitrary. Whatever is god’s will is good, because his power is absolute. Being the representative of god, the pope can proclaim the decision of divine arbitrariness. Which demonstrates that might is right.

⁵The Catholic Church, which is opposed to development above the level reached by mankind, is in conflict with the “will of god”. That church wants to keep the people in ignorance to rule them. It is seen that a church having salaried priests always becomes a hindrance to development, a hindrance to the “kingdom of god”.

⁶To call the fifth natural kingdom the “kingdom of god” is unsuitable in several respects. The expression is false to facts and misleading. It engenders the notion of a divine perfection that does not exist. It is too close to the superstition of the yoga philosophers that man can become god. It has enabled the speculative urge of theologians to fantasize about the will of god.

⁷Actually it is an impossible venture to explain higher kinds of consciousness to lower kinds. However much you try the higher will be degraded and more or less idiotized, most of all by those who believe they are able to conceive of the inconceivable, countless examples of this being provided by the theologians of all ages who fantasize about “knowing the will of god”. The consciousness of each higher world is so totally unlike that of all the lower worlds that only life-ignorance in conjunction with irremediable stupidity can imagine itself to understand.

4.28 *The Voice of God*

¹The ignorance of life has of course tried to explain “conscience” in many different ways.

²In accordance with their basically erroneous view on existence, theologians call the expressions of latent subconsciousness in certain situations of life “conscience” or the “voice of god in man”. Elementary psychology can make the same observations in the most highly developed animals, dogs and cats, but surely the theologians will not use that definition in those cases? Where was the voice of god in those theologians of the Boer Church who defended the inhumane apartheid policies of South Africa?

³The “voice of the people is the voice of god”. This motto of the Vatican for political ends can be correct, strange as it may seem but in a quite different sense than theologians believe. When, some time in the future, the unitary voice of mankind gives words to unity, then this motto will be right.

⁴On lower levels of development, conscience is a clear cognizance of a violation of an

imposed or accepted rule and a reaction in accordance with the individual's attitude to such rules (thus conscious "disobedience"). On higher levels, where the individual has gained some understanding of the Law, conscience is a matter of judgement. The talk of the "voice of god" demonstrates a grotesque primitiveness.

4.29 *Everything Promoting Evolution Is "Divine"*

¹All things that are necessary and expedient for the continuance of life and consciousness development in the physical world are as "divine" as the worlds of higher kingdoms. The planetary hierarchy counts among such things politics, economy, culture, research, etc., thus such activities as the theologians have of old regarded as more or less sinful. All is divine that promotes consciousness development when it is done with that motive.

²The whole cosmos has come about to enable the consciousness development of the atoms. All things and activities that serve this purpose are considered "spiritual" or "divine". All work that is done with a right motive and in the "right spirit" is divine, everything that enables evolution in some respect, and practically everything does which serves finality, what is needed for the continuance of life, for example street-cleaning.

³All worlds are equally divine. The theologians have made the physical world a world of sin and so have deprived it of its divinity. Instead, if any one of the worlds of man (physical, emotional, mental) could be regarded as better than the others, the physical world should be called preeminent. It is into the physical world that we incarnate. It is only in the physical world that we can acquire all the qualities and abilities necessary to higher development, activate our different kinds of consciousness, and finally become causal selves with infallible objective consciousness in the worlds of man. Our sojourns in the emotional and mental worlds between incarnations are periods of rest during which we learn nothing new and do not acquire necessary abilities. In these intermediate states we work at those fictional systems of ignorance in which theologians, philosophers, and scientists believe as correct conceptions of reality. In new incarnations we shall have opportunities to learn new fictional systems until we have realized that human claims to solution of the problems of existence are untenable. Then we have acquired such mental capacity that we shall be able to satisfy ourselves as to the incomparable superiority of hylozoics as a logical basis of explanation.

4.30 *Suffering*

¹Suffering consists in the revolt of the lower. Control the lower, give up wishes, eliminate desire, and everything is joy. They believe they know the "will of god". The will of god is the Law. By following the Law we increase our freedom and power. By trying to defy the Law we increase our bondage and impotence.

²Just as all other theological views conflict with reality, so the conception of suffering as well. Especially in the Catholic Church they have worked immense mischief starting from an erroneous view on suffering, as if suffering were the meaning of life. Consciousness does not develop in the very suffering, but suffering may clear away obstacles to development. Development comes (if it comes) afterwards, after suffering is over and done with.

³Undeserved suffering does not exist. Self-inflicted suffering is a mistake as to the law of unity and has inevitable consequences. Nobody can be allowed to suffer for another. But as horrendous as suffering is on our planet, it must in non-satanized individuals arouse compassion (not pity). This compassion is of fundamental significance for the individual's acquisition of the consciousness of unity. Psychological factors enter into this compassion, and the misconception of those factors has contributed to people making a merit of suffering, considering it to call down the "acceptance of god".

⁴The saying of the Buddha, "life is suffering", is fully valid in the physical and emotional worlds where mankind dwells. Also to the disciple, who can take stock of life and see

universal misery better than others, life appears a horror which can in hard moments induce him to long for annihilation (that extinction in nirvana of which Buddhists dream). Life goes on in new incarnations, however, until man reaches his goal: the fifth natural kingdom. There is no other way, even if many people believe so and take to bad courses, which in fact only mean roundabout ways. The monad is indestructible, even if it however many times destroys its instruments (triad and envelopes). It must make the journey again until it finally enters unity, becomes collectively conscious and lives for the whole. Only then will it be “saved” from its loneliness and from suffering. To the 46-self only “bliss” exists, for it has ceased to be a separate self.

⁵All the worlds have been made to enable consciousness development. They are necessary and therefore they are divine. It is a cardinal error to regard lower worlds as less good or even evil. The fact that ignorance misuses opportunities offered and that the physical and emotional worlds have got into the power of the evil ones is no proof that these worlds are unsuitable but that everything can be corrupted by the thirst for power. When, some time in the future, mankind will be able to understand esoterics, these lower worlds will serve evolution in quite another manner than has been possible hitherto and so they will prove their divinity. Through the right use of the possibilities existing, suffering will disappear. Then organic life will have fulfilled its purpose, and the physical envelope of the human individual will be a unitary aggregate envelope independent of all the factors that cause suffering or troubles.

4.31 *Sin*

¹“Sin is a crime against an infinite being and therefore requires an infinite punishment.” That is the doctrine of the Church.

²There is no crime against an infinite being. That lie is an invention by the priests.

³Everything that is developing and has not reached its final goal is imperfect. But imperfection is no crime against an infinite being. A god that is all-good does not create imperfect beings of whom he knows that they can only err in all respects. That would be creating for the joy of condemning. One has to be that perverse in life, that clueless about the essence of love, to make god such a monster.

⁴If the satanized word “sin” is to be used, then the definition must be: sin is crime against humanity, crime against our fellow man, and this includes all exorbitant profit, all exorbitant advantages, all exploitation of others, all depreciatory talk about others, all that engenders hatred of others.

⁵Sin, if that idiotized term should still be used, is all mistakes as to laws of nature and laws of life, is hatred in all its modes of expression, is to do evil that good may come, all expressions of lovelessness, is to spread false teachings that lead people astray, is to idiotize reason, is to deny the validity of the law of sowing and reaping.

⁶The notions that god would spy on human beings, would condemn them for their blindness in life, would slaughter his son to be able to forgive, are as many blasphemies. If people knew anything about the Law, they would realize what those blasphemies have cost mankind.

⁷Man cannot possibly commit “crimes against an infinite being”, for that would require, at the very least, a full understanding of such a crime and a conscious intention of committing it. If human beings were able to commit such a crime, then it may be said that the theologians are the first ones to commit it. Their entire existence is a blasphemy against the divinity of existence and the unity of life. Also the fact that they allege to know the “will of god” is incredible presumption. They have in all ages counteracted development, which is the meaning of life.

⁸Religion, the worship of a cosmic being, must be an ennobling and not a brutalizing religion, not a wrathful and revengeful god who cannot forgive his children for being that primitive.

⁹The satanic doctrine of “sin” as a crime against an infinite being who exacts an infinite punishment in eternal hell is the most serious blasphemy against the planetary ruler, against the solar systemic ruler, against the individuals of the six ever higher cosmic divine kingdoms: all those beings who are working to enable the consciousness development of the monads in lower kingdoms.

¹⁰There is no other “sin” than mistakes as to the eternal laws of life, and we shall have opportunities to remedy those mistakes in future incarnations. The law of sowing and reaping is the law of incorruptible justice. The doctrine of sin in the theological spirit is an insult to common sense and to the teaching of love as a necessary condition of all development. Nobody reaches the fifth natural kingdom who has not acquired the quality of attraction, attraction to all living beings, a compassion that forces the individual to live in order to serve evolution.

¹¹The Christian fiction of sin, with which uncritical childish minds have been inoculated so as to be indelible, is the method applied by satanism to poison the natural human being’s sense of innocence and to burden his mind with a permanent sense of guilt, so starting a process of self-destruction, which increases the individual’s receptivity to repulsive emotional vibrations and the instinctive hatred of life that goes along with them. The complex of sin is strengthened without cease until the individual often gives up the hope of being able to reform and so also remains the sinner beyond reclaim whose only way out is to confess his sins and hope to receive the grace and forgiveness of god for all his misdeeds

¹²Ever since the first Christian theologian, Paul the “apostle”, wrote his Epistle to the Romans on the “conflict of the soul”, the impotence of the self, this has been a psychological problem which neither he nor Luther, nor other theologians have managed to solve.

¹³The disoriented, divided self, which identifies now with physical, now with emotional, now with mental envelope consciousness, is thrown helplessly between these. It is a conflict that goes on until some one of the envelope consciousnesses has become the dominant one and the monad consciousness has been anchored in it.

¹⁴The theologians have found the most comfortable solution, which is no solution at all. They make man an irremediably sinful being, who can always be forgiven for his sins. Resorting to that compromise the anxiety of the soul is quieted and the man has “found peace”.

¹⁵This conflict is a typical phenomenon at the emotional stage. It recurs at the mental stage, after the self has learnt how to control his physical envelopes with his emotionality, and his emotionality with his mentality. Also the self-assertion of mental sovereignty is part of the necessary experience of life. The self wants to be master in his own house, rises against all compulsion, defends itself against everything that tends to encroach on its own right to self-determination, wants to decide for itself what it is to think, feel, say, and do. Often this attitude is combined with a reaction against religious self-deception and all the cult of lies that is practised openly in the name of god.

¹⁶That psycho-pathological condition which is called “bad conscience” is a complex of self-destruction in the subconscious. This complex has been formed in consequence of the inoculation of the fiction of sin by the satanists. The individual strengthens it with constant self-accusations which make him unfit for life. The moralists, too, who do not know better, make everything they can to strengthen the complex. Neither Augoeides nor the second self takes the part of accuser, for they know the expedient functions of the laws of life.

¹⁷The esoterician is taught “never to look back”, never to remember his past anew, his mistakes and follies. Those who have not acquired control of thought cannot do this. By being recalled in waking consciousness, also those factors which were the ground and cause of the delusion are reinforced anew. Repentance and remorse are the efficient way of never getting rid of them. To relieve man of this burden in his subconscious, this complex of self-

destruction, they resorted to the fiction of the “forgiveness of sins”. This released the individual from the theological fiction of sin, which had had such a destructive effect and thwarted his attempts at liberation.

4.32 *Salvation*

¹The “salvation” of the revivalist movements is a psychosis (an emotional intoxication), a state in which man experiences the sense of bliss like when being in love. Subsequently emotional activity sinks slowly down from the higher to the usual level. That is why they arrange time after time new revivalist meetings where religious feelings are raised high again. But if the entire attitude to life is not changed (under the influence of the psychosis) and remains permanent, “salvation” is a mere self-deceptive state.

²Esoterically, something different is meant by “salvation”. There is salvation from:

ignorance

impotence

the necessity of reincarnation.

³Man is his own saviour because he reaches his goal in the human kingdom through self-realization in life after life.

⁴He must have necessary experiences in the physical world and learn from them. He must himself acquire the faculties of conception, comprehension, realization, and understanding, himself acquire all the qualities and abilities that can be acquired in the human kingdom and that are necessary to continued consciousness development in the fifth natural kingdom.

⁵Salvation from ignorance means, among other things, salvation from the emotional illusions and mental fictions that mislead mankind, salvation from fear of death, from fear of god.

⁶The theologians of course misunderstood the original gnostic concept of “salvation. Put more correctly: they picked up the gnostic term, and as they did not understand its meaning, they concocted dogmatics on it.

⁷For people at the stage of hatred salvation quite simply consists in the dissolution of their lower three envelopes (the organism, the etheric and emotional envelopes). This deprives them of the ability to hate and to sow even worse sowing. When in the state of happiness supplied by the mental world they can hate no longer, and everything appears good. That the ingrained egoist would not dream of loving anyone but himself is another matter. He lives for himself only and rejoices in his self-glory until he has exhausted this resource as well and the mental envelope dissolves.

⁸The theologians speak about the “salvation of the soul” (whatever they mean by “soul”, which they never succeed in explaining). The causal supervisor, Augoeides, who represents man’s “soul”, need not be “saved”. He belongs to the fifth natural kingdom. We realize how totally disoriented the theologians are when they say that man is in need of salvation. Man is saved when he takes over the function of Augoeides, becomes a causal self.

⁹“Human beings want to be saved, for this relieves them of responsibility and of the necessity of doing something themselves.” (D.K.) Paul made a serious mistake when he tried to make a “historic fact” of a quasi-gnostic legend (the crucifixion). It removed the fundamental importance of the words of Christos (“And why call ye me, Lord, Lord, and do not the things which I say?”), and that implied denying the law of cause and effect, sowing and reaping.

¹⁰Among the most grotesquely perverse features of Protestantism is the warning against “trying to be saved by one’s own works”. Salvation consists in attaining higher levels, higher stages, higher kingdoms. There is no other salvation. And without one’s own work at one’s own development there will be no development. Anyone who reaches those levels (the higher emotional ones), where man can assimilate the attractive emotional vibrations, is good and

cannot omit to “do good” without any egoistic motive whatsoever. At all events good deeds are always good and always bring about good reaping. There really are so-called Christians who refuse to do good not to risk trying to be saved by their own works, because then god may be angry that they do not exclusively trust in his “grace”. Are there any perversions of life that have not like horrific epidemics afflicted the Christian portion of mankind? Besides, there is nothing in Christian theology that is in agreement with reality or the laws of life.

¹¹“Salvation” in the theological sense of “salvation of the soul” is a theological fiction, is in fact a satanism poisoning life. The “soul” (the causal being) is not in need of salvation. The self, erring in the jungle of illusions and fictions of human ignorance, is “saved” by acquiring the knowledge of reality and life. The self is then relieved of fear and anxiety. The self seeks to attain ever higher stages of development by acquiring the knowledge of reality and life. The self is liberated by acquiring the qualities and abilities belonging to these stages. That is “salvation”. According to the law of self-realization, the self “saves” itself. Anyone who wants to do what is right is never on the wrong track. What view of life (“belief”) he holds besides that is unimportant. Ignorance is cured through new experiences in new incarnations.

¹²“Only through mankind can god save the world.” This statement by one of the great ones is an evident truth to anyone who knows the laws of life. Human beings are saved by learning to love instead of hate each other. Hatred divides, love unites. The fact that this truth has not been generally understood is one of the countless proofs of mankind’s present stage of development, the stage of hatred. Does it matter what views people hold? Those views will be different in all eternity, depending on factors without number. They enrich life by constantly affording us the material requisite for reflection, which develops mental consciousness. Not their views separate people, but their lack of will to unity. Without it, hatred will always divide all against all.

¹³The meaning of the symbolic saying, “god saves the world”, is that those who really serve mankind also receive knowledge, ability, and power to do this. The resources of higher kingdoms are at their disposal. That, too, is a fact which only a few people have been able to ascertain, those few who have “walked the path”.

¹⁴You will realize how abortive the whole of the Christian doctrine of salvation is only when you know that the meaning of life is consciousness development and that this is a collective process, since we have to begin all over again, in incarnation upon incarnation, to work our way up to a level we have previously attained and only after that we shall be able to continue our interrupted consciousness development. If, in that process, we are idiotized in each new life by all the false doctrines of theology (in all religions), we shall attain our true level only late in life, and shall not have great prospects of advancing any further. Moreover, we do not know how to develop our consciousness. What remains for the “uninitiated” is only to live a life of service to liberate themselves from egoism and repulsion. Those who have accepted the theological doctrine of salvation are saved in any case, so they need not do anything, only idiotize their reason (which we were supposed to develop) by believing in absurdities. Small wonder that human consciousness development takes such an absurdly long time and thousands of unnecessary incarnations.

¹⁵The importance of the collective is clear from the fact that it can provide us with the knowledge of reality and life instead of, as now, counteracting it and obstructing development. By helping each other to develop we could attain the fifth natural kingdom through a few incarnations.

¹⁶It is not strange that people do not practise what they preach. To lead a life so entirely different from that of other people, it does not suffice merely to be chock-full of words of theological and philosophical wisdom. It is also necessary to have personal certitude that the mutually contradictory theological and philosophical doctrines are in agreement with reality. The absurdity of the conditions is evident. The theologians have always fought each other’s

views, and the same goes for the philosophers.

¹⁷Give people something “dead cert” to keep to, the knowledge of reality, life, and the laws of life, and show them how these laws are applied in life. Then you can say that mankind has been “saved”.

4.33 *Soul and Spirit*

¹Just as the idea of god has changed through the ages, so the concepts of soul and spirit have also been misunderstood. People have formed conceptions, the one more grotesque than the other, ever since the stage of barbarism. Even a so-called educated person in our times would propose curious definitions, if he could answer at all. And that is supposed to be the result of religious instruction. All of this demonstrates that they do not know what they are talking about. They would not even be able to grasp the explanation that “soul” refers to the second triad; and “spirit”, to the third triad (possibly the envelopes which those triads form by their vibrations).

²Unfortunately when giving such accounts you have to start from the matter aspect, since Westerners are psychological illiterates and do not even grasp what is meant by “consciousness”. It is true that the philosophers use the term “consciousness”, but they do not know more merely because of that.

³Since consciousness is subjectivity, it cannot be studied objectively save in connection with matter and energy, for consciousness remains inaccessible to anything but consciousness.

⁴The theologians talk about the “salvation of the soul” (whatever they mean by “soul”, which they never succeed in explaining). It is not a matter of “saving the soul”. The soul is already saved. It belongs to the second self. It is the soul which tries to save the self, and that is done as the self enters unity. This means that the self realizes its unity with all life. The first step is the realization of universal brotherhood. When this has been realized, mankind is “saved”, for then all have entered unity. It is that simple, the truth they have managed to make incomprehensible. The esotericians speak about “beginning to live as a soul” (as if you were a causal self already). For the esoterician knows what the soul is.

⁵A religion that in fact denies immortality is meaningless. Either there is a life after death or existence is without a purpose.

⁶By asserting that the soul is annihilated along with the body, the protestant theologians have denied immortality and the meaning of life. The legend of judgement day and the resurrection of all bodies cannot be taken seriously by rational people. It is too idiotic.

⁷By making the “soul” die along with the body they make people irremediable egoists. If in addition everything is forgiven for Christ’s sake, they need not worry about their own development. In this life they can sin with impunity.

⁸In contrast to Bishop Anders Nygren at the University of Lund, who denies the immortality of the soul and makes quick work of Platon as a pagan, English Dean Inge holds a view of Christianity that is unusually independent for a theologian. He considers that the Platonic tradition is “a spiritual religion, based on a firm belief in absolute and eternal values as the most real things in the universe – a confidence that these values are knowable by man – a belief that they can nevertheless be known only by whole-hearted consecration of the intellect, will, and affections to the great quest – an entirely open mind towards the discoveries of science – a reverent and receptive attitude to the beauty, sublimity, and wisdom of the creation, as a revelation of the mind and character of the Creator – a complete indifference to the current valuations of the worldling. The Christian element is supplied mainly by the identification of the inner light with the Spirit of the living, glorified, and indwelling Christ.”

⁹Dean Inge moreover says that “the disbelief in the pre-existence of the soul, a doctrine which for Greek thought stands or falls with the belief in survival after death, ... may be

partly attributable to Jewish influence.”

¹⁰Only esoterics can afford a rational import to the expression, “spiritual life”, used by theologians. The emotional consciousness of the normal individual (feeling and imagination) at best reaches up to 48:3; and his mental consciousness, to 47:6. His “spiritual life” consists of attractive feelings and theological concepts. The saint (48:2) can achieve a contact with the true “spiritual world”, the lowest world of divinity, the essential world (the world of unity, 46:7), in moments of so-called spiritual ecstasy. Thus “spiritual life” consists of feelings (as a rule very egoistic ones, concerning one’s own salvation) and the imaginative conceptions contained in religious literature. To theologians, spiritual reality is their dogmas. There are no other reality concepts for man than the concepts of physical experience and the ideas of the causal world.

¹¹Christianity has located “spiritual life” in a “hereafter”, which is one of its cardinal errors. Life in the emotional and mental worlds between incarnations is a period of rest pending reincarnation. In those worlds man learns nothing new, acquires no qualities and abilities or any understanding of reality and life worth mentioning. No member of the fifth natural kingdom ever appears in the emotional and mental worlds. Hence the esoteric axiom: “angels whisper nothing but lies”. The pertaining ideas are the illusions and fictions of life-ignorance. To live for the “hereafter”, as Christianity teaches, thus is totally wrong and makes for a wasted incarnation, generally speaking. Physical life is the essential one. Esoterically, physical life is the “divine life”, or should be. At all events it is in the physical world that we are to “realize our divinity”, to acquire knowledge of the reality of the fifth natural kingdom, of the conditions of passing from the first to the second triad.

¹²The esoteric term, the “descent of spirit into matter”, had several meanings. It meant the introduction of the monads from chaos into the cosmos with the subsequent involution all the way down to solid physical matter. It also meant the process of involution (the second process of involution, which transformed primary matter into secondary matter) enabling the actualization of the potential consciousness of the monads. It meant moreover the fact that all cosmic worlds are built from the highest cosmic world down, and also that all processes of nature are directed from higher natural kingdoms, ultimately from the highest cosmic kingdom. It finally had reference to the fact the evolution of the monads from the mineral stage is due to evolutionary energies directed from above.

4.34 Saints

¹The assessment of life made by Christian theology and morality demonstrates a real ignorance of life. This also includes their conception of the stage of the saint.

²In their life-ignorance people of course cannot tell the difference between saints and mental geniuses. The Catholic Church introduced the ideal of the saint as the highest one attainable. And that dogma is still embraced by “public opinion”, which is always right.

³The saint is a quite particular incarnation, marking the conclusion of emotional consciousness development, an incarnation of especially good reaping, in which the individual is given the opportunity to cultivate all his “good qualities”, the emotional ones, and because of that succeeds in attaining the highest stage of emotional attraction. Esoterically speaking, this stage has not more in common with the religious saints of the Church than its very designation. Exceedingly few of the saints of the Church have succeeded in becoming emotionally sovereign, for ever liberated from the power of emotional illusions.

⁴What should be particularly pointed out, however, is that the saint does not have monopolistic rights to the knowledge of reality and life, in respect of knowledge is not a mental genius in the esoteric sense. This requires higher mental faculties than those which an emotional self can possess.

⁵“Saint” is the designation of that individual who has covered the stages of civilization and

culture. To be able to become a mystic and to acquire higher emotional consciousness (48:2 and 3), the individual must first have covered the highest mental level possible for the civilizational individual (47:6,7). Being a saint (48:2) he has once and for all time to come demonstrated that he can, if he must, control all kinds of energies of the emotional world. It can be compared to an examination, a test of competence. In his subsequent incarnations the saint enters the higher mental stage (47:4,5). If in his subsequent incarnations he has no opportunity to reacquire, in his organism and brain, all his previous abilities; they remain latent. An esoterician makes an essential distinction between the level of development once attained by the self and the level the self attains in a certain incarnation, which by no means need be equally high. To establish that matter (whether he has reached his true level or not) is not possible for the individual himself and for no other human being either. Some indication is certainly given by the individual's instinctive understanding.

⁶Life-ignorant moralists (and those include all who express moral views when assessing a human being) are surprised that the planetary hierarchy can use individuals who have obvious so-called moral defects. Apparently they have no idea of the fact that such an individual even may be a causal self, thousands of incarnations ahead of all his slanderers. In any case, there are consequences of taking part in the outcry, even if this is limited to thoughtlessly passing the calumny on.

4.35 Esoteric Explanation of Theological Fictions

¹Essential consciousness, consciousness of unity (46) was designated "Christos" long before Christianity. When the individual acquires the consciousness of unity, he enters unity, god transcendent. A new saviour is born with each individual who enters unity. The great mistake of the theologians is to have presented this process as a unique event. But then they have no idea of reality and life. Basing one's view of life on the legendary events of exoteric history is like believing in fairy tales or in the "akashic records".

²The primordial atoms involved into lower kinds of atoms all share in the cosmic total consciousness. Evolution through the twelve natural kingdoms enables all primordial atoms (monads) to acquire an ever increasing share of this total consciousness.

³The physical atom contains all the 48 ever higher kinds of atoms, all of which consist of primordial atoms. It is through this chain of atoms that the cosmic energies from the highest world can reach down into the physical atom. To the extent that primordial atoms in the lower atomic kinds become aware of their share in the total consciousness, they also become conscious of their potential divinity. It is this fact that esotericians intimated symbolically by the term "god immanent", although of course they could not explain the true state of affairs until hylozoics was permitted for publication.

⁴The theologians speak of "obeying god", a misinterpretation of the facts, as usual. The esoterician applies his knowledge of the Law. The theologians speak of "receiving the power of god". The esoterician knows that he is an instrument for the realization of a certain plan in his department and that the requisite departmental energies are supplied to him in this work.

⁵The meaning of existence is evolution, and the "will of god" is esoterically the totality of the impelling forces that make evolution possible. Those forces manifest themselves differently at different stages of evolution: impulses, desires, motives, ambition, thirst for power, longing, aspiration, striving, aim, etc., the will to be (the will to live), the will to become. Without esoterics it is impossible to understand that which theologians have utterly misunderstood when talking about the "will of god". Slowly it begins to dawn upon mankind that it cannot realize the will of god except through cooperation and the will to unity.

⁶The kingdom of god, misinterpreted by the Christians, is the fifth natural kingdom and is the same as the "Land of Promise", totally misunderstood by the Jews.

⁷When the highest (most developed) monad in a cosmic collective being, in unison with all

members of that collective, decides to form a solar system to enable involved monads to develop, this implies a true “sacrifice”. They refrain from further cosmic development during the entire life-time of a solar system or until their functions can be taken over by collective beings newly entering on their duties. The symbolic presentation of this sacrifice, such as it was described in the writings of the esoteric knowledge orders, came to the notice of theologians and was exposed in the familiar theological manner ignorant of the meaning of the symbols. Since the theologians could not make god sacrifice himself, they had to invent a “son” of his to make him do it.

⁸The true religion, based on the knowledge of reality and life, is both “monotheistic” and “polytheistic”. It is monotheistic in so far as there is only one consciousness, the cosmic total consciousness in which everyone has an inalienable share. It is polytheistic in so far as all cosmic worlds and cosmic kingdoms are filled with collective beings who build solar systems and direct the processes of manifestation. Of all this mankind is ignorant. This is the knowledge we have received from the planetary hierarchy, who despite all attempts they have made at giving men the one true religion, the religion of wisdom and love, have so far failed in making men grasp this. Everything has been distorted and idiotized. In religious respect mankind is still at or near the stage of barbarism.

⁹“Avatars” is the term used in India for those individuals from higher kingdoms who incarnate to speed up consciousness development; generally they are 45-selves and still higher selves. The best known are 43-selves Gautama Buddha and Christos–Maitreya. Causal selves and 46-selves are not called avatars but disciples of the planetary hierarchy. Avatars from the second and third divine kingdoms occur as well, however. Many of them are too “dynamic” to be able to involve into lower worlds than the causal world. There causal selves are influenced to forward their contribution to mankind.

¹⁰The theological fiction of “vicarious suffering of atonement” is a distortion of the historic fact that avatars, spiritual pioneers and guides, become the victims of human idiocy and hatred.

¹¹Christos wanted to prepare a “kingdom of god on earth”. The condition of this kingdom of god, however, is a universal brotherhood, the good will of men to right human relations. Achieving this, men would cease to live in the lower emotionality, in the regions of hatred, and be able to attain the stage of emotional attraction. It should not be difficult to understand the implications of this for mankind’s consciousness development. It would even transform life in the physical world into a “paradise”. Then what kind of world view people have, what ideas of the make-up of the world they have formed, etc., is of no consequence in this connection. Everyone forms his own conception anyhow, as instanced by scientists who are not hindered in their cooperation by this. It is hatred that divides people, and all religions that cause division are religions of hatred, belong to the lower emotionality. People should be able to realize that a right attitude to “higher powers” (whatever names they are given) presupposes a right attitude to life and human beings. Without that attitude no contact with the “powers of love” will be achieved.

¹²All misconceptions you take with you from the physical world are confirmed in the emotional world. Those whom the theologians have made imagine that they will end up in hell and who believe in this judgement of hatred also imagine that they have ended up there and experience all the horrors of hell (painted by their imagination), until they are “saved” by those who are able to set them free from their imaginings. Christianity has by its crimes and lies sown an evil sowing of immense measure. The time of reaping is near at hand.

4.36 Christianity and Conception of Right

¹Christianity has not had an elevating effect on the conception of right. Punishments were rather made more barbarous than they were before. Religious fanaticism invented increasingly sophisticated methods of torture. Heretics, witches were burned at the stake in all Christian

countries, to say nothing of other barbarous methods of execution.

²Only under the influence of the humanist philosophy of enlightenment did they abolish torture for the extorting of confessions.

³It is easy to demonstrate in history how the conception of right develops slowly from local and enduring manners and customs in combination with a firm world view and life view, these views may be however fictitious. The most important element is the very unchangingness. If manners and customs are changed and if doubt as to the rightness of the foundations enters the community, the consequences are a general disorientation as to right and wrong and dissolution of the concepts of right. Only to the extent that the fictions of the Church remained unshaken did the Church have a stabilizing effect on the conception of right. The Church did not effect any ennoblement towards tolerance and brotherhood. There have been noble souls at all times, independently of the manners and customs observed. Such exceptions cannot be invoked (which theologians never omit to do), but prove the rule.

⁴Ignorant theologians sometimes assert that Christianity abolished slavery. That allegation, too, is falsification of history. A history of slavery is still to be written. Slavery was abolished in Brazil, a staunch dominion of the Catholic Church, as late as in 1888. Still in the 19th century, the unpropertied, even in Sweden, lived in a condition that differed little from serfdom. And the clergy considered this to be in good “agreement with the word of god” and the wise arrangement of the worldly authorities ordained by god. Slavery flourished also in the United States of America, a country supposed to be the freest of all, having a high-flown constitution which, if put into practice, had made slavery impossible.

⁵How little universal brotherhood is still practised in Christendom is too well-known.

⁶The legal rights of the individual and the rule of law have on the whole not been greater in Christian countries than in “heathen” ones and in older civilizations. The usual boasting of a superior Christian conception of right is due to ignorance of history and is unwarranted

⁷The social measures for the relief of destitution, etc., taken during the 20th century in a number of Christian countries, are not the merit of Christianity.

⁸The entire development towards greater humanity has been going on without the participation of the Church. It is the merit of the humanistic disciplines that priests besides their theological training can nowadays assimilate a humanitarian broadmindedness in most issues of life view. That theologians adopt these ideas and seek to combine them with the Christian way of looking at things is certainly true and may be put down to the credit of Christianity, even if it smacks of falsification of history.

⁹By their Mosaic law theologians have managed to disorient seekers after laws of life to the extent that the very concept of law has been idiotized and become objectionable. The Mosaic law (stripped of its theological embellishment) is quite simply the most primitive social laws, the condition of the formation of any community. The fact that they have made it the “word of god” is sufficient as proof of the level of such a conception.

¹⁰In Christian countries, there is a prevalent notion that theological religion can prevent lawlessness, a view that appears incomprehensible to those who are able to read and understand the lessons of history. The entire Christian history is one single example of Christian arbitrariness. The notion mentioned is a striking demonstration of the prevalence of one-track thinking. It shows that people see nothing in history, can learn nothing from it. Everything must be pointed out to them like to slow-witted children. Even so, they are hardly able to see it. And that is because they read through the spectacles of their dogmas. Then they see only what confirms their mistaken views.

¹¹The incorrigible psychological idiocy of theologians includes the assertion, dinned into public opinion, that only a “Christian” person, one who “believes in god”, can be upright and honest. The concept of uprightness, like all the ideas of humanism, was received by Christianity from Greek philosophers and their interpreters from the 18th century on.

¹²A man may be a crook and a Christian, as is witnessed by the history of two thousand years and the modern age as well. You trust a word, a promise of an atheist rather than that of a Christian, who can always be absolved from all his misdeeds, all his dishonest acts.

¹³The valuable qualities are not deeper in people than that those who grow up in times of general lawlessness become cynical despisers of such “naive” people as demand truthfulness, solidness, genuineness, dependableness, faithfulness, dutifulness, industriousness, law-abidingness and other similar qualities. Under the varnish of culture the barbarian is too easily seen. They cannot grasp that this is treachery to life. We see what Christianity has lost on its elimination of such facts as reincarnation and the law of reaping. The sense of responsibility is destroyed when everybody is simply forgiven for all his misdeeds.

¹⁴Are theologians unable to see that there must be something basically wrong with the teaching when such things can occur after two thousand years of propaganda? If so, they come into the “condemnation” of being blind leaders of the blind. It is the same inescapable blindness as in all who believe they know.

¹⁵Men’s total disorientation in a life sense, total blindness in life, cannot be clarified more efficiently than in their assessment of Hitler (that agent of the black lodge), of nazism, and bolshevism. The socialists sympathized with bolshevism from the very beginning. They approved of Hitler as long as he was allied with Stalin. Nowadays they pretend that they were always against Hitler.

4.37 Theology Hinders Self-Realization

¹It is hardly exaggerated to state that the theologians are to blame for the fact that people are not interested in the meaning and goal of life. The theories they bring forward make it impossible for those who have accepted the theological fictions to continue thinking. They have become so idiotized that their thinking has been paralysed in regard to everything that should otherwise cause them to reflect on the problems of life. And those who could have taken an interest in such problems have not thought it worthwhile to occupy themselves with things that have been made incomprehensible to them. They swallow the dogmas hook, line, and sinker, and then there is no more they can do.

²“Many people have by religion been afflicted with a degrading feeling of dependence of a god and a guide. This makes the individual lose self-reliance and the power of initiative so as to become a helpless child that must be led by the hand through all his life.” (45-self M.) Man should learn from Hercules how to solve the problems of life. He went away and did it.

³Where the Hindus are concerned, it is their superstitious belief in the transmigration of souls (the doctrine that man can be reborn as an animal) and the fatalism of their doctrine of karma that have counteracted self-realization (striving after unity). Both doctrines have had a paralysing effect on their initiative in acting. They dare not act for fear of mistakes: violating the retribution of fate by seeking to alleviate suffering and need. By not “making any new karma” they hope to be finally born into a higher caste.

⁴In Christianity it is essentially the promise of forgiveness for crimes of all kinds that has had a stifling effect. Why make efforts? You will go to heaven anyhow. Besides, you should “not try to be saved by your own work”.

⁵Quietism (passivity) is a serious mistake. The Christians believe that god does everything. They only need to pray, and then god does all the rest. According to quietism all “self-will” is sin. (By “self-will” the gnosticians meant “defiance to the Law”. We see from this how unsuccessful terms stupidize.) The law of development, the law of self-realization, and the law of activation are different aspects of the same law. It is up to the individual to acquire all the qualities and abilities, activate consciousness in his envelopes himself, ascend the whole series of ever higher levels of development himself. Nothing is given to us. Everything is self-acquisition. Nothing can change that arrangement.

⁶By their talk about “god’s guidance in man’s life”, about “submission to the will of god” and many similar expressions the quietists have led people seriously astray. They have sought a comfortable way out of the difficulties of life. But the law of life is called self-realization. “God” does not guide men. He has other things to do. Man has to solve by himself the problems that life poses to him. Not even man’s supervisor, Augoeides, takes an interest in such problems. Certainly there is something that could be said to have a certain similarity to “god’s guidance”. But that power manifests itself in circumstances turning out in such a way that man can see what course he should take. To become dependent on the “voice” makes him passive and so unfit for life. Man has to develop his consciousness, and he does so by being active, not by being passive. The English proverb, “where there’s a will, there’s a way”, is in full agreement with the law of life. No helpless beings will enter the “kingdom of heaven” (the fifth natural kingdom), only heroes, winners, and conquerors. Man has eventually won an ever freer will: a heritage that carries obligations and should be taken care of.

⁷May be that quietists have trust in life (“confidence in god”), but they do not have trust in self and trust in law, since they do not have knowledge of the meaning of life.

⁸It is a big mistake to think that man has a “right to the truth”. He forfeited that right long ago and, besides, does it almost daily. The Christian conception of “grace” is a distortion, of course. “Grace” means that it can never be a matter of a deserved right. But the mere fact that the individual is a “seeker” arouses the interest of the planetary hierarchy, who are always on the lookout for everyone who wants to advance, to rise, “everyone who always strives in his endeavour”, as Goethe expresses it, everyone who wants consciousness development, expansion. Instinctively or urged on by egoistic ambition, they apply the factors of the law of development. And every application of the laws of life is encouraged. The individual is given more and more offers by life. If he is attentive to this and is able to “seize the opportunity as it flies” (which must be done with judgement: not all opportunities are such offers), he will have more and more valuable experiences that carry him forward. To what extent this is done depends on the individual himself.

⁹The planetary hierarchy is not made up of moralists. Its members are realists. They know full well that the individual cannot change rapidly. They make no unreasonable demands. The mere fact that the individual “wants to become different”, however, enables them to help him in some way. The planetary hierarchy is not made up of moral judges who note all faults and failings, all mistakes as to the laws of life. They know full well that such a procedure would jeopardize all development. When the individual has reached higher levels, the failings of lower levels drop off of themselves. They do not administer the law of sowing and reaping. They want that individuals develop their consciousness.

¹⁰By concentrating on “faults”, which is the cardinal error of the moralists, you strengthen them in yourself and in others and block all development. Moralism is the triumph of satanism.

¹¹The knowledge of “right action” and of “right motives of action” was given mankind through the esoteric knowledge orders. Like all knowledge this was of course distorted by the black priesthood. They discovered the method of making such an insight ineffective by moralization. Just condemn all mistakes, and you stifle all good impulses. That was something that suited mankind at the stage of emotional repulsion, an efficient method of killing out all the budding onsets of attraction. Then they could without risk deliver elevated sermons on “divine love”, which was an attribute of god and so was inaccessible to man. So they eliminated all risky attempts at “reforming”. No, you must be a sinner, for then “grace” was abundant (god’s endless power to forgive for his son’s sake). Since this “power to forgive sins” was taken over by the Church, it had its position of power secured as long as it could prevent mankind from gaining knowledge of reality. The skepticism about knowledge that is gaining ground more and more does what it can to deter seekers. And then we have religion,

of course, offering a simple path to salvation, the most efficient way of obstructing consciousness development.

¹²The theologians have in all ages been the greatest obstacle to the kingdom of god, have given stones instead of bread. They will always do so, for an organized priesthood is always turned into an enemy of evolution. The potential cosmic consciousness of the monad, the self, is an inalienable part of the cosmic total consciousness, must learn to find its own path of development and will find it, too. The mistakes which all make are part of that experience which will lead to final insight and understanding.

4.38 *Theology Makes People Worse*

¹By introducing the fiction of sin as a crime against god, theologians have idiotized mankind and deprived the individual of his “divine father-child relationship”. By asserting that the belief in theological dogmas is a condition of restoring this father-child relationship they have reinforced the fiction of sin even more.

²By emphasizing “salvation” through belief in fictions as the most important aim, they have fostered the human tendency to egoism and counteracted the tendency to sharing, which is a natural and spontaneous feature of the aspiration to unity and opposite to the individual craze for possessions.

³By their unpsychological methods of reform, theology makes people worse, not better. Certainly it may contribute to changing patterns of behaviour so that people become “decent”. What does that mean? Hypocrisy, falsity, self-deception. Someone said, when he saw people streaming out from a “service”: “How cold, hard, and saved they look. This is being comfortably off. Doing themselves well among the fleshpots in this life, and salvation guaranteed. Without the need of doing even the least. For doing something is trying to be saved by one’s own works. And you must take care not to do that. You must let god do everything. Otherwise he can be angry.”

⁴There are noble souls within all social groups and classes. They have an innate tendency to unity, innate noble qualities acquired previously (perhaps through many hard incarnations of experience). If they also happen to be religious, the theologians will hold them up as examples of the “saving power of Christianity”.

⁵The fact that religion does not make people better was emphatically stated by the Swedish wandering priest, David Petander, a seeker of truth, ruthless in his sincerity. He demonstrated clearly that Christianity was not the teaching of Christ. It was a theory of salvation that did not effect improvement. It lulls people to sleep and calms them down and so contributes to making the “confessors” worse. The Christians were not better than the “heathen”. Often it was the other way round. Christianity had no right to missionize, for it “has nothing to convert to. Besides, missionaries are not on a higher level than the missionizing congregations.” And the latter do not live according to the teaching of Christ.

⁶The warring theologies have caused immensely more suffering than any other subjects of contention in history. The horrendous lies of hell and eternal punishments, the fear of death, condemnation by god, etc., have poisoned people’s entire lives and caused an incurable anxiety of life.

⁷Malcolm Elwin’s book *Lord Byron’s Wife* offers a typical example how the theological fictions poison the life even of a highly educated man: “From his very childhood Lord Byron was brought up in a strict Calvinistic faith the special feature of which was the conviction of predestination for eternal damnation.” (If there any madness that has not been good enough for theology? – H.T.L.) “Young Byron’s fear of god was in the usual sense of the word real fear, that is to say, terror and fright.” This left indelible marks on the poet, and the result: a poisoned life. When the esoteric statistics of mankind will be publicized some time in the future, we shall see how many billions of human lives were wrecked by theology. Only a 45-

self is able to calculate what this insane waste of mental energy on idiotizing theology has entailed as an obstructive factor in emotional and mental consciousness development. We understand Voltaire, who hurled his “écrasez l’infâme” (crush the infamous one) at the Church and everything connected with it. When priests condemn people, they should, if they had a wee bit of common sense, rather condemn their theology which has made man unfit for life (always in some respect). Everything to do with theology is in conflict with what the two brothers, the Buddha and Christos, taught.

⁸Theology fosters fear of life and fear of everything in life. But fear is among the repulsive emotions that separate people from each other. What immense power fear wields is demonstrated eloquently by the wars and also by the fact that it can make people sacrifice both their reason and their humanity. Christianity entices with promises and deters with threats of punishments in this life and in the next one. In so doing it strengthens egoism.

⁹After reason (in most cases a weak, life-ignorant reason) has surrendered to the fictions, Christian patterns of behaviour are assumed in accordance with moral decency. They have become the “children of god”. They settle down to a comfortable life, take over the fleshpots on earth, and secure for themselves a fine position in heaven.

¹⁰When at church they abase themselves into wretched worms. But once outside church they despise the “sinners” they meet as miserable creatures.

¹¹Intolerance is a distinctive trait of all fictionalism. It bears witness to a feeling of insecurity. Knowledge is tolerant, smiles at the fictions, can wait for eons, for the final victory is inevitable.

¹²This essay discusses the rule and not the exceptions that prove the rule. Such exceptions are always to be found, everywhere and in all religions.

4.39 Religious Instruction

¹“Divinity is for a long time past considered the foremost school subject. It makes a positive contribution to the development of a sane personality in the pupil. Above all, the value of Christian ethics for the individual and for the community has been acknowledged by people far beyond the traditionally Christian groups.”

²What has just been said above gives evidence of the traditional erroneous view on this matter. Mankind is still far from able to realize the “Christian ethics”. This cannot mean, as many people believe in their confusion of ideas, the ten commandments of the Jews, which have been more clearly formulated in the Statute Book of Sweden and which jurists should teach rather than theologians. The “Christian ethics” is the teaching on love for one’s neighbour and its possible realization lies in a still distant future. All of history is a sufficient indication of this. The theologians depend on dogmatic fictions and, above all, emotional illusions in an unrealistic wishful thinking. Reality refutes their thinking. And esoteric psychology clarifies that it is untenable. The theologians themselves refute it in their other views. The same theologian as uttered the words quoted above by way of introduction goes on to say: “Every citizen is placed in a network of relations to his fellow human beings, and great demands are put on the individual in the human community. It is all about preventing and reducing the causes of friction.” All of history and daily experience show that theology everywhere increases rather than decreases frictions. Certainly we need religion. But it must be the religion of wisdom and love. And that is something quite different from what the theologians with their paper pope are able to afford to mankind. They have no right to monopolize religion, which they have moreover idiotized by an absurd concept of god.

³The only justifiable religious instruction in school is that history of religions which gives a factual account of all the major world religions. It is a violation of the law of freedom to allow parents to decide what religious instruction their children are to receive. Children should have a right to choose whether they want to be members of a certain religious community or not.

And this is possible only if religious instruction is non-confessional.

⁴It is deplorable that the conception of right has been coupled together with religious instruction where it does not belong and moreover has had a confusing effect on the pupils' concepts of right. Instruction on rights and duties should be given by a specialist trained in law. Religion is a subjective attitude, a faith-based conception of some kind. Instruction on rights and duties is based on an objective attitude to our fellow human beings. If religion and right had been the same thing, wars would have been impossible.

⁵The mix-up of religious conceptions with concepts of right is the cause of the dissolution of the religious concepts formulated in history, and this dissolution has in its turn caused the dissolution of the concepts of right and wrong. Therefore, such a mix-up has proved to be a cardinal psychological and pedagogical error.

4.40 *Perversion of Life*

¹Do people use any of the wee bit of common sense they have when they read the Christian confession of sin: "I poor, sinful person", etc.; "to be worth eternal damnation"; "which thy righteousness demands (!) and my sins have deserved" (!)? Have they ever reflected on the meaning of the word "eternity"? The "righteousness" of such a "god" can be called satanic.

²They must be as ignorant of what love is as theologians are to make god such a monster. The Inquisition was perfectly consistent. If you have such a god who treats mankind and his only son in that way, then you may torture people however much, if only you can save them. We should have the Inquisition back, if the Church regained its power.

³To be able to go on idiotizing people theologians urge that the Old Testament should be coupled together with the New Testament. They know full well that as long as the Old Testament is accepted as the word of god, it will go on wielding its disorienting influence on the uneducated. For the educated this measure is defended by saying that the Old Testament is the promise of the slaughter of the son of god and New Testament is the fulfilment of the promise! Barbarous fictions are conditions of humanitarian concepts! Genuine theological logic.

⁴It is not true that Christos uttered the words, "resist not evil". It is so far from the truth that it is the black lodge making people believe it, which people should realize even by a minimal amount of common sense. On the contrary, "only by fighting evil can the effects of the law of karma be brought to an end". (D.K.)

⁵Theologians have in all ages been worried about people's souls, that they should be "saved". They have not known that man's soul is his causal envelope and that "salvation" means that he becomes conscious in that envelope, acquires causal intuition.

⁶The moralists have a great lot of worry about other people, strange to say not about themselves (which is their very perversion). They do not know that the individual has had all bad qualities and must acquire all good ones during tens of thousands of incarnations. Certainly it is deplorable that also geniuses should need to show off, believe themselves important, disdain the "rabble in the street" and "all the other idiots". Such undesirable qualities are part of the teething troubles of geniuses, however. In some subsequent life they will come to see that such things are infantile. They need only reflect on the fact that they as specialized 47-selves have 46 more worlds to conquer before they are "through". The only deplorable side to these Nietzschean supermen is that they throw a few incarnations away quite unnecessarily. That is their business, however.

⁷Essentiality is inseparable unity with all. If the theologians had had even a small measure of instinct for this unity, they would have realized that the theological dogmas must be satanic inventions, the tares that the enemy sows in the field without fail. Two thousand years of insanity should have opened their eyes. Fifty million victims should be enough. "Ye shall know them by their fruits." In the long run it is impossible to falsify history.

4.41 Hypocrisy

¹“Hypocrisy” is a popular word that is abused as often as it is used. That almost total lack of psychological insight and understanding which is a special characteristic of extravert Westerners makes it impossible to comprehend that hypocrisy assumes many shapes and exists in many degrees. First of all apparent and real hypocrisy, conscious and unconscious hypocrisy must be distinguished. The individual is such a liar, so blind to himself, so easily deceives himself that hardly even the most scrupulous sincerity is able to see through the basic motives apart from all the motives that are inaccessible in the subconscious. The fanatic zealot for sincerity is not the least self-deceived one.

²Certain forms of hypocrisy can be conditioned by position and function, by complexes, by difficulty in clarifying and explaining, by fear, by the ambiguity of the situation one is in, by the desire to help, etc.

³“To the uncritical masses manifest piety is either genuine or a front for baseness of all kinds. The multitude is not capable of understanding that warm religiousness or an idealistic attitude to life can be combined with gross egoism and other vices.”

⁴Hypocrisy can be the result of a gradual “corruption of idealism”, a consequence of unchecked power which decays by degrees to ever increasing abuse of power. Nowhere does hypocrisy come about as easily as in positions of power. Hypocrisy is almost inseparable from power. The combination of unchecked power and ideals degenerates into despotism, hypocrisy, and finally cynicism.

⁵Hypocrisy is often the result of the impossibility of combining impractical ideals with reality, what one should do with what one can do. Hypocrisy may arise as a result of accepting the old principle of double truth, the truth of faith and the truth of knowledge.

⁶Having established power as an absolute principle, the Jesuit Order has revealed its true intention, despite all precautionary measures taken against discovery.

4.42 Theological Hatred

¹Odium theologicum, theological hatred, manifests itself in the endeavour of the theologians to instil fear in people of disobedience to the Church. This hatred is not a very good proof of the “Christian idea of love through the ages”. In its doctrine of hell and the eternal punishments it found the weapon by which it forced the refractory into submission.

²The fiction of hell has caused horrendous sufferings with anxiety before life and fear of death. Most people felt like condemned creature and walked through life with a sense of having “a rope around their necks”. Only in the middle of the 19th century did a general doubt of this dogma begin to make itself felt. As usual reason had to wage an immensely tough battle, which is not finished even today. Swedish Archbishop Anton Niklas Sundberg’s cynical statement during this fight is typical, “What Ekman says in his book may be right, of course, but we nonetheless need that peasant hell to keep the peasants in check.”

³“Religion breeds a great love for a great hatred.” “Religious piety seems to destroy all moral health and all delicate humaneness.” “Religion is out for destroying other religions, not for reforming society or working for world peace, but because such an act is acceptable to one’s own jealous god ... who is supposed to command us to destroy those who worship him under other names.”

⁴The entire history of religion is proof that religion strengthens hatred in those at the lower emotional stage (the stage of repulsion) with its intolerance and fanaticism. The understanding of this fact was given its classical formulation by Jonathan Swift (1667–1745): “We have just enough religion to make us hate, but not enough to make us love one another.”

⁵By the “teaching of love” theologians mean exclusively god’s love to mankind and that man, being irremediably evil, cannot love. But Christos knew what he was talking about when he said that man should love his neighbour as himself. It is a monstrous thing that religious

hatred is the worst of all hatred. And such “religious” people are supposed to lead others!

⁶“The national movements in foreign parts of the worlds play off the ancient religious conceptions against Western influence. The religious activity in Islam and Buddhism finds expression also in mission which of course is directed against Christianity. To understand this struggle for power you must know something about the religions of the world in their special characters.” And so these are presented along with the usual distortions made to show that Christianity is superior in all respects. They do their best to prepare for a new religious war.

⁷The quotation is taken from the advertisement of a series of lectures on religion by a doctor of theology and divinity teacher. We are all familiar with the tendency of such things. As if a Christian theologian could enter into the spirit of Buddhism. Buddhism has never had any ulterior motives whatsoever. It is a religion of peace in contrast to Islam and Christianity who have taken to the sword. If it comes to a religious war, Buddhists will not fight to spread their doctrine. They will leave the “holy war” to the two Jewish sects, to Christianity that preaches the doctrine of love.

4.43 Satanism in Christianity

¹Christianity, which unlike the teaching and life of Christos, made the deity something else than the principle of unity, in so doing introduced satanism into quasi-gnosticism. This satanism in all historic religions was a creation by the rebellious lower priesthood in Atlantis. That priesthood, in order to get power over mankind and make itself indispensable, invented the concept of sin as a crime against the deity, a crime that burdened the people with eternal consequences which only the priesthood could lift off.

²Satan is that self which will not have anything to do with other selves, which excludes all from itself. Nothing must encroach on absolute self-assertion, absolute self-glory, absolute power. Everything that is opposite to the self is a not-self which must obey or be destroyed, which must not think, feel, say, or do anything but what the self decrees.

³This is the principle of satanism in contradistinction to the principle of divinity, to which there is no opposition between self and not-self but which experiences all as a unity.

⁴In the worlds of unity there is no individual self ruling, but all are capable of applying the impersonal Law, which enables forces to cooperate harmoniously, in an interplay without friction.

⁵There is according to the planetary hierarchy an infallible proof of satanism, and that is division. Whenever division appears in some respect, essential (46) energies can work no longer. As this esoteric axiom is stated, judgement is passed on division and sectarianism of any kind: theories divorced from reality have replaced life and vitality. Views are quite unimportant unless they counteract life (have a repulsive effect), unimportant also because no existing views are in agreement with reality. Mankind has not been able to understand so much that it has seen the errors of its world views and life views.

⁶The satanic element of moralism is the implantation of sin and guilt. The feeling of guilt makes man unfit for life. It is by the inoculation of guilt that theologians break the “will”, the spontaneousness of freedom, even in the child.

⁷Satanism in Christianity:

- 1) sin as a crime against an infinite being who exacts an infinite punishment in eternal hell;
- 2) god’s demand for atonement, inability to forgive without sacrifice;
- 3) salvation on condition of obedience to the Church and blind belief in incomprehensible, irrational, absurd dogmas;
- 4) god’s demand for perfection in imperfect beings;
- 5) god as wrath;
- 6) god as punitive righteousness.

4.44 *The Church Today*

¹Theologians wonder at the many “enemies of Christianity”. The Church has won those enemies itself. All those people who during two thousand years were persecuted for their views, were tortured, and burned at the stake have learnt enough of the “Christian idea of love through the ages”. That is a thing which persecutors never expect: that all will meet again in other conditions, that the one previously accused is now sitting in the judge’s seat.

²Much of what the churches are facing today is bad reaping out of bad sowing: out of the satanic deeds of the Church, out of its hatred of everything at variance with its doctrine, out of its hostility to the law of freedom

³French writer François Mauriac says that he understands the doubters, but not the haters, of religion. This is probable due to his ignorance not only of reincarnation but also of the true history of the Church, not its systematically falsified history. What this Church has cost and still costs mankind in terms of unspeakable suffering is more than a sufficient explanation of the fact that hatred has been met with hatred. The fact that the absurd dogmas of theology can still be accepted like the fictions of philosophy is a proof of the unreliability of human judgement. Still mistakes about laws of life are conceived as sins (= personal insults) against a personal being. When will they see that the true (esoteric) concepts of god as well as of Christos are unity, based on the unity of all life, the cosmic total consciousness in which every individual has an unlosable share? God cannot be hatred, but the “concept of righteousness” formed by the theologians is a concept of hatred, whether they see it or not. Anyone who can never forgive and who exacts sacrifice for being able to forgive does not know what unity is.

⁴The word “dechristianization” should be considered an abortive one. It has reference to the liberation from a system of life-ignorant dogmas which has nothing in common with the master from whom it took its name. It is not a dechristianization but rather a gain for common sense, that common sense which accepts no other religion but that of wisdom and love.

⁵That historic form of religion which unjustly invokes Christos knows little of his teaching and has in all essentials denied his essence. That form of religion should be considered ripe for abolition. At any rate the Church serves no useful purpose. It belongs in an epoch of barbarism, the Piscean zodiacal epoch.

4.45 *Catholicism*

¹The attitude to the “Church as a divine authority” is the cardinal error of Catholicism. No human institution has any right whatsoever as against the right of the individual to his own conception of life. Until the individual has become a 46-self and has consciously entered the cosmic total consciousness (if only its lowest degree) with his self-identity preserved, he must assert his own self-reliance and self-determination and his right to them. That is the iron-hard law of self-realization. And the right to it is called the law of freedom.

²The demand for confession is a violation of the law of freedom.

³The Catholic Church, like other churches, was very concerned that the fathers on whose authority it based its dogmas should stand out as the true saints they were not. The Church denies, of course, the fact that Augustine (354–420) taught that “mercy consists in annihilating all opposition”. “It is a proof of divine love to annihilate anyone who will not convert.” Thus the Inquisition could invoke the foremost authority of the Church asserting that it performs acts of supreme mercy. Why is this matter passed over in silence in the religious instruction given in the Swedish schools? Did they fear that some pupils might ask whether it was any different in the Protestant churches after the Reformation?

⁴After the lessons taught us in our times, is there still anyone doubting that the Catholic Church, were it ever to regain that absolute power which it had in the Middle Ages, would hesitate to remove all dissidents? Perhaps they would not burn anyone at the stake. But there are simpler methods, such as gas chambers. Mankind is still at or close to the stage of

barbarism, how close was demonstrated by that nation which regarded itself as the foremost representative of culture, science, and technology. Still the leaders of mankind run the errands of the black lodge.

⁵The Protestant theologians have been as intolerant as the Catholic ones. In contrast to their Catholic colleagues, however, they have worked at giving people education, much because that education was at the same time a theological training, so that all teachers were clergymen as well, and a “master” of a “gymnasium” could always count on the possibility of receiving a benefice. The field of research was enlarged almost unnoticeably. When at long last (around 1880) natural scientists started to appear in public as opponents of the theological conception of reality, it was already too late for theologians to stop development. The power had slipped out of their hands. The papal power always was on its guard against that danger.

⁶The voluntary conversion of people from one religion to another has always appeared inconceivable, not so say absurd, to those remaining in the abandoned faith. The explanation for this is simple, however, once you are in possession of the master key to all mysteries. Anyone who has during several incarnations adhered to the same religion, perhaps even worked at the pertaining system of illusions and fictions and so has had them easily revived, feels irresistibly attracted to them if he finds them again. Thus when there is a voluntary mass conversion from Protestantism to Catholicism, as occurs in our times, this is due in most cases to the fact that old Catholics have reincarnated in Protestant nations. Exceptionally it occurs that intellectuals discover the undeniable logical superiority of the Catholic Church in many respects, above all in the fact that it makes a ruling pope a higher authority than that inflexible, abortive paper pope.

4.46 Sects

¹Forms of religion, churches, communions, institutions have a divisive and separative effect in a mankind that should realize universal brotherhood. As the sect is inclusive in relation to its members, it is exclusive in relation to all those who do not join it. The same can be said of all world views and life views whenever they cease to be temporary working hypotheses and become forms of belief (dogmas), temporary because research is “endless” and such new facts are constantly being added as break the temporary systems up. All life is change, everything is subject to the law of change. It is a quite different matter that we must have a system of survey summing up the results of research. Without a system we are like rudderless ships on a boundless sea. But whenever a system becomes indispensable, cannot be replaced with a still better one, both research and consciousness development have ceased. The only question is: which working hypothesis affords the best perspectives on existence?

²It is grotesque that the individual must belong to a religious community to be considered religious, also by himself. On the contrary, in such cases his true religiousness may be questioned, for this does not at all consist in the acceptance of a religious ideology. The only true religion is the religion of wisdom and love, and it has existed at all times.

³All those Christian sects are the best proof that they have not understood the essential part of the Christian religion. They dispute about details that are not just inessential but even detrimental, detrimental because they deflect attention from life, from realization. Only when all of those inessentials have been eliminated is the very kernel left standing: the teaching of Christos. It does not appear in the exact rendering of his words, if such a thing were possible, but in the meaning intended. Christos taught love, the unity of life, and the brotherhood of all life. It is more than mankind can realize yet. And no temples and no priests are needed for that.

⁴In Europe there are hundreds of Protestant sects. Each one of them considers itself to be in possession of the one and only truth.

⁵There are sects which deem health and wealth, honour and esteem the signs of god's

acceptance. They know nothing of reincarnation and the law of reaping.

⁶There are sects which deny the existence of evil, the existence of matter, etc.

⁷There are sects which claim that man, being divine in essence, must be free of sorrows, disease, poverty, etc.

⁸Life refutes all their claims. If they were possessed of common sense, they would not accept such things as are in conflict with that which reality reveals to those who dare to see and think for themselves.

⁹The Buddha encouraged his disciples to use their common sense and not to accept anything that was inconsistent with their own experience of life, whatever other people thought and said. If mankind had acted upon this wise counsel, then it had been spared much suffering, and it had been impossible for it to become that disoriented in reality. Using common sense and demanding facts for everything, we could eliminate 99 per cent of all existing views.

¹⁰In our days esotericians do not join any societies or communions, for such organizations are quite unable to realize the idea of universal brotherhood in practice, even if it is in their programme. Every communion has its established world view or life view to which the members must subscribe lest there be disputes. The esoterician certainly has his own conception of existence, but he wants to help all where they stand without seeking to influence anyone by his own views. Everybody has his own problems on his level, and the esoterician must enter into that level to be able to help him.

4.47 Theological Irresponsibility

¹Being nowadays in a desperate situation, the Church has been forced to concede the theologians certain rights which they did not have previously. Thus every theologian is permitted to preach any view that seems fit to him, if only the aim is to defend theology and the Church. It should be pretty obvious that this is double-dealing and as such dishonest. The Church has established an official creed. And individual theologians have no right whatsoever to preach anything at variance with this. If they nevertheless do, then they are irresponsible and must be described as sophistic, Jesuitic casuists, upholders of the “double bookkeeping”.

²This general lawlessness has the effect that we find theologians of all descriptions, from those of the extreme right who defend all the absurdities, to those of the extreme left who hum and haw even about the most central dogmas: the theory of salvation and the fiction of god. How far this ambiguity can be pushed is demonstrated by the following fact. Reverend Samuel Fries, Th.D., explained to a young man who was training to be a priest and who still had some scruples that a priest could certainly be an atheist. Being a priest he was a government official who had a duty to preach the tenets of the established creed. His private opinion was his own business. This was inevitable as long as irrational dogmas were maintained!

³There are consequences to this. Theology is made unassailable since all views are represented and can be defended. You may lie however much with impunity, for you need not mean what you say. Whichever dogma you assail some theologian will always rise to deny the current validity of that dogma. In plain English this is swindle pure and simple. But that is not all. If some orthodox people are consternated at this “modern theology”, they are calmed by the theologians saying that the “Church stands firm in its creed”. The same dishonesty! This can be called the theological truth, quite in keeping with all the other fictionalism!

⁴Irresponsibility also includes the manner in which theologians always wash their hands of, disclaim all responsibility for, the manifestations of Christian barbarism, the irremediable failure. But they must not do so. They are responsible for failures.

⁵They cannot claim only the merits, if there are such things, and disclaim the failures.

⁶The purpose of religions has been to stimulate people’s thought, in various ways in

connection with their views and understanding of life, to ponder the idea of a hereafter and the meaning of life. And then they have dogmatized and absolutized these primitive attempts at explaining life and by these theories put obstacles in the way of the exploration of reality and life. As soon as a hypothesis is turned into a dogma, it becomes a hindrance to development which is endless. Theologies have become the greatest obstacles to development. The dogmatized hypotheses and theories of science come next. But only the esoterician realizes how totally abortive the theories of theology, philosophy, and science are.

⁷The Church consists of human beings. And no human being has ever any right to establish what should be laws of life. Every encroachment by the Church on anyone's consciousness of right is a violation of that person's right. The rights of the Church are self-assumed rights. The planetary hierarchy lays this down in no uncertain terms: "Far from our thoughts may it ever be to erect a new hierarchy for the future oppression of a priest-ridden world."

4.48 Christianity and Culture

¹Christianity and culture have but little in common. What we call culture is for the most part a heritage of antiquity, of Greek and Roman culture. The study of Latin and Greek authors and of Roman law laid foundations that are exemplary even today. Those pagans have been our models in most spheres of culture.

²It is from pagan antiquity that we have received the majority of rational ideas in our heritage of ideas. From Christianity we have our superstitions. Christian "culture" was always barbarous.

4.49 The Seeming Tolerance of the Church

¹If you point out the misdeeds of the Church in times past, you constantly receive the answer, "Times have changed since then. Nowadays the Church disapproves of such things." Such an answer evidences ignorance of the different stages of human development. To those at the stage of civilization, religion is a religion of hatred, however much they preach on love, which they did not until the great humanists (individuals at the stage of humanity) pointed out love as the essential feature of religion. Priests have already tried to explain away the exhortation of Christos to love by saying that it was about god's love and not men's love, for men cannot love. It is certainly true that hatred reigns at the stage of civilization and in the lower regions of the emotional world. The view of Christos is brought out clearly, however, and only Jesuitic casuistry can explain it away. That the Church is never to regain its power is a consummation devoutly to be wished. The Church has never reached up to the stage of culture and cannot do so at mankind's present general stage of development. Nor have the priests reached above the general level. How could they? Theology does not raise them to a higher level. This would require something different from Latin, Greek, Hebrew, dogmatics, church history, and exegetics. Such study makes them chock-full of all the delusions of the old ignorance of reality and life.

²The assertion that the Church has in our times become tolerant and embraces the principle of tolerance is fully consistent with all the other proclamations of ignorance in our subjectivist epoch, in which everything is subjectivized, individual arbitrariness is sovereign, and all make statements on everything without taking the trouble of finding out the facts. The Church has not become tolerant. Because of its loss of political power it has been forced to conceal its intolerance temporarily.

³The theologians cannot defend the misdeeds of the Church during all the time it was in power by saying that the Church nowadays takes a different view on the matter. The Church will never permit any other religion to exist if it can prevent this. Everywhere the Church has had sufficient power it has banned the freedom of thought and expression. That tendency is ineradicable and has been proclaimed anew in the theological controversies of the present.

Thus a Christian correspondent writes to the editor of a newspaper that “conviction precludes tolerance”. That is the way in which they abolish one of mankind’s most dearly-bought rights. Everything that tries to rob man of this basic condition of consciousness development is satanism. Intolerance is in the very principle of theology like odium theologicum is inseparable from theology. It has never seen, and cannot see, that this theology is in conflict with the essence of love.

⁴What kind of opinions we hold is a matter of our understanding of life. That teaching which enables a tolerant life together with other people, eliminates friction, establishes “peace on earth”, universal brotherhood, independent of what views on the world and on life people have besides, that teaching is the only true one.

⁵Theologians in our times may be however “liberal”. In that case it is conditioned by the times or due to an individual standard of culture. The Church is intolerant in essence and will always demonstrate this whenever it regains its power. Hatred rules as long as mankind is at the stage of hatred (the stage of repulsive emotions). We ask ourselves how long it will be until the psychology of religion has realized this. When will it understand that intolerance is a manifestation of hatred, that everything is hatred which is not love?

⁶Those who speak about the cruelties of the Church as things of an irrevocable past are ignorant of the fact that the Church is an exclusive phenomenon and as such belongs at the stage of hatred. The Church can relapse into barbarism any time. It only needs sufficient power. It is understandable that a few theologians who have attained the stages of the mystic and the humanist consider such a statement incomprehensible and fight it with indignation. But until the Church has become universal by attaining the higher emotional stage, a relapse into barbarism is possible. That is the view held by the planetary hierarchy, and it knows what it is speaking about. That will surely be yet another reason for the theologians to reject esoterics.

4.50 Neo-Theological Flight and Heresy

¹Different trends nowadays make themselves felt in the Church. Many theologians want to reconcile religion and science and discard everything from the teaching that does not agree with the basic facts of science.

²Other theologians desire to eliminate everything rational that has asserted itself in some manner. The Bible, being the pure, unadulterated word of god, is to be the only authority. What is not said in the word of god is not divine, and what is not said in the New Testament is not Christian. In doing this they proceed in an arbitrary manner, as usual. The allusions there are as to pre-existence and the law of sowing and reaping are passed over. The belief in immortality, which is found in all religions except in Judaism, is declared ahistorical, “unbiblical”, the result of deleterious influence from that ignorant pagan, Platon. The soul is considered to be annihilated along with the body in full agreement with the view of the grossest “materialism”. On judgement day god will let the greatest of all miracles take place. He will create bodies and souls anew to condemn those who did not believe in the Church. Some theologians think that not all will be resurrected, only those who believed in the Church’s doctrine of salvation through the slaughter at Golgotha. Some Protestant prelates desire to return to the Pope of Rome. Almost every priest forms his own opinion, which of course is a step forward. The old creeds are declared by some to be indispensable historical documents that should be preserved and inculcated. Others, justly, desire a radical break from them. Arbitrariness has spread also within the Church, which is of advantage to personal honesty.

³As a last entrenchment some theologians save themselves by asserting that “Christianity contains a kernel of truth”. No, not a “kernel”, but some reality idea in an unimportant, rarely essential context.

⁴All means are fair if only the Church can be saved.

4.51 Atheism

¹The atheists are, generally speaking, as firm believers in their dogmas as the theologians. They express views on things they have not examined from all sides. Typical was the statement by the attendant who answered the question whether the library of the Mechanics' Institute had any religious literature: "No, we scientists are freethinkers." Also the explanations given by better educated atheists are of the simplest kind. You are amazed that professors are content with such superficial conclusions. They do not realize that the only well-founded attitude is to consider the pertaining problems beyond human judgement. The Buddha spoke the truth when saying: "Whether there is one god, or a multitude of gods, or no god at all, on that question people will always dispute. Human reason cannot answer it." The word, "always", used by the Buddha still stands, because even after 2600 years people are unable to realize their own limitation. Emotional thinking cannot do so, however.

²Being led by Ingemar Hedenius in Uppsala and Herbert Tingsten of *Dagens Nyheter*, Swedish atheists waged a violent struggle against Christianity (the Church). It could have been an information campaign, as such badly needed, if it had not been so emotionally charged and thus twisted. The horrendous inhumanity of the Church in times past could be passed over. The objection raised by the esoterician today against not only the Church but Christianity is that it hails as the foremost father of the Church (Augustine) the father of intolerance: "Annihilate all resistance! Kill whoever does not convert!" It preaches lies, doctrines that conflict with reality and life. It has distorted the teaching of Christos past recognition.

³The Church is to blame for the general lawlessness. If the conception of right is based on untenable dogmas instead of the views of common sense, this will sooner or later result in confusion of ideas of right and wrong at the emotional stage, a chaos as to those ideas being the necessary consequence.

⁴Many who have lost their "faith" in theology believe in philosophy and in science. More and more of these people become skeptics, however, after finding that philosophy is fictionalism and that science consists of more or less arbitrary assumptions ("hypotheses"). Why do they not examine whether hylozoics is tenable?

4.52 The Future of Theology

¹Theology still satisfies a certain need. Otherwise it would hardly exist. May be that this emotional need is fostered by theology itself. But it is nevertheless a real need at the stage of civilization. It is only a matter of time before dogmatism also in religion loses its importance. As this happens, many causes of irritation and friction will disappear and religion will be in a better position to substitute attraction for repulsion, in any case to command a greater respect for its message of "good will" (as a condition of a happy communal life).

²When mankind has been taught the simplest facts about reality and life, theological ignorance of life ("divine science") will be superseded by esoteric knowledge of the meaning and goal of existence, evolution through the natural kingdoms, the laws of life, and the planetary hierarchy. This will enable men to acquire common sense or that which the Buddha taught his disciples first of all.

³Two statements by a 43-self, the then head of the third department of the planetary hierarchy:

⁴"Once unfettered and delivered from their dead weight of dogmatic interpretations, personal names, anthropomorphic conceptions and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. ... The world in general and Christendom especially, left for two thousand years to the regime of a personal God as well as its political and social systems based on that idea, has now proved a failure."

⁵"To be true, religion and philosophy must offer the solution of every problem. That the

world is in such a bad condition morally is conclusive evidence that none of its religions and philosophies, those of the civilized races less than any other, have ever possessed the truth.”

⁶The following statement was made by that individual who was once Pythagoras and is now a 44-self in the second department of the planetary hierarchy:

⁷“And now, after making due allowance for evils that are natural and cannot be avoided, – and so few are they that I challenge the whole host of Western metaphysicians to call them evils or to trace them directly to an independent cause – I will point out the greatest, the chief cause of nearly two thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatsoever nation. It is the sacerdotal caste, the priesthood and the churches; it is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind.”

4.53 Conclusion

¹All thought-forms (religions, etc.) are turned into serious hindrances, if form becomes essential. They have come into being to help mankind under certain conditions and circumstances, and have implied steps forward. But when thought forms have performed their function and served consciousness development in a certain respect, they are instead turned into hindrances, if they are not superseded by more expedient ones. This is the fate of all religions, creeds, etc.

²Certainly nazism and bolshevism committed crimes. However, the essential difference between those ideologies and theology was and is that they never claimed to be the representatives and preachers of love, never claimed to know the will of god.

³Anyone who believes that the age of religious wars is over may easily have that delusion knocked out of him. The planetary hierarchy foresees that if there is not a radical conversion to the ideals of humanism, so that people at the stages of culture and humanism will be able to incarnate, then a religious war will break out which in bestiality will surpass everything that mankind has experienced up to now.

⁴Mankind lives in emotional and mental chaos. It is ourselves we have to blame for that. We have lived tens of thousands of lives and must have contributed to idiotization. It is high time that we started contributing to helping people find the way.

Endnotes by the Translator

4.4.8 Rev. Samuel Fries (1867–1914), Th.D., was one of the most learned Swedish theologians of his time but was never permitted to teach at a university because of his dissenting views. He was even removed from a minor teaching position because of these views. Torgny Segerstedt (1876–1945), Th.D., was a professor of the history of religion and the editor of the *Göteborgs Handels- och Sjöfartstidning*. His career in theology at Uppsala University seemed to come to an end in 1903 as his doctoral dissertation, “On the Origins of Polytheism”, was rejected, allegedly for lacking “a Christian theological basis”. At Lund University, however, he was better appreciated, and was appointed a lecturer in the history of religion.

4.4.9 Bengt Lidforss (1868–1913), Ph.D., was a professor of botany at Lund University and a prominent critic of Christianity. He was one of the first Swedish scientists to write popular science and was one of the pioneers of socialism in Sweden. There is an anonymous reference to him in *Knowledge of Life Two*, 3.3.8.

4.4.11 “Nur die Lumpen sind bescheiden” means “only nobodies are modest”.

4.4.12 No particular meaning should be attributed to the mention of the year 1961 beyond indicating when this particular paragraph of *Theology* was written. As is the case with almost all Laurency’s writings, this essay is composed of notes that were written down at various

occasions during many years.

4.10.5 “Blessed are they that have not seen ...” The Bible, The Gospel according to John, 20:29.

4.11.6 “We speak wisdom among them that are perfect”, The Bible, the First Epistle to the Corinthians, 2:6.

4.11.8 “For there is nothing hidden that will not be disclosed.” The Bible, the Gospel according to Luke 8:17.

4.16.7 Zacharias (or Zachris) Topelius (1818–1898) was a Swedish-Finnish writer, historian, and journalist.

4.17.5 Erik Gustaf Geijer (1783–1847) was a Swedish poet, historian, philosopher, and composer. Politically he was a liberal and very influential as such. In *Knowledge of Life Five*, Laurency devotes an essay to his philosophy of history.

4.20.10 The Association for Christian Social Life was founded in 1918. One of the founders was Nathanael Beskow, mentioned in 4.20.11. In 1937, the parallel Association for Christian Humanism was founded by Georg Landberg, Manfred Björkquist, and others. In 1971 the two organizations amalgamated to form the Association for Christian Humanism and Social View, which changed its name in 2011 into the Association Christian Humanism.

4.21.4 “Stones instead of bread”, The Bible, the Gospel according to Matthew, 7:9; the Gospel according to Luke, 11:11.

4.21.7 “Separating the sheep from the goats”, The Bible, the Gospel according to Matthew, 25:32,33.

4.21.19 *Esoteric Buddhism*, chapter XII, The Doctrine Reviewed.

4.21.20 “And the Son of God died: it is wholly credible, because it is unsound. And, buried, he rose again: it is certain, because impossible.” Tertullian, *De Carne Christi*, V, 4.

4.32.9 “And why call ye me, Lord, Lord”, The Bible, the Gospel according to Luke, 6:46.

4.33.8 William Ralph Inge, *Platonic Tradition in English Religious Thought*, 1926, pp. 35-36.

4.33.9 William Ralph Inge, *The Church in the World: Collected Essays*, 1927, p. 125.

4.40.7 “Ye shall know them by their fruits.” The Bible, the Gospel according to Matthew, 7:16.

4.42.2 Anton Niklas Sundberg (1818–1900) was, as said, a Swedish archbishop. Erik Jakob Ekman (1842–1915) was a clergyman in the Church of Sweden but left as a dissenter.

4.47.7 “Far from our thoughts may it ever be ...” *The Mahatma Letters to A.P. Sinnett*, Letter No. 87.

4.51.2 Ingemar Hedenius (1908–1982) was a professor of practical philosophy at Uppsala University (1947–1973). He was in his time Sweden’s most prominent enemy of organized Christianity. In 1949 he published his book, *Tro och vetande* (Belief and Knowledge). Herbert Tingsten (1896–1973) was a professor of political science at Stockholm University (1935–1946) and the editor of Sweden’s most influential daily newspaper, the *Dagens Nyheter* (1946–1959).

4.52.4 *The Mahatma Letters to A.P. Sinnett*, Letter No. 10.

4.52.7 *The Mahatma Letters to A.P. Sinnett*, Letter No. 10.

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

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