

## 20 SCIENCE

### *20.1 The Importance of Science*

<sup>1</sup>Natural science ascertains facts and is of course right within the limits set for science, except hypotheses and theories. Hypotheses and theories would be of some value if they indicated the right direction. Regrettably, however, they seldom are little more than dead ends.

<sup>2</sup>The greatest significance of natural science lies in its collected facts, which should be treated statistically so that experience could be preserved for posterity and be exploited rationally by esoteric researchers in the future.

<sup>3</sup>We know immensely much about phenomena within the lowest three physical molecular kinds (49:5-7). Rightly Goethe says: "If the wisdom of this world were foolishness with god, it would not be worth while to live to be seventy years old." Regrettably, there is imaginary wisdom based on guesswork and speculation, and that was the one referred to by Paul the gnostician.

<sup>4</sup>Experimental disciplines are systematized experience. Theory is based on that experience. Many people lack understanding of the fact that experience is always insufficient but that experience nevertheless is the essential thing. Contempt of experience is a proof of in-judiciousness.

<sup>5</sup>Nothing can be more erroneous than the contempt shown by certain sects for scientific research, which is man's path to knowledge of the physical world, that world which is incomparably the most important, even the only important world, as far as man is concerned. Anyone who leads a life that is physically as perfect as possible, without any speculation on things as anyhow must be accepted on "blind faith", has made his physical life the best life possible.

<sup>6</sup>Man is above all a physical creature, and it is only in the physical world that he is able to develop. Besides being a physical creature man is a first self, which means that he goes through periods of rest in the emotional and mental worlds between incarnations. At his present general stage of development, he is unable to become a causal self and, besides, cannot become one until he ceases living for himself, begins living for mankind, development, and unity.

<sup>7</sup>Science helps us lead more expedient lives in the physical world in full freedom from all authority. In this fact lies the importance of science. Its limitation is seen in the fact that it can know nothing of higher worlds, higher kingdoms. But this knowledge of higher worlds should be knowledge and not blind belief. It is blind belief that has always led human beings astray, caused them to fall into the hands of those who have arrogated the dominion over "souls" to themselves and led mankind astray in both physical and superphysical respect.

### *20.2 Criticism of Science*

<sup>1</sup>Criticism of science (disciplines of research) of course is not directed at research itself, which unceasingly albeit slowly works its way forward towards expanding knowledge of reality. The contribution it has made during the last one hundred years is, on the whole of it, commendable.

<sup>2</sup>Criticism is directed at three phenomena: the tendency to dogmatization of temporary hypotheses, a tendency that delays progress which would otherwise be even greater; the refusal of medical research to examine the reality content of things it consider unscientific; the unnecessary struggle between the views of different schools, in which those fighting each other clearly demonstrate that they are incapable of synthetic thought.

<sup>3</sup>When will science become self-critical? The method of self-criticism must become generally accepted sooner or later. Authorities must cease to be authorities, for there is no such thing as authority.

<sup>4</sup>Why cannot scientists understand? Why will they not investigate? Why have pioneers been rejected and despised at all times? Why is every revolutionary idea, which entails a completely new way of looking at things, rejected out of hand?

<sup>5</sup>The hindrances just mentioned are phenomena that should command the interest of psychologists. They certainly cannot solve them, for only esotericians can do so. All of it stems from the lack of understanding how little man can explore, lack of scientific humility before the problems.

<sup>6</sup>The esoterician does not fight the views and opinions held by other people. Such things belong at the different stages of development and perform their functions at them. This attitude of the esoterician of course does not prevent his pointing out the errors to seekers in order to help them in their work at emancipation. That is something quite different from pointless criticism or the desire to deprive people of what is valuable to them. "Everyone must get to heaven in his own fashion." What the esoterician views as his task of life is the fight against that dogmatic intolerance which scientists of our times display when they refuse to investigate all the new ideas and suggestions brought to the fore by individual researchers, refuse because those new ideas conflict with the ruling dogmas of the day.

### *20.3 The Fundamental Error of Science*

<sup>1</sup>The fundamental error of the scientific way of looking at things is the belief of science in its power to judge everything. To give an instance: as science views it, what cannot be discovered by chemical analysis (because the material energy operating in the case is of a higher molecular kind) simply does not exist or cannot have any effect. When scientists cannot explain the effect, they brush the matter aside explaining the effect to be due to "imagination". That is an explanation which is knowingly untrue, since in other connections psychological factors are never considered to have the least effect on matter or on organic life. Latterly physicians have been forced to abandon that dogma. But it is still good enough to be used when they want to deny such things as science is unable to explain with its primitive resources, for they will always remain primitive, however "refined" scientists succeed in making them, because they cannot ascertain the existence of "superphysical" energies by using physical methods.

<sup>2</sup>How injudicious scientists are is sufficiently clear from their once generally accepted hypothesis saying that there were no laws of nature at all. The entire history of science has been a denial of things it eventually has been forced to admit as real. To this very day scientists deny everything that cannot be fitted into their systems of dogmas. Scientific hypotheses are scarcely better than banal creeds, valid for a few years. Despite this fact every hypothesis is stubbornly adhered to as if it were the final verdict.

<sup>3</sup>First magic was rejected because it "conflicts with the laws of nature". Then the laws of nature were rejected. And this is called science. And the guides of public opinion calmly swallow such things, and then they swear allegiance to the word of their masters, who are equally injudicious in everything, be it science, religion, or politics. Any lies will go down with those people who believe they are rational beings. And what are the various political ideologies except imaginative constructions, the one worse than the other? And they all have millions of followers.

### *20.4 The Hypothesis Method*

<sup>1</sup>A fundamental error of the scientific method is reasoning from hypotheses as though they were truths. Nothing firm for thought, for the world view, can be based on hypotheses, however, but that is precisely what they do and have always done, the same error as in pragmatism.

<sup>2</sup>Every hypothesis is turned into a dogma, which rules until they have got a new hypothesis, which is turned into a dogma as well, and so it goes on in infinitum.

<sup>3</sup>Scientists defend their errors by their slogan, "where science now stands". Poul Bjerre very

rightly says that this statement is untenable: “The mutually contradicting views increase in numbers without end as science progresses” ... “the scientific divergences increase according to the pattern of the rolling snowball.” That is correct. Science drowns in hypotheses

<sup>4</sup>The more science develops, the further research advances, the more explanations of the same thing are presented, and the greater the uncertainty produced. This is realized by scientists who are more knowledgeable and judicious than the average. They must keep appearances up, however, which is relatively easy, since the public does not grasp the difference between science and technology. It is the triumphs of technology that dazzle the ignorant.

<sup>5</sup>Still science has not advanced farther than the stage at which the most absurd vagaries gain keen attention and are considered possible explanations. Still they have not understood how far from the true knowledge the ruling views are, that it is out of the question that they should “hit the mark” resorting to such guesswork. Are they unable to learn from experience, which shows by statistics that the hypothesis barely survives its inventor?

<sup>6</sup>They make a new discovery about the nature of matter. And at once astronomers and physicists are ready to put forward new explanations of the cosmos, of galaxies, etc. When will they see the absurdity of such a procedure? That they are unable to solve those problems?

<sup>7</sup>The hypotheses of science are untenable. That is a basic axiom which must be inculcated to counteract increasing scientific dogmatism. Assumptions are provisional and no truths. We must realize that skepticism, with its doubt of the ability of human reason to solve super-physical problems, is the only standpoint that is logically defensible. We must learn to distinguish between what we know (what we can ascertain, establish with final facts) and what we do not know. Everything we cannot know, cannot ascertain, is and remains uncertain. It is true of most things that we cannot say either how they are or how they are not. Personal experience can never become universally valid. The esoterician abides by the rule saying that it is better to be a doubter than a “believer” in all such things as not everyone can ascertain. Mankind has been led astray at all times because we have not seen the necessity of the logical doubt evinced by common sense.

### *20.5 Scientific Dogmatism*

<sup>1</sup>Science is the new idol before which increasing numbers of people prostrate themselves. First theology claimed the exclusive right to truth. Then came philosophy. And now it is the turn of science to tyrannize mankind.

<sup>2</sup>Science is always right, for it is of one opinion today and of another one tomorrow.

<sup>3</sup>Science rejects out of hand everything it cannot explain by itself with the hypotheses that it deem scientific. It has always done so and will probably always do. The conceit of learning appears ineradicable. Science advances step by step, and should anyone dare to skip a step or two, this unfortunate fellow is branded a fantasm, a charlatan, a deceiver. In theory, each step must be carefully investigated and be established as probable through a great number of experiments, and can be regarded as final only after being generally accepted by the international scientific establishment. In practice, it is often sufficient that the new hypotheses is in good agreement with accepted fictions and so is already “plausible”. They do not notice that their reasoning is circular.

<sup>4</sup>Science accepts no revolutionary new things until forced to do so by facts that even laymen find incontestable. All revolutionary scientific discoveries have always been rejected by contemporary scientific authorities and royal academies. Scientific dogmatism is in its kind as inflexible as the theological one.

<sup>5</sup>Science is experimental. This fact alone should tell those who can think that science must never be dogmatic, that it must be able demonstrate the truth of every statement it makes with facts that are finally established and are not contradicted by other facts.

<sup>6</sup>We have no right to assume that science is infallible. Belief in science is just like any

belief an emotion and, therefore, is absolute. That being so, reason is disengaged and all further discussion is superfluous. You do not reason with believers.

<sup>7</sup>Science has a long way to go before it can tell the difference of belief (emotionality) and learning (mentality) in science. Public opinion is in no position to give a correct opinion at all. The democratic belief in public opinion is, like any other belief, little more than superstition.

<sup>8</sup>Ever so often you hear representatives of science declare that it is below them to examine such things as astrology, homeopathy, chiropractic, clairvoyance, telepathy, magic, etc.

<sup>9</sup>But give them a hypothesis that they can grasp quite easily. Then it is nothing but the truth, even if it is refuted in a few months. It is science, you see!

<sup>10</sup>Representatives of science complain about people's gullibility. Those representatives seem not to have realized that science itself exploits this gullibility almost to the same extent. A wee bit of self-criticism and self-reflection would not harm those dogmatists who engraft their "hypotheses" in public opinion. There is more often a "kernel of truth" in those things which science condemns as superstition than in scientific hypotheses. Science abounds in superstition.

<sup>11</sup>It is to be hoped that in the future someone will write a history of science. What needs to be emphasized in such a history is the fact that dogmatism is hostile to knowledge. Many examples need to be given of how authorities have refused to examine such ideas as could have toppled their ways of looking at things. It needs to be demonstrated that science has always been dogmatic in an infantile way and laughed at all who did not accept the temporary hypotheses ruling at the time. True, it has not burned doubters at the stake, but has always poured its supercilious contempt on them. It needs to be inculcated on scientists once and for all that they too often do not know what they are speaking about but only believe they know. They are too ignorant of reality to have the right to make absolute statements.

### *20.6 Science Denies Superphysical Reality*

<sup>1</sup>The most characteristic feature of the modern scientific and philosophical attitude is its a priori denial of superphysical material reality and its denial of the possibility of knowledge of that reality, the latter denial of course being consequential on the former.

<sup>2</sup>There are in India yogis who know better. It is no use for skeptic Westerners, however, to try to acquaint themselves with their knowledge. They refuse to disclose anything of it to those "barbarians" whom they, with some justice, call Western scholars.

<sup>3</sup>As long as people are content with their learning, their judgement, their impudence, and self-assertion, they may very well do so. Nobody wants to rob them of their conceit. Even the fool is the master of his wisdom.

<sup>4</sup>Superphysics is nothing but superstition – this is a dogma established by science once and for all and drummed into public opinion, into the educated, and into the academies in all conceivable respects and on a daily basis.

<sup>5</sup>Against that view esotericians assert that science has tried without success to solve even the most trivial problems, that it denies or explains away phenomena that it cannot explain, that its attempts at explanation are often less rational and plausible than those presented by esotericians, which are simple and must appear evident to anyone who has bothered to examine the system of esoterics.

<sup>6</sup>Science is physicalism and recognizes nothing superphysical. It refuses to recognize the existence of material worlds of higher kinds. It refuses even to consider the question whether the individual survives the destruction of his organism. It will be forced to do so. Sooner than one hundred years hence researchers will be able to film the process of dying, follow how the etheric envelope sets itself free from the organism and how the emotional envelope subsequently frees itself from the etheric envelope. And long before then, not a few scientific truths will disappear into the subterranean chambers of discarded dogmas through a trapdoor that closes silently.

### 20.7 *Science is Physicalism*

<sup>1</sup>The facts that are ascertainable by science remain those of the lowest three physical molecular kinds (49:5-7). Mankind is in a position to solve most of the problems belonging to the visible physical world, and that is exclusively thanks to natural science.

<sup>2</sup>Other physical problems, that is to say, those who must be explained starting from the physical etheric world (49:2-4) or from superphysical worlds, remain unsolvable for physical science. Nor is clairvoyance able to ascertain facts in those regions of the superphysical emotional world, 48:4-7, where it can perceive phenomena, but such perceptions remain altogether unreliable even in those cases where permanent objective emotional reality is concerned.

<sup>3</sup>Scientists have still very, very many things to learn before it even will be possible for them to realize that the causes of physical events are in superphysical matter. We may still read statements to the effect that “the laws of chemistry suffice to explain the life processes without the need of assuming any forces of the metaphysical kind.” Error, Professor! Chemistry has a long way to go before it will be able to explain all life processes. If chemists do not realize this fact, then it remains for them to discover more life processes.

### 20.8 *Science is Ignorant of the Consciousness Aspect*

<sup>1</sup>Scientific discoveries of the nature of matter and technological applications of laws of nature have entailed such amazing and blinding triumphs that people forget that there is such a thing as the consciousness aspect of existence. But then they are discontented, unhappy, suffering from psychiatric disorders with all their electronic gadgets, cars, aeroplanes, etc. Physical things are not everything. Perhaps they will realize this some time in the future when they have wrought chaos.

<sup>2</sup>Eventually scientists will realize that they cannot judge the nature of matter. But how long will it be until they have arrived at the corresponding realization as to the consciousness aspect? The esoterician has at least realized that much: human beings could be called idiots in psychological respect. They have barely discovered the existence of consciousness, but believe themselves able to make statements on the pertaining problems and to solve those problems with some random assumptions and passing fancies. Therefore, it should be unequivocally stated that only the members of the fifth natural kingdom are able to solve the problems of the three aspects of reality.

<sup>3</sup>It is a great step forward that those who are occupied with the problems of matter try to find their way back to Pythagoras. Even if they do not realize it, this implies an indirect recognition that the “ancients” knew more than scientists of today. A good start anyway.

### 20.9 *The Belief that “Organic Life” is the Only Form of Life*

<sup>1</sup>Scientists begin to understand that the traditional division into inorganic and organic matter is too superficial a way of looking at things. But they still speak of “organic life” as though this were the only form of life. The fact that the mineral kingdom is an evolutionary kingdom should make it clear to science that its division of nature into inorganic and organic matter is basically erroneous. Those terms may be kept, but their definitions must be changed.

<sup>2</sup>In this connection the esoterician can give the following information. All matter has consciousness. Everything is alive, also those forms which science call “inorganic”. All planets, including those lacking “organic life”, are inhabited worlds having evolutions from the mineral stage to the divine stage.

<sup>3</sup>In all organic processes, microorganisms perform the work. There countless kinds of such micro-creatures, invisible even in the most powerful microscopes, all the way up to the highest physical molecular kind (49:2). Therefore, even so-called inorganic matter ultimately is made up of extremely small “lives”. Further study of such a phenomenon as the disease of cancer could guide scientists on the right path.

<sup>4</sup>Science, which knows everything or, in any case, is the only authority permitted to make statements on everything, has long ago declared that “life” in our solar system exists on our planet only. It seems as though scientists nowadays were not quite as certain on that score, which of course is a step forward. So they admit, by way of precaution, that perhaps there is life on Mars, too. It must be “organic life”, however. That is the only life good enough for them.

<sup>5</sup>Apparently, scientists are still ignorant of the fact that precisely “organic life” is the extremely rare exception as for life. There are six natural kingdoms on all planets in our solar system, but higher organic life exists only on our planet. The envelopes of the monads, thus also the envelopes of the lowest three physical molecular kinds (49:5-7), are aggregate envelopes almost without exception.

<sup>6</sup>A professor of astronomy lectured on the radio about other suns and stated that he and his colleagues had not been able to ascertain that those suns had planets, and so this learned man said that conceivably our sun was the only one in the universe surrounded by planets.

<sup>7</sup>That should be a titbit for the Catholic Church, which then would not be pressed to explain how people on other planets could be saved, since god could not have his only son crucified however many times. But the Adams and Eves of other planets perhaps had left the apples alone, so that god did not deem it necessary for the sake of his righteousness to send all their progeny to everlasting hell. Unfortunately the professor made a wrong guess. Almost all suns have planets and evolutions. But there are exceptions. One is Sirius, which has no planets but is surrounded by concentric material envelopes. Sirius takes over from other solar systems monads who desire special training for functions in the fifth department of cosmic kingdoms.

#### *20.10 Drawbacks of Medical Science*

<sup>1</sup>Many people refrain from studying medicine, because they do not want to cut up corpses, exercise vivisection, and experiment on people. Many enter the profession without knowing what awaits them. It sounds so idealistic: “be able to help people.” When the illusions are dispelled, the profession remains.

<sup>2</sup>It is a bad thing that medical students are trained to be dogmatists. The refusal of medical science to concern itself with psychological examinations, with homeopathy, with light and colour therapy, with chiropractic, etc., is sufficient proof of a dogmatic attitude that must be fought with all means. To an esoterician, such highly genteel manners are just ludicrous. In that respect, just as in so many others, Scandinavia is a veritable stronghold of the hidebound displaying a backwardness in all spheres except that of the purely physical disciplines.

<sup>3</sup>Psychiatrists want to commit esotericians to psychiatric hospitals. And esotericians think that medical science, which should have long ago grasped that it is impossible to explain reality scientifically, should take care not to display its infantility in psychological matters openly.

<sup>4</sup>We can just deplore that monstrous conception of life which makes doctors prolong agony and suffering with all means at their disposal when the patient’s life is past saving anyhow. It is perverse to punish doctors who let nature take its course in cases of terminal illness.

<sup>5</sup>As long as medical science clings to its completely illegitimate attitude of infallibility, it must expect the judicious to become increasingly skeptical towards its unwarranted claims.

<sup>6</sup>Medical science has made great advances in certain fields. Therapy, however, is in a state of chaos and will remain there until physicians have acquired physical-etheric vision and can study the etheric envelope.

#### *20.11 Medical Science is on the Verge of a Revolution*

<sup>1</sup>The greatest discovery of medical science still lies in the future. The esoterician knows that there will be a complete revolution in all the fields of this discipline the day when physicists and physiologists combined will discover the existence of the etheric envelopes of organisms.

<sup>2</sup>This will be its greatest discovery because the etheric envelope is the very principle of

physical life, the vehicle of vital energies, of the true functions of life, and a necessary condition of the existence of all human, animal, and plant organisms. The material energies of the etheric world are the source of all physical activity in all physical kingdoms. The organisms are mere automata. The knowledge of etheric energies and of their modes of action was called “magic” by the ancients.

<sup>3</sup>When medical science has discovered the existence of the etheric envelope, it will understand also that disease mostly originates in the etheric envelope. Medical science will then direct its efforts at the right activation of the etheric envelope. An immense field of research will open up as they seek all the medicines hidden in the vegetable kingdom. In contrast, the medicines that can be derived from the mineral kingdom are not the most suitable ones. When man’s diet has been “etherized” thanks to vegetable food, the greater part of disease will disappear automatically.

<sup>4</sup>Homeopathy, which is so ridiculed by the authorities, are in most cases the only rational method of medical treatment. At its present stage, medical science cannot grasp the homeopathic principle. Only when they have discovered the etheric envelope will physicians be in a position to see that the energies of homeopathic remedies are etheric, that they act on the etheric envelope of the organism, not on the organism itself, for their action is that of the etheric energies of matter being thus diluted. The higher the potentiation of poisons, the greater the effect of their inherent etheric energies, the greater their potency to effect a cure. When sufficiently diluted poisons are remedies. Saliva becomes a poison if sufficiently concentrated. Chemists cannot discover homeopathic remedies, since the high potencies necessary for their effect escape all chemical analyses.

#### *20.12 The Disorientation of Mankind*

<sup>1</sup>People untutored in philosophy who are content with mere words, which they believe to have a rational meaning (give information about reality), are always misled. There are sophists and demagogues not only in politics. They are found in all spheres of world view and life view. Either they defend their old creeds (theological, philosophical, or scientific ones) or appear as prophets of new imaginative constructions. And they all succeed in duping some people and in contributing to aggravating disorientation and the general confusion of ideas, which were serious even before.

<sup>2</sup>It is characteristic of the lack of clear thinking even in university graduates, and of the incertitude of their conception of reality and life, that they accept any new so-called scientific hypothesis as a discovery of reality and proclaim it as the final solution of “that problem”. When “nuclear” physicists at their experiments could not find the laws governing these, professors, lecturers, and school teachers did not need more to know that there were no laws of nature at all. When at their experiments matter seemed to “dissolve into nothing”, they did not need more to declare that “matter dissolves into energy”. Certainly we knew before that the general power of judgement was poor, but that they all should be impressed by the first loose, primitive hypothesis was surely a surprise to esotericians. Now we know it.

<sup>3</sup>Just bring up a sensation that is a “real hit”, and people will swallow it at once. But present the most rational system that has ever been permitted for publication, the most superior “working hypothesis” explaining reality, and people take no interest in it. “It is not scientific, you see.” To be sure, it is not. But perhaps in the future people will have learnt where the limits to science are, what science can know, can only believe itself to know, and cannot judge. In all such cases where the correct explanation must be sought in superphysical matter (with its energy), a condition that science will never be able to establish, every explanation given will prove to be a somersault.

### 20.13 University Education

<sup>1</sup>University education is considered a very fine thing indeed. However, the entire theological, jurisprudential, medical, and humanist education consists in memory learning. This academic education differs but little from school education, which consists in knowing what it says in books (thus what other people have said they believed) and being able to restate it in their own words. Small wonder then that the dogmas received are handed down through generations and in most cases become ineradicable. Only mathematical, scientific, experimental disciplines force people to examine by themselves. Then they know from their own experience and through their own experiments.

<sup>2</sup>According to the experience of those who understand, autodidacts who have studied the subject on their own without a professor, generally are superior to university graduates. Teaching yourself requires power of reflection. Then you need no professor to tell you what it is about.

<sup>3</sup>We all need teachers but there is a great difference between a teacher who teaches his students to think and one who shows off like a dictator. The task of the teacher is to make himself superfluous, not to display his self-importance.

### 20.14 Every So-Called Science is Not Science

<sup>1</sup>There are many different so-called sciences. The very word “science” has its lustre from the exact sciences, the mathematical ones, the only true sciences. The power of words over thought is immense, however, and everything denoted by the term “science” has an air of infallibility, which is grotesque. According to the thoughtless parroting of public opinion, everything called “science” is “scientifically demonstrated” as well, and then there is no use trying to have the pertaining foolish statements corrected.

<sup>2</sup>It is part of the academic mentality that theologians and jurists call their systems of fictions “scientific”.

<sup>3</sup>The ultimate cause of the implacable opposition between theology and science is the assumption of the theologians that all knowledge is revelation and the assumption of the scientists that it is the result of research into nature. Both are right and both are wrong. Only esoterics can solve that problem as all the other fundamental problems.

<sup>4</sup>Theologians claim to be scientific researchers. They start from the usual definition of science as systematized knowledge. Their knowledge, however, is knowledge of the theological fictions down the ages. If you are content with that definition, then all but anything can be made a “science”. Such a science has nothing to do with knowledge of reality, however, though it is the way in which all manner of “entertainment science” is produced. If such things are called “science”, we must find some other term to denote scientific disciplines that deal with reality: natural science and technological science.

<sup>5</sup>Nor can philosophy be called science in the original sense of the word “science”, since it deals with people’s highly subjective conceptions, pure speculation on reality.

<sup>6</sup>History as a scientific discipline also is of a dubious character. It is certainly possible to establish facts about the past, but those facts are not very numerous, and most so-called historical facts are questionable, to say the least. Even “established facts” about modern history are in too many cases downright false, which is indicated by the divergence of views held about past events.

### 20.15 There Are Consequences to the Crazy Mania for Experiments

<sup>1</sup>Scientists assert that all the heat of the earth originally comes from the sun. Esotericians assert that science is not in a position to make statements on that problem.

<sup>2</sup>Only two fifths of the heat of the earth comes from the sun. Three fifths are produced through magnetic vibrational interaction between the planetary etheric envelope (49:2-4) and



terrestrial magnetism, a fact that science is unable to ascertain.

<sup>3</sup>The so-called nuclear explosions disrupt the planetary etheric envelope. It should stand to reason that this has consequences for the earth's ability to engender heat. Moreover it enables the penetration of kinds of matter that should have been absorbed by the etheric envelope. Since physical matters are not adapted to such energies they latter may have a destructive effect.

<sup>4</sup>It is left to scientific research to discover eventually the consequences of this damage for organisms. Mankind will in due time experience the outcome of the crazy ventures of ignorance.

#### *20.16 Real and Alleged Pioneers*

<sup>1</sup>The greatest scientists are by no means always those whom public opinion dub authorities. The latter are generally those who knew how to exploit the ideas of the great unknown, true discoverers.

<sup>2</sup>Pioneers who are a hundred years ahead of their times are never appreciated by their contemporaries. Those who are celebrated and admired are those who synthesize contemporary ideas and, even more, those who popularize discoveries. One example. In the eyes of public opinion, French astronomer Flammarion was a great astronomer, even the "greatest one". He was not at all. He was, as his superior, Leverrier, called him, a "poet".

#### *20.17 Science is at the Stage of Civilization*

<sup>1</sup>Present-day science is at the stage of civilization, also in mental respect (principle thinking, 47:6). It is quite another matter that some scientists are at the stage of humanity. In those cases they are ahead of their times and lead the way in some respect. That need not at all imply that their own fiction systems can serve as guides. In that case the systems of both Einstein and Eddington rather disorient. Bertrand Russell has reached the stage of humanity. His attempt at a world view is as much a miss as his life view is a direct hit.

<sup>2</sup>When individual scientists of the scientific élite, under the influence of their super-conscious, succeed in rousing their subconscious understanding into waking consciousness, this does not in the least imply that "science" has accepted their ideas. The great mass of scientists are slowly jog-trotting behind, being as a rule fifty years late, for an idea is seldom more than fifty years ahead of the general view. Esoterics is probably about one thousand years "ahead of its times". It may be so long before it has been generally accepted as the only truly rational and tenable working hypothesis. No other hypotheses will last more than a hundred years. But then esoterics is based on the absolute knowledge system.

#### *20.18 Quantification*

<sup>1</sup>After an epoch where the importance of logic was overrated, we now live in another epoch where the importance of mathematics is exaggerated. The tendency to one-sided overestimation is characteristic of all experts in all fields. Therefore we are not surprised when a representative of quantitative analysis makes the exaggerated claim that "there is no logical or methodological reason (though there may be a practical one) for denying that such concepts as good-will, sense of responsibility, and work ethic could be reduced to quantitative terms." Yes, quantologists, there certainly is! Quality and quantity, correctly understood, remain for ever separate, just as logic and mathematics. Every attempt at quantification of logic ends up in absurdity.

#### *20.19 Only Intuition Solves the Problems of Reality*

<sup>1</sup>Exoteric philosophy thought itself able to solve problems by means of imaginative constructions. That philosophy will in due time be superseded by esoteric philosophy. The latter starts from the esoteric axiom saying that only the intuition can solve the problems of reality

and life. The intuition is that superconsciousness which has access to causal (47:1-3) and essential (46) consciousnesses. Someone who devotes his life to the attempt at solving a certain problem may receive from those consciousnesses a flash that affords the solution. But that does not happen as often as the ignorant assume.

<sup>2</sup>Discoveries in mathematical disciplines are ideas from the world of ideas and nothing that can be arrived at by speculation or calculation. If ideas come from the subconscious (as Poincaré believed), then they are old forgotten ideas that have been evoked through remembrance anew.

<sup>3</sup>Science applies the inductive method, and will never arrive at the correct solution using it. If it succeeds in solving its problems, then this is due to a “flash of genius” received by the researcher. They have not yet noticed that such a flash of genius is not inductive. They cannot see it because that insight is blocked by scientific dogmas.

#### *20.20 The Learned Are Ignorant of the Esoteric Knowledge*

<sup>1</sup>The learned start from the assumption that all true knowledge is a result of scientific research. This demonstrates that they are ignorant of the esoteric knowledge.

<sup>2</sup>“There are in Greek science many ideas that are true inklings of discoveries that have been made by modern physicists.” What a grand admission! But of course it cannot have been more than “inklings”. Why are there no such “inklings” in modern science? When will these know-all grasp that it was secret knowledge? What do they know of the hylozoic epoch in Greek thought?

<sup>3</sup>The knowledge of reality and life has existed in all ages. On our earth it has been present ever since man developed so far as to begin to grasp, comprehend, and eventually understand. The esoteric knowledge that human beings received had to be adapted to their conceptual resources.

<sup>4</sup>The Atlanteans possessed emotional objective consciousness and in mental respect, the faculty of simplest inference. It is only during the last hundred thousand years or so that reason has developed to any extent. The oldest schools of knowledge are about fifty-five thousand years old. What we have been told about the mighty knowledge of the Atlanteans was the work of the higher priesthood, achievements that human beings learnt how to imitate.

<sup>5</sup>That knowledge was forfeited on account of misuse. Subsequently the knowledge was kept secret and human beings have largely been reduced to learning by their own experience. This self-acquired knowledge is the one of which historians know and believe to be the only existing one.

#### *20.21 Science and Esoterics Must Not Be Confused*

<sup>1</sup>Esoterics is knowledge received from the planetary hierarchy. Its facts and axioms must not be confused with the fictions of science. For if you do so you will obtain a mishmash which is neither esoterics nor science. That is a fact which occultists apparently have not realized.

<sup>2</sup>The scientific discipline of spectral analysis speaks of ultraviolet and infrared rays. Esoterics uses quite different concepts. Every failure to keep scientific and esoteric concepts apart results in confusion of ideas. When, some time in the future, science realizes its limitation and the fictitiousness of its concepts, it will change its ways of looking at things.

<sup>3</sup>Science and philosophy are so disoriented that those members of the planetary hierarchy who try to orient philosophers and scientists in reality have assumed an almost impossible task. They have to rethink everything, downscaling their knowledge so that it can be adapted to the scientific vocabulary, which has no counterpart to their perception of reality. This does not in the least mean that they underrate the immense research work done by science. They fully approve, and often express their admiration, of it, for they realize that it is impossible to do more than is done using the methods available.

### 20.22 *Science Cannot Find the True Causes*

<sup>1</sup>Chemical analysis cannot discover the most important qualities of the substances it investigates. Chemical analysis never reaches beyond the etheric molecular kind (49:4), and it cannot discover energies of higher kinds than the one mentioned. They must have knowledge of those higher kinds, however, to establish such a simple thing as the so-called nutritional value of human food. Science, being physicalism, will not be able to find the true causes of physical phenomena and events until it has discovered the existence of etheric matter, the etheric world, and the etheric envelope. After science has discovered the lowest two kinds of physical etheric molecules, not only chemistry but all scientific disciplines that study the qualities of matter will be completely revolutionized.

<sup>2</sup>Scientists believe that they know what matter and energy are. They know something about physical matter. The following facts, however, perhaps could give them food for thought. A physical atom contains billions of primordial atoms. Dynamis in a primordial atom, when the consciousness of that primordial atom fully controls dynamis, is energy sufficient to build a cosmos. There are unlimited amounts of latent energy in a grain of sand or in a homeopathic “sugar pill”.

<sup>3</sup>Science has in vain sought to discover the true nature of light, electricity, heat, gravity, magnetism, chemical affinity, and cohesion. It probably has little use for the information that there are correspondences between these seven phenomena and the energies of the seven departments. It must be the task of future research to discover those correspondences.

<sup>4</sup>The law of cause and effect is a law that science is in no position to explain. This is no isolated law, but laws are a complex of laws manifesting themselves in forces coming from different directions and acting in different directions. Science will never succeed in ascertaining the existence and effects of those forces. It may believe itself able to isolate them within certain limits and succeeds in this of course, because it has drawn those limits itself. The conception of law is still at a primitive stage despite all the triumphs of science in certain fields that can be treated mathematically. Purely experimental disciplines can certainly discover “tendencies”, but those phenomena ramify so as to increase in numbers without cease.

### 20.23 *Science Does Not Surmise Its Limitation*

<sup>1</sup>Science as an ideal is a system of ascertained facts. Regrettably, science is far from the realization of that ideal. For the facts of science are too few to be able to make up a system. That is why scientists have complemented the facts with hypotheses and other fictitious explanations (dogmas). They do not realize that proceeding in this manner they have made their very system fictitious.

<sup>2</sup>But even if everything fictitious were purged from science, so that only the facts remained, science would nevertheless be limited to ascertaining facts within approximately one per cent of reality, “visible” physical reality (49:5-7). Even if science has begun penetrating into the etheric world (49:4), yet it is esoterically too ignorant to make statements on physical-etheric reality. It does not surmise its immense limitation. Regrettably, scientists are still far from the esoteric insight that about 99 per cent of possible facts remain to be ascertained.

<sup>3</sup>Only esotericians can assess where the limits are to the possibilities of scientific exploration. Another thing is determining what results research can achieve within those limits in regard to its present resources. The researchers themselves should be able to see that. Curiously enough, Leadbeater made the mistake of presuming that “atomic researchers” had reached into super-physical emotional matter (48:1-7). They cannot even reach the physical atom (49:1).

<sup>4</sup>If scientists had only a faint inkling of the extent of their enormous ignorance, this would for ever set them free from dogmatism, make it clear to them that the manufacturing of hypotheses belongs to the “nursery stage” of science, that their learning is but a preparation for knowledge. But it is perhaps asking too much that they should realize it, since it is

required to be a causal self to be able to tell the difference between what you know and what you do not know about reality.

<sup>5</sup>The systems of fictions accepted by philosophers and scientists are the real hindrances to consciousness development and to the resistance that all attempts at liberation from the dogmas of life ignorance meet with. This is in its turn due to those claims to authority which are accepted by all parrots and paralyse the power of reflection in the believers themselves. Those masses of believers strengthen the resistance and make all pioneers martyrs.

#### *20.24 Even Science is a Victim of “Maya”*

<sup>1</sup>According to the planetary hierarchy, the word “maya” in its original sense has reference to all the conceptions formed by human beings as to reality and life in the physical, emotional, or mental world. What human beings believe they know in those three worlds are the speculations of ignorance. Knowledge cannot be acquired in those worlds, whatever spiritists and clairvoyants assert.

<sup>2</sup>Science can explore the lowest three molecular kinds of physical matter but not the physical-etheric molecular kinds (49:2-4), at any event not yet, although researchers have begun penetrating into the lowest ether (49:4). That was the reason why “maya” referred to physical reality, too. Only when, some time in the future, science has succeeded in discovering man’s physical etheric envelope will it be able to form any correct conceptions of physical matter at all. The energies effecting motion are etheric energies. Science cannot yet determine in what ways those energies act. Of course philosophers have misunderstood what was meant by “maya”, since they knew nothing about etheric matter or, besides, of reality at all. They started from terms used by Demokritos, Platon, and Aristoteles, terms which they were bound to misunderstand.

<sup>3</sup>The better thinkers among scientists have every reason to ponder on one of the fundamental axioms of esoteric psychology: “our fictions blind us to our own ignorance of reality and life”. The fictions we have accepted hinder us from discovering, and after discovering, from accepting the facts we have received as free gifts from the planetary hierarchy.

<sup>4</sup>If scientists cannot realize the immense limitation of science in respect of knowledge, this just means that they are blinded by their own fictions, the conceptions of reality they have formed. The planetary hierarchy prepares discoveries that will teach them something quite different.

#### *20.25 Science Will Accept Hylozoics*

<sup>1</sup>The meaning of life is consciousness development. Man in the physical world and man dominated by scientific ways of looking at things has his full attention to the matter aspect to be oriented in an existence of which he knows nothing, strictly speaking, and he has been led astray up to now by disorienting theological and philosophical ideologies. Small wonder that after such a two-thousand-year aberration he should have a skeptical attitude to everything superphysical. So many discoveries will be made, however, that in order to have a rational explanation for them he will be forced to examine whether the hylozoic mental system is useful as working hypothesis.

<sup>2</sup>It should be noted that what is under discussion here is a mental system and that the concepts contained in this do not correspond to the perception of reality applied by the fifth natural kingdom, but are usable only within the limits of human reason and of the understanding of existence possible to man. That system does not correspond to the perception of reality possessed by the fifth natural kingdom but does not conflict with it either, which is clear from the fact that the system has been formulated precisely by a representative of the planetary hierarchy. It is a system which all researchers can use, both natural scientists (explorers of the matter aspect) and psychologists (explorers of the consciousness aspect). We understand very well that theologians and philosophers do not accept it, since it makes them superfluous.

<sup>3</sup>Science has reached the limit of its exploration. Not until science accepts hylozoics as a working hypothesis will it realize that its hypotheses and theories are untenable and the pertaining methods of research are erroneous. But probably mankind must wait for a couple of hundred years before that realization will begin to awaken.

#### 20.26 *Science and Hylozoics Can Meet*

<sup>1</sup>Of course the theologians cannot abandon the dogmas laid down by synods of the Church and popes (ignorant of the past, of reality and life). From those quarters we may expect nothing but opposition to every aspect of development. Some features of the same dogmatic clinging to obsolete views are still seen in the authorities of medical science. The more gratifying it is to see how “things are moving” in the right direction within the circle of natural scientists. Even if many obsolete views remain in the representatives of science (especially in Scandinavia, and most particularly in Sweden), the revolutionary ideas of pioneers meet with increasing understanding. What is the most heartening feature is a dawning realization that scientific hypotheses should not be turned into new dogmas but largely have not a greater truth value (reality content) than conjectures and assumptions. Perhaps they can stop viewing the hypothesis as probable and reduce it to what it is, a “possibility”. Only after such rethinking is there a prospect for exoteric science and esoteric knowledge to meet on some common ground.

<sup>2</sup>It is reasonable to presume that biology can become such a meeting-place. The facts of esoteric history about the development of organic life through the vegetable, animal, and human kingdoms of course diverge in countless details from scientific representations. However, the details are not important to the understanding of biological evolution as a whole and as a process of nature running according to law. The disputes of biologists about details are one thing, the main principle is another, and the latter is that about which non-experts should know. The theories of natural selection or mutations, etc., or the facts of esoterics about the developmental levels of the incarnating monads are not relevant in that context.

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#### *Endnotes by the Translator*

20.1.3 “Es wäre nicht der Mühe wert, siebzig Jahre alt zu werden, wenn alle Weisheit der Welt Torheit wäre vor Gott.” Johann Wolfgang von Goethe, *Wilhelm Meisters Wanderjahre*, Kap. 70. “For the wisdom of this world is foolishness with God.” The Bible, 1 Corinthians, 3:19.

20.2.6 “In this country everyone must get to heaven in his own fashion.” (“Hier muss ein jeder nach seiner Fassung selig werden.”) Frederick II of Prussia in a letter to Minister von Brandt concerning Catholics and Protestants in Prussia.

20.3.3 “*Nullius addictus iurare in verba magistri, quo me cumque rapit tempestas, deferor hospes*” Horace, *Epistulae* 1,15: “I am not bound to swear allegiance to the word of any master. Where the storm carries me, I put into port and make myself at home.” The quotation, “swear allegiance to the word of the master”, is found also in *Knowledge of Life Four*, 1.14.13 and 7.35.4.

20.14 The preferred use of the word “science” in the restricted sense of natural science is a peculiarity of the English language. In other languages, the corresponding word generally has a wider application so as to include social, economic, jurisprudential, and humanistic disciplines, philosophy, psychology, history, theology, etc. This is true of major languages such as Spanish, German, French, Russian, and Chinese, and also of Swedish.