

## 22 HISTORY

### 22.1 Introduction

<sup>1</sup>Without the esoteric knowledge human beings are unable to explain past events. How could human beings understand those events, when they lack the knowledge of reality and life, of the Law, of the meaning and goal of life, of the powers that rule the world?

<sup>2</sup>Without esoterics human beings will remain ignorant of the consciousness aspect of existence. They know nothing of the collective consciousness of our solar system and of our planet or the gradations of that collective consciousness. What is worse: they know nothing of human consciousness development on our planet.

<sup>3</sup>The knowledge of how human consciousness developed during millions of years is the knowledge that is the most important to a correct conception of the past. Historians are bereft of that knowledge. They do not even surmise its existence. Instead they occupy themselves with political history and its barbarism, with such things as strengthen emotional illusionism and mental fictionalism. Such studies they call “culture”, which demonstrates that they do not know what culture is. When you are so far away from reality that you can accept any one of the ruling ideologies (religions included), you cannot possibly understand real history.

<sup>4</sup>The youth and the public are fed with the history that historians have constructed (often concocted) as if it were true accounts of past events. In many respects this history is a conscious falsification, perpetrated in the intention of defending and embellishing the interests and superstitions of those in power. In other respects it is little better than a collection of romances based on old chronicles written by people who lived in the world of imagination and took their passing fancies for revelations.

<sup>5</sup>History has led mankind astray as much as religion. In many respects the two have become allies, as in the case of the history of religion.

<sup>6</sup>Every field of the past, where it has been vouchsafed to esotericians to look, has proved to be so completely different from generally accepted history that it seems out of the question to obtain rectification. In that respect the “historyless man” is in a better position than the man educated in history. He need not set himself free from historical ways of looking at things.

<sup>7</sup>Objective history, history in agreement with reality, is not possible for mankind at its present stage of development. Past events in the physical, emotional, and mental worlds remain inaccessible to lower selves than causal selves. Only causal selves and essential selves (46-selves) can explore the past: causal selves, physical events; and 46-selves, the motives of those wielding power.

<sup>8</sup>Exoteric history cannot afford us knowledge of the past. It cannot even afford us the perspectives on past events that are requisite to a history worthy of its name. The reason for this is that historians never possessed any knowledge of reality, of consciousness development, of the stages of development, of the true historical epochs. The true history is still unwritten. This goes also for cultural history and the history of civilizations, to say nothing of the history of religion.

<sup>9</sup>Developing natural science (from Galilei on), mankind has begun exploring the physical world on its own. Physicalism is the first result of man’s independent research. Superphysical knowledge has been permitted for general availability only from 1875 on. Researchers having physical-etheric objective consciousness will be able to explore physical-etheric molecular kinds. In the 21st century, causal selves will help researchers to study physical, emotional, and mental kinds of consciousness. Subsequently it will be legitimate to speak of generally available knowledge of reality. Esoteric historians will give mankind the history of the planet and the history of the last five zodiacal epochs in particular. Human beings will be able to learn something from that history. From our present history we have learnt about human idiocy and brutality, man’s worst qualities. It is about time we began developing the nobler qualities.

## 22.2 *The Unreliability of the Historical Source Material*

<sup>1</sup>It is clear from discussions with historians that the latter do not realize that the source material they have accepted is unreliable. If they had possessed a wee bit of real knowledge of the past, the following facts would have been evident to them:

<sup>2</sup>Those at the stages of culture and humanity were initiates and kept silence about what they knew. Those at lower stages, the uninitiated, were in no position to orient themselves in existence or even to get the necessary “scientific” education. In other words, the uninitiated were quite unable to judge contemporary and past events.

<sup>3</sup>The historical source material is largely a compilation of gossip. This was dictated by motives of emotional either repulsion or attraction, and then you know its unreliability. Most historical personages have been described by their enemies. The songs of praise sung by their friends demonstrate as a rule as huge prejudice.

<sup>4</sup>One of the few who were in a position to judge the reliability of this material was Nietzsche as a philologist, and his account of his own field of research should have caused people to reflect. Exoteric historians cannot account even for contemporary events the enormous material at their disposal notwithstanding. They are able to ascertain: this is what it reads in certain documents, the “shot went off” on that day, etc. If anyone can extract something real from bulletins and abstracts, then he is probably a telepath. And what is said here is about our times. We must be content if the lists of kings and notices of battles and conclusions of peace handed down from ancient times give exact dates. Much more exactitude than that is not to be had.

## 22.3 *Historians are Ignorant of the Past*

<sup>1</sup>Historians are ignorant of the age of mankind, more than 21 million years. They are ignorant of the many high cultures that perished “without a trace” in “prehistoric times”, that is to say, during the immensely long time of which exoteric history has no records.

<sup>2</sup>The epochs archaeology and history deal with are just our immediate past. Archeology occupies itself with the last nine thousand years and world history with about four thousand years.

<sup>3</sup>Archaeological excavations can be compared with the ascertaining of facts by research. It is only exceptionally, however, that they afford the possibility of establishing historical contexts. Dating, in particular, is a very difficult thing and is in many cases an arbitrary construction. Most of what exoteric history believes it knows even of the last four thousand years is part of legend-making. It is only with the Renaissance during the 15th century that we begin to have more exact and full data on the life of mankind on this planet of ours.

<sup>4</sup>We know quite a lot of the history of Egypt, Mesopotamia, Greece, and Rome thanks to ancient literature. That historical material, however, which was lost with the Alexandrian Library, can be replaced only by researchers in the esoteric archive and library, by researchers having causal sense (causal objective consciousness). Only then shall we have the true, exact facts. And then the present history of legends will be discontinued.

<sup>5</sup>Historians are not in a position to decide which factors have been of the greatest importance to consciousness development. Only esoteric history can give a true account of mankind’s past.

<sup>6</sup>Historical research seldom discovers the deep undercurrents in past events. It looks at the surface and constructs its historical epochs according to phenomena it sees moving on the surface. What has once achieved a perfect form always lives on below the surface. What human beings believe to be dead deposits of the past live on in the individuals who were then incarnated, and takes constantly new forms.

<sup>7</sup>What is said here is not intended as depreciation of the significance of historical research. On the contrary, it implies an exhortation to historians to widen their perspectives when look-

ing at things in the historical way.

#### *22.4 Historians Have No Idea of the Origin of Culture*

<sup>1</sup>Historians have no idea of the origins and causes of so-called ancient culture. They have been content to state that the life view of Greek and Roman humanists was superior to anything that was produced during the almost two thousand years that followed. They have not asked themselves the question from where those wise men received their knowledge, their insight, their wisdom. They have not been able to explain the fact that the life instinct of those wise men was not the result of a slow cultural development, but appeared seemingly all of a sudden in certain individuals. A few researchers assumed on rather flimsy grounds that the “light came from the East”.

<sup>2</sup>The explanation given by esoteric history is that those humanists were superior because they were taught their life view in the esoteric knowledge orders. No historian has known anything of those secret knowledge orders. Even today they are ignorant of hermetics in Egypt, the order of the magians in Persia, and the Pythagorean system of knowledge. Historians do not know that all knowledge, all culture, ultimately derive from the esoteric knowledge orders.

<sup>3</sup>The same is true of the humanists of modern times. Goethe, for example, derived his life view from the genuine Rosicrucian Order of which he was an initiate. As the Church gradually lost its power, these humanists could publicize their life view in literary works. It was when reading these works that humanists of later times were awakened to remembrance of what they possessed latently from previous lives. By having this impact humanism became the ideal example.

<sup>4</sup>If historians knew this, they would take an interest in modern esoterics instead of trying to find the sources of knowledge in ancient times. They eagerly promote the study of Greek and Latin authors but despise and reject esoterics, which is nowadays publicized and which was the original basis on which the ancient thinkers built their observations.

<sup>5</sup>The historians’ ignorance of these facts indicates real historical ignorance. It is about time the researchers stopped learning from each other or started from dogmas finally laid down by so-called historical research. They could safely stow those dogmas away in the archives of historical fictions. Esoteric history is the only reliable one, and it refutes all historical expositions constructed on the basis of too few real facts and too many “historical facts”.

#### *22.5 World History is an Imaginative Construction*

<sup>1</sup>If history only ascertained facts of past events, it would be a source of true knowledge. But just as all other learning which is not susceptible to continuous ascertainment and checking, historical learning is not knowledge of past real events but learning of the historians’ views of the past. And those are two widely different things. Also where historical research is concerned, that principle should rule which says that you must have facts for everything and know what you are speaking about. The historians themselves do not surmise their ignorance of past real events.

<sup>2</sup>The conception of past events generally ruling for the day, for the nation, changes as research is being continued and yielding its new results, which are often as fictitious as the old ones were. Much of what was said in old textbooks on history remains unchanged. But that is because historians have not been able to find other “documents” that could have afforded them new, revolutionary facts. In too many cases, documents are lacking and they have been forced to resort to constructions that have little to do with reality. If such constructions are skilfully made it is difficult to refute them without facts. To a very great extent history employs such imaginative constructions. In that sense, even the historian is “historyless”.

<sup>3</sup>One example of imaginative construction by historians. In historians we find the allegation

that the Greek mysteries were spectacles where the mystagogues, like modern illusionists, performed all manner of tricks. Since no initiate of the mysteries ever disclosed anything to non-initiates of what was going on in them, it is clear that the allegation is groundless. Moreover, esoteric history gives quite different information. It should be in the interest of the historians themselves to eliminate such irresponsible chatter that fills the pages of history books. Not much would remain, however, if historians separated what they know about the past from they do not know.

<sup>4</sup>One example of misleading way of looking at things. The division of history made by historians into Stone Age, Bronze Age, Iron Age, etc. has been generally conceived as a relevant description of an ongoing evolution of the human intellect. A fundamental error. The evolution of consciousness (of the faculty of reflection in particular) requires considerably longer time. Such errors are inevitable when judging from “appearances” without knowledge of the facts.

<sup>5</sup>How can it be known then that history is on the whole made of legends? It can be known because esoteric history exists. This history has been recorded in the imperishable and unadulterated planetary memory by researchers from the planetary hierarchy who are able to study past events, and this concerning all three aspects of reality. The glimpses of esoteric history we have received through Blavatsky, Leadbeater, and Bailey clarify that exoteric history is on the whole an imaginative construction.

<sup>6</sup>Actually, that clarification would not be needed, for a thorough comparison between the statements of different historians would suffice to make it clear how uncertain all history is. Each new examination yields a different result. Of course this appears when it comes to some central figure in history. You only need to study the research done on the “life of Jesus” to realize how hypothetical are all the claims that theologians make about that figure. Small wonder that some twenty researchers on the basis of thorough work have concluded it is doubtful that Jesus even existed. When will historians see that the history they consider necessary to general education is fictitious?

<sup>7</sup>The history of the world is still unwritten. What is given out as world history is a hotchpotch of facts and legends. Only causal selves and higher selves are able to separate data of those two categories. By “causal selves and higher selves” are not meant clairvoyants who study the “akashic records”. The historical way of looking at things is untenable because it starts from the assumption that the accounts of past events given by historians are reliable, which they can be only exceptionally. Reality is quite different from what human beings think, and this is true of past reality as well. Just as human beings are unable to ascertain superphysical facts they are incapable of ascertaining the facts of past events save in exceptional cases, they are above all unable to put facts into their correct contexts. Moreover, anyone who is to present past events as they actually were must be able to analyse the three aspects of existence. He must be able to study the emotional and mental life of historical personages.

<sup>8</sup>Human beings are truly to be pitied for they do not know that they are ignorant and they are quite unable to explore both existence and the past.

### *22.6 Three Categories of Historians*

<sup>1</sup>In our times three categories can be distinguished in most fields of activity: fundamentalists who want to cling to the old views and ways, revisionists who meddlesomely want to change everything, and seekers who are toiling to lay new foundations and build a system that will hold. Of these three, the revisionists can be regarded as the least reliable. They have realized that history can in many respects be assigned to the sphere of fiction. Therefore, history must be revised. Then, of course, every new little finding is not merely revolutionary – that would wholesome – but is accepted as the finally correct one, which is the same fundamental error as the one they think they are criticizing.

<sup>2</sup>They begin to realize that historical learning is fictitious. And at once theologians, philosophers, and historians bring forward their reconstructions of the darkest Middle Ages and want to turn them into an age of light. That fiction will not last long, however. Common sense only needs to ask itself what people in the Middle Ages – when mankind consisted of illiterates – could know to see how ridiculous it is to present the Middle Ages as an epoch of light. Certainly scholastic oratory celebrated its orgies and imagination, its triumphs. But that does not suffice.

<sup>3</sup>Revisionists make the same error as fundamentalists. They believe it possible for man to establish the truth about the past. They believe in documents and all manner of findings and do not realize that they just produce new constructions, on the whole as unreliable as the ones that have been used up till now. On some occasional point they are perhaps able to ascertain a fact. But they cannot put it into its right context. The past is shrouded in darkness and will remain so until in the causal world we shall behold the events of the past in the present.

### *22.7 We Learn Nothing from History*

<sup>1</sup>It is an old truism that “we learn nothing from history”. This is due not only to the fact that human beings (historians included) are ignorant of the past, but also that they are unable to discover what is general in what is individual. They believe that only the youngest generation has finally arrived at the one correct world view and life view, that they comprehend and can judge everything.

<sup>2</sup>Historians are not in a position to judge the true causes and effects of the events of their own times. Time must show how much contemporary historians have understood of that revolution in ways of thinking which is a result of the esoteric teaching, which imperceptibly and slowly permeates thought ever since the year 1875.

<sup>3</sup>That period of “freedom” we are now experiencing will teach the next generations the necessity of setting limits to freedom. It is to be deplored that the understanding of that necessity will soon be lost anew, since man learns nothing from history. Esoteric history can tell how many times mankind has had to relearn that lesson. The simplest experiences of life must apparently be relearnt countless times. The one lower social stratum after the other comes into power and must just like children learn the lesson the older ones have already learnt. There would have been no need for this, if the older classes had not abused their power when they regained it. But this is what happens in a rotation going on through millennia. Mankind learns so slowly that no consciousness development can be ascertained during the epochs included in the publicly known history of world.

<sup>4</sup>Just as there are such days in life when everything seems dark and hopeless to us, so there are special incarnations of reaping and suffering. Human beings lack the knowledge of life they need to be able to understand and judge. Knowledge of more facts than are at men’s disposal when they believe themselves able to generalize their own experience, or even that of mankind during a few thousand years. When the history of mankind will be publicized, a history that stretches over 21 million years, only then shall we have those perspectives on life which will afford us the possibility of understanding.

### *22.8 What History Could Teach Us*

<sup>1</sup>History has taught us, should have been able to teach us, at least one thing, and that is the fact that mankind has always been at or near the stage of barbarism, that no nation has attained the stage of culture, and that there is always a great risk for any nation to quickly sink down into barbarism, stupidity, and inhumanity. What justified the belief that a level once attained can always be maintained? That is an illusion, and to believe in it is a big mistake. Anyone who does not unceasingly work at reaching higher will sink instead. There is no standstill. As long as you are surrounded by equals on the same level as your own you may have some difficulty realizing this, since the collective always lends a common support. But when you are in an

environment that drags you down, you will find this influence to be quite real. Collective suggestion imperceptibly has a levelling effect in the long run. And in any environment, that individual who strives to reach above the general level of the collective is reproved (to put it mildly). Intolerance and envy are powerful motives still at the stage of civilization.

<sup>2</sup>Any student of history who has compassion for human beings is bound to realize that unadulterated world history is the story of madness, atrocities, and perversions, all of this being manifestations of life-ignorance, inhumanity, and superstition, haloed with the glory of barbarism. The same is by and large true of the unfalsified history of religion such as it has manifested itself in the life of men. Anyone who realizes this has learnt something from history, has learnt what he can learn.

<sup>3</sup>History shows us how man behaves at the stages of barbarism and civilization, which ideals – wealth, glory, and power – his leaders and examples have set themselves. It shows us how they ruled with the power of hatred, illusions, and fictions. It shows how far people were from the thought of the welfare of all mankind. Had they known that they would be reborn into the nations they had persecuted, into the nations they had plundered, they would have acted differently out of pure egoism.

<sup>4</sup>It is with our world history just as it is with our culture. Both belong to the lowest two stages of development. The two world wars should have opened people's eyes. But subsequent generations in their self-glory have always denied the "iniquity of the fathers", just as the Church has denied the iniquities of the Church during some two thousand years. Still they have not understood that symbol, "Behold man!" It means: "Such have you been. Such can you be any time." They seem to have learnt but little from history the value of which they praise in all ways. Just let the beast loose, and the nations annihilate each other! For man can any time change into a beast and he will remain such until he has realized the unity of all life and the necessity of the will to unity.

<sup>5</sup>The practical conclusion to be drawn from all study of history is that it is about time humanity and common sense had a say when government and social policies are to be implemented.

### *22.9 History Has Always Been Falsified*

<sup>1</sup>"History is the history of the victors." (Herbert Tingsten) This statement is in full agreement with the esotericians knowledge of the fact that history is unreliable. Those ruling, the ruling "scientific opinion" have always seen to it that "recently discovered" historical facts give occasion to a remake of old fictions. History is undergoing a never-ending rewriting. History can be made what those in power decree.

<sup>2</sup>When, some time in the future, it will be permitted to publicize the genuine historical documents, we (being then reincarnated) shall find how everything has been falsified so as to agree with contemporary views and so has been idiotized. Before that time it would be useless to publicize a correction of the data of history, for history has always been falsified. Only when people have acquired the knowledge will they realize also that historical learning is unreliable.

### *22.10 The History of Religion*

<sup>1</sup>Historians are reduced to the use of very doubtful sources. That is the reason why they are unable to account for the origins of religions. Even if historians had known the truth, however, they have never been allowed to tell it. They have always been forced to adapt their presentations to the desires of the rulers of their times.

<sup>2</sup>Every historian should be able to refute the lie of the theologians that humanism derives from Christianity. The Church defended slavery. The Church was the symbol of intolerance. The Church always was the enemy of freedom. The fact that historians do not bring the lies to nought and inform us of the truth is sufficient proof that they are still led by the nose by those

in power.

<sup>3</sup>What do historians know of Greece in the times of Orpheus, about seven thousand years B.C.E.? What do they know of “spiritual life” at about the beginning of the current era? Theologians do not even know that Jeshu and Christos–Maitreya were two different individuals; that Jeshu was a causal self, who during that incarnation became an essential self (a 46-self); that Christos was a 43-self who tried to teach mankind the difference between mentality and essentiality and in so doing tried to guide consciousness evolution onto the path of the striving to unity, so important to understanding and utilization of those cosmic vibrations which are to permeate mankind during the following two thousand years (the zodiacal epoch of Pisces). All these facts, which are known to every esoterician, are unknown to historians of religion.

<sup>4</sup>Historians of religion seek in vain after the genuine Pauline epistles and true accounts from the first Christian times. Apparently they have no idea of how thoroughly theological fanaticism succeeded in destroying all “proofs”. The genuine historical documents are certainly extant. But they will be publicized only when Christendom has realized by itself that the theological dogmas are untenable. Those who were the authors of the lies will in new incarnations learn to see the truth and proclaim it. “Let not many become teachers.” That warning was never understood. It concerned the uninitiated who since then have been teachers. Man has been given his reason to use it right, not to deny it, not to misuse it. Many work at destroying it, destroying the very instinct of reality (precisely what symbolists called the “fall”), the condition of the acquisition of “intuition”.

#### 22.11 *Historical Outlook*

<sup>1</sup>Historical outlook is fictionalism, for history is on the whole a collection of legends. The learned are learned in history. They know what writers wrote down the centuries. That learning, however, affords no knowledge of reality, not even knowledge of the essential factors of past events.

<sup>2</sup>History in its present form is no instruction in right thinking, affords no real knowledge of the past. It is made up of the views of historians, the musings of subjectivists on things they are not able to explore. History affords no lessons for life. History is still far from being able to draw the general conclusions required for all knowledge. The philosophy of history consists of arbitrary constructions. Human beings still lack the ability to discover the causal connections. “Historical facts” are, when not supported by facts ascertainable by all, mostly fictions.

<sup>3</sup>It is particularly characteristic of mankind’s total disorientation in reality that everything that is to be accepted as science must be historically conditioned. The knowledge of reality, however, is the basis of truth for mankind, and that knowledge is not of the past but of the future. The truth is a thing of the future. Anyone who looks back is a reactionary.

<sup>4</sup>Philosophy and science lack the basis of knowledge and must, as a last resort, have recourse to history as a source of knowledge and criterion of truth. The learned do so despite asserting at the same time that it is only now that we are able to explore reality and that the views held in times past were nothing but superstition. It seems as if historians did not even notice the striking contradiction.

<sup>5</sup>One of the many indications that mankind is totally disoriented in respect of knowledge is the desperate collective attempt by historians at obtaining something definite from history. History appears to them as the only firm reality to cling to. If they knew how little reality is contained in that collection of legends, they would not wail so loudly about historyless man. It is an admission of failure to fill one’s consciousness with such things when there is so much to explore in the present. After philosophy left man in the lurch, and the scientific dogmas of the indestructibility of matter and energy exploded with the atomic bomb, only the historical outlook remains for those poor ones whose job it is to orient people on the basis of purely human learning. How cruel it is to be forced to strip them of even that piece of fictitiousness!

<sup>6</sup>*The Philosopher's Stone* by Laurency contains an essay on history as a scientific discipline. There are historians who say they approve of that essay and then happily go on studying their historical sources to describe historical events. Apparently they have not seen through the illusoriness and fictitiousness of history.

<sup>7</sup>On the other hand you may understand those who study history, not to accept it as description of reality but to know what others are speaking about when they allude to the content of historical narratives. They do not consider themselves “educated”, if they are not familiar with general historical learning. This could be called an instance of “culture as victimization”. You have to study fairy tales and pretend to believe in them to be socially acceptable.

<sup>8</sup>The historical outlook ties the future to the past, makes mankind blind to the fact that all life is change, blind to the new factors that work constant change, blind to the power of new ideas. The historical outlook is as erroneous, as misleading and disorienting as the theological and philosophical views, in many respects as the scientific ones as well.

<sup>9</sup>The historian falsifies what is new by trying to interpret it according to the fictions he has imbibed in history. As if not each new revolutionary discovery implied a complete break with those old fictions.

<sup>10</sup>Those who moralize from history condemn nations for mistakes they made in the past, refuse to admit the good things that nevertheless were done, refuse to understand, for example, Great Britain's radically new attitude to colonialism. Such a stance reflects the ignorance, injudiciousness, and the malice of hatred. You might think that to historians the future of mankind is in the past. History affords no vision, however, and “where there is no vision, the people perish”. In the esoteric orders, the neophytes were taught never to look back but leave the past behind. They should direct their attention to the superconscious, not to the subconscious.

<sup>11</sup>The “sense of history” or the even finer “living sense of the unique character of historical reality” is, just like Kant's pure apperception or Fichte's intellectual outlook, apparently a thing so excellent that it is incomprehensible. Common sense should have a say in the matter. Its esteem of so-called historical facts is not very high.

<sup>12</sup>Zachris Topelius, who had a superior education, gave us an instance of historical outlook in a poem where he wrote of Voltaire: “He had no heart, but his brains were good.” This he could say of that hero who sacrificed everything, that protagonist of freedom, justice, and truth in a world imbued with lies.

<sup>13</sup>Even a superficial acquaintance with esoteric history will free you for ever from any historical outlook.

### 22.12 *Historical Education*

<sup>1</sup>Historical education is erudition in that fictitious history which is generally accepted as description of reality. The risk of this kind of education is that strengthens the inherent tendency to dogmatic thinking on false grounds. Yet that is not the worst thing, but past events were so completely different and the true knowledge of the past would have raised mankind to a higher plane in consciousness development.

<sup>2</sup>Even if history is a collection of legends, yet it is of importance to human beings. For the ideas that make up the history of ideas, the intellectual heritage of mankind, are interwoven with those legends. Those who live in the world of fictions, in the world of men, must have cognizance of those fictions which are at the bottom of human views of existence and human outlooks of general validity, for without them they are incapable of psychological contact with other individuals. We must have some understanding of the illusions and fictions that people “live for”, however miserable that life is.

<sup>3</sup>Those who are to be teachers, appear educated or “cultured”, of course must have studied



world history, not because it affords knowledge of the past but because it affords learning of that which cultural people call history. Thus there is no harm in historical learning if you keep in mind that the muse of history, Clio, is a story-teller and that about 90 per cent of historical learning is erroneous. But if you are to talk to historians, you must know what they regard as history. Otherwise they will consider you “uneducated” or “historyless” and illiterate in a cultural sense.

<sup>4</sup>The esoterician, however, does not arrogate that much to himself. It would be absurd to demand that the professors of history should bury their history in the archives of cast-off superstition. That will not happen until the esoteric history is publicized, and that will be many generations hence.

### 22.13 “Historyless Man”

<sup>1</sup>Historians call that person “historyless” who is not acquainted with the historians’ views of the past. They discuss and deplore “historyless man”. “Historyless” is precisely what man has always been, however. For the history that historians write is fictionalism, fictions on the basis of exceedingly dubious data. Causal research (the ascertainment of facts in the past by causal selves) has made it convincingly clear that the past in essential respects was quite different. Historians suffer from incomplete cognizance and deal with the most superficial things, have no idea of the underlying, truly decisive factors, of those which would have afforded knowledge of life and enabled people to learn something from history. Being restricted in one’s outlook by that history is to have one’s basic view of life distorted for ever.

<sup>2</sup>You are “historyless” not because you have not studied the constructions of historians but because you are a stranger to that atmosphere of historical fairy tales in which those live who have got historical education. You are excluded from that common awareness of fictitious things that history affords to its students. In so-called cultured circles, that person is considered “uncultured” who is unfamiliar with the fairy tales, legends, and chronicles of scandals of which history is made up. Then the question remains of its value in a life sense. Is that value to be conversant with different views of life held in historical times by life-ignorant people?

<sup>3</sup>If exoteric history possessed some life value, then it would afford us knowledge of man and of human consciousness development. We obtain that knowledge only from esoteric history, which is not yet publicized, however. Even those who have got historical and classical education are “historyless” to an extent they do not even surmise. The wisdom of life given us by Greeks and Romans was not their own but was a gift they received in their turn from the esoteric knowledge orders. Those ideas which mark the breakthrough of “modern times” were such ideas as were given again to mankind through the Pythagorean manuscripts discovered during the Renaissance. Those are the “historyless” who were never initiated into the true knowledge of reality, life, and the past.

<sup>4</sup>If the history of the world is largely made up of old wives’ tales and cock-and-bull stories, scandal, criminal records, gossip, and slander, then “historyless man” is perhaps none the worse for being so. If he wants to know man as he is at various stages of development, then he can do so by studying our times. Bolshevism and Nazism demonstrate man at the stage of barbarism, how a greater intellect can turn the individual into a satanic beast.

### 22.14 *Hellas of Sparkling White Marble*

<sup>1</sup>One example of history as an imaginative construction is that Hellas of sparkling white marble which admirers of the classical heritage conjure up by means of a few Greek authors, the Acropolis, and some oracle temples. That country never existed. The people who lived there in that age did not notice much of those ideals. Their lives were pretty much like our lives. But history and literature never described reality such as it was.

<sup>2</sup>The talk of Greek culture is a statement that needs a great deal of qualifying. There never

was a Greek culture in the sense of the culture of a nation. No nation produced the culture referred to, but a clan in the esoteric sense, comprising about 400 initiates, who could appear in public and work in such fields as architecture, sculpture, and literature. They failed in their attempts at culturing their nation. It seems to have been forgotten how they were treated. Platon was the only one of those great men not to be slandered and calumniated by the Athenians, although he too had to endure being sold as a slave by a “foreign” prince.

<sup>3</sup>Historians praise the “classical heritage” in which they include Athenian democracy. How unwelcome geniuses were in democratic Athens is best seen in the fact that the Athenians sentenced all their great men to death or ostracized them, Perikles and Platon being the only exceptions. The much-vaunted “classical heritage” must be understood right and not be taken in too wide a sense. The “Hellenic spirit” they make so much fuss about is a typical historical fiction.

### 22.15 Oswald Spengler

<sup>1</sup>In his work, *The Decline of the West*, Oswald Spengler appeared as the only philosopher of history capable of interpreting world history. He failed, of course, as all exoterists must fail. Man is not in a position to ascertain those facts about existence, about events (past events included), which can be obtained only by individuals in the fifth natural kingdom. Nevertheless, many esoterisms can be found in his work, esoterisms that have already been supplied to mankind through the agency of the planetary hierarchy. Of course, only esotericians can recognize them as true facts. These esoterisms include his assertion that the history of mankind comprises epochs of such an extent that mankind is not in a position to ascertain them or survey them. Civilizations and cultures have arisen in succession without historians knowing the least of them, in Lemuria, in Atlantis, and on the present continents, too. Spengler has an inkling of the fact that cultures are born as organisms do. The law of transformation rules all life phenomena. Of course he does not surmise the existence of that law, nor can he understand its significance and necessity. Cultures come into existence. They disappear when they have performed their function in consciousness development. There are as many mutually different cultures as there are levels of development in the evolution of mankind.

<sup>2</sup>Just as Spencer did, Spengler used the term “organism” for other phenomena of life. Even if there are analogies (as in all life phenomena), yet it is a mistake to identify them so completely as to designate them by the same term. What is general, what is common, is constant. The discovery of those general things, however, calls for esoteric knowledge. Only those who have acquired the knowledge of esoterics realize this. Regrettably, this statement annoys the learned, but it is their own fault. They should not get on their high horses. A wee bit of humility would not be misbecoming to them. A little insight into the immense limitation of their learning would teach them to investigate everything as a matter of principle, and to do so thoroughly – also such things as have been rejected as crass superstition.

<sup>3</sup>Thus to Spengler cultures are organisms subject to the same laws as any organism. Like all organisms they also have souls. Spengler’s description of those cultural souls evidences an immense erudition and a powerful imagination. In all this absurdity the esoterician can nevertheless distinguish several ideas (Platonic ideas, ideas of causal consciousness) of which Spengler apparently had a distorted vision. There is the “idea of history”, that plan for the consciousness development of mankind which is being worked out step by step by the planetary government. There is the idea of everything being ranged under collective “group souls”, those live causal forms and mental forms which are manifestations of what is common in various group formations.

<sup>4</sup>As is so often the case with exoteric philosophers, Spengler’s merit is his critique of the theories and imaginative constructions of ignorance which have made our historical concepts sheer fictionalism. Through his critique he prepares for the esoteric view on history and clears

the path for that conception of history which rests on the facts of reality and the true knowledge of the past.

### *22.16 Insights Essential to the Study of History*

<sup>1</sup>Of course there are things and events in the past which we should know. After having known mankind as it is at the stage of barbarism to understand the corresponding manifestations in our own times, we need the sporadic glimpses of very short epochs of culture and of the great figures who were pioneers with those ideas of reality and life which have furthered development and which at least the élite have been able to apprehend, as well as the struggle against arbitrariness, rightlessness, inhumanity, and for universal brotherhood and the will to unity. Then we may learn much of what still remains to be realized and that it is absurd to boast of the “high level of our culture”. If research into history is done in the right way, we shall be able to understand the difference between democracy and demagoguery, how such figures as Lenin, Mussolini, Hitler, Stalin, Mao, etc. could gain power to lead their nations to the verge of destruction. Historians have not been in a position to study national psychology, a very important field in historical research.

<sup>2</sup>Historians occupy themselves with what is individual, unique (in German: *das Einmalige*). But that holds not the interest of those who have acquired perspective consciousness. It is not to be wondered at that mankind has not been able to learn anything from history. This conception held by historians is downright false, however. The faults and failings of the individual are those of man and manifest themselves in all people on the different levels of development. All that is individual is common to a certain collective. And what is collective is found by studying the individual. We need knowledge of what is collective. “Behold man. That is how he is, that is how you are, that is how I am.” All that we have been some time exists latently in the subconscious and can be brought to life more easily than psychologists surmise. Besides, all the fictions that have been taught hitherto in psychology and pedagogy must be weeded out and esotericians must have a say.

<sup>3</sup>The task of the historian thus is to disregard what is individual and seek what is general, what is common and recurs constantly as in a circle.

<sup>4</sup>It is important to ascertain the manifestations of hatred in the past, so that mankind will finally come to the realization that it is at the stage of hatred (the stage of repulsion), that persecution of dissidents is inevitable at that stage, and mankind must ascertain the various kinds of persecution that have been manifested. Doing so mankind will learn something from history.

<sup>5</sup>The glorification of those who strived after power, fame, wealth, etc., must cease. Heroism is a good quality but can be expressed in better ways than through slaughter.

<sup>6</sup>At the stage of culture, gossip about persons, and unfavourable, depreciatory valuations in particular, are out of the question. Even excessive praise and panegyric of saints seem infantile to the cultural individual. For one thing, all personal valuations are subjective; for another, it is not the task of the historian to moralize.

<sup>7</sup>The law of birth (the law of rebirth), the law of growth, the law of maturity, and the law of dismantlement are parts of the universal law of change. It controls everything, races, nations, civilizations, individuals. When there is an upward trend, man believes in his ignorance that this can go on for ever. When it is downhill, he believes that all is doom and gloom.

### *22.17 Real Tasks for Historians*

<sup>1</sup>A real, great task for a historian would be making a survey of all the infamies perpetrated by mankind in historic times, by the Church, by those in power, by ruling social classes – by patricians and plebeians – by bolsheviks, nazis, etc. Also the history of slavery is an unwritten chapter. This includes a description of the various ingenious methods of torture, etc. Being

thus informed we could learn something from history. Historical ignorance in the pertaining respects is incredible. It is high time that children in school were taught something essential, were taught some truths about that mankind which boasts of its civilization and culture.

<sup>2</sup>Ordinary textbooks of history have been written for the purpose of defending existing political and social conditions. It has been said, and rightly, that history is the history of those in power.

<sup>3</sup>An attempt at writing a general history of bankruptcy of the various political systems would be a worthy aim. An equally important undertaking would be the writing of a history of persecution of dissidents and suppression of opinion, a history where the many martyrs to the cause of truth in religion, morality, social affairs, science, etc. would be given prominence.

<sup>4</sup>The fact that esoterics has been kept secret is due exclusively to the persecution of esotericians at the hand of theologians. Those who did not accept the doctrine of the Church were tortured and burnt at the stake. Still in the middle of the 19th century, no “atheist” could be employed or expect to have customers. A “freethinker” was considered a “dangerous person”, even a “criminal” with whom no “honest person” could have anything to do. Surprisingly many people seem ignorant of those intolerable conditions, and historians appear to have been consistently silent about them. It is about time that the truth were spoken about that censorship, that pressure which public opinion brought to bear on writers of textbooks who ran the risk of never having their books accepted for use in schools.

<sup>5</sup>The most valuable part of history is the history of ideas. That history must not, however, as it easily does, be so rich in details that the ideas drown in it. The ideas should be put (if possible) into their historical contexts, but only so much as is required to explain how the ideas arose. It is uncertain whether this is possible in most cases, since the ideas belong to the world of ideas and have slipped in through people initiated into esoterics.

<sup>6</sup>It is a piteous state of affairs that historians still, a couple of centuries after Voltaire, occupy themselves with barbarous military history and its appurtenances instead of carrying on Voltaire’s pioneering work on the history of civilization (in four thick volumes), *L’Essai sur les mœurs*.

#### 22.18 *The True History Will Be Publicized Some Time*

<sup>1</sup>In the 21st century, an esoterician will treat of the history of human consciousness development. That will be something quite different from that which is now called history, a history such as it should be written, a history that helps mankind understand the reality surrounding it better and that clarifies the meaning of life.

<sup>2</sup>The esoteric history, when permitted for publication some time in the future, will of course entail a complete “revaluation of all values”.

<sup>3</sup>When the planetary hierarchy permits the publication of the history of the planet, and that of the last twelve thousand years in particular, mankind will be taken aback by the old historians’ ignorance of the real events and wonder how such a misconception was possible. That permission will not be given, however, until philosophers and scientists have accepted hylozoics as the only really tenable working hypothesis. Until then they must wander about in the labyrinths of their ignorance without any Ariadne’s clue to guide them.

<sup>4</sup>Anyhow, attempts at shrouding esoterics in silence will ultimately fail. At least one sign of progress may be noted: they do not ridicule it any more. The complete blindness to the true knowledge displayed by scientists and scholars corroborates Platon’s dictum that knowledge is remembrance. Those who have not been initiated do not understand it.

<sup>5</sup>Those historians of the future – equipped with the knowledge of reality and life and capable of ascertaining historical facts in the world of ideas – will follow past events in detail and demonstrate that what is given out today as history is in too many respects constructions on the basis of insufficient facts and fictionalism more than 90 per cent. However much

research exoterists do they are in no position to give correct accounts of the past. They stand no chance of hitting the mark by their guesswork.

### 22.19 *History to the Esoterician*

<sup>1</sup>There are two kinds of history to the esoterician. The one kind is the history he learns how to read in the planetary memory, the history of everything that in all respect (all three aspects of reality) concern the events of the past. The other kind is his own history, accessible in his causal memory. It contains his experience, the working up of his experience throughout his incarnations. His knowledge is there, his acquired qualities and abilities are there, available when he has become a causal self.

<sup>2</sup>The study of man's previous incarnations is no amusing undertaking. A mankind which is at the stage of hatred, totally disoriented in existence, the victim of all manner of ideologies and idiosyncrasies, of all kinds of prejudice imbibed with tradition or imposed by education that engender attitudes to hostile to life, offers no gladdening spectacle to an esoterician. But such study affords knowledge, of man on many different levels of development, of the modes of expression of individual character, of the law of reaping, the law of destiny, the law of development, to mention only a few factors of life. A statistical arrangement of data obtained from an extensive investigation would represent a valuable material for the study of consciousness development, demonstrate the interdependence of all people in most respects and thus the significance of the collective, especially as a restrictive factor. We should be grateful to Leadbeater for his pioneering work in this field of research. Work done by a team of causal selves specializing in psychology, history of civilization, history of ideas, etc., would effect a radical change of historical and other outlooks.

### 22.20 *The History of the World is the World's Court of Justice*

<sup>1</sup>Historians are ignorant of the highly developed "prehistoric" cultures that flourished not only in Lemuria and Atlantis but also in the present-day continents; cultures in India, Egypt, Persia, Mesopotamia, South Africa, Peru, Mexico, Greece during the last 50,000 years. They all went down because in their self-glory they set the law of sowing and reaping at defiance. Our civilization runs the risk of repeating their mistake.

<sup>2</sup>The law of reaping is valid not only for the individual but also for the collective (small, greater, great). Responsibility in a life sense is a fact of which mankind is still ignorant, courtesy of the theologians. It is a fact, however. That is why the history of the world is the world's court of justice, an insight you will never arrive at when reading the histories of historians. They have never seen what could be learnt from history, although of course they contest what it said here. Question: Why else study history? For its cock-and-bull stories? History is still unwritten.

### 22.21 *Zodiacal Epochs*

<sup>1</sup>Esoteric history is divided into zodiacal epoch of approximately 2500 years. These are characterized by totally different kinds of "cultures", world views, and life views. Esoteric history is the history of the ideas and their realization in the different zodiacal epochs, which are the true epochs.

<sup>2</sup>Life is change, change with finality, continuous development of consciousness through change of forms, even as manifestation of rhythm in existence. In a zodiacal epoch there are also series of lesser epochs. Generally speaking, however, each zodiacal epoch can be divided into one thousand years of growth, five hundred years of intended level of development achieved, and one thousand years of slow phasing out. It should be added that the present exoteric knowledge and understanding do not suffice to ascertain this fact even with hindsight. This would require quite different research material than that which is available to

exoteric historians. Factors that have been apt to mislead students are the simultaneous existence of several root-races and the different stages of development of incarnating clans. It is correct to say that a few individuals or small groups incarnate also during the other two periods, and this is due to the motives of those individuals or groups.

#### 22.22 *The Esoteric History of Mankind: Generals*

<sup>1</sup>The history of mankind ever since the passing of the monads from the animal kingdom to the human kingdom is the account of human consciousness development and of the use human beings made of the material resources at their disposal and the energies permeating their envelopes. That history is by and large the story of the mistakes made by the ignorance of life and blinding egoism in all relations of life.

<sup>2</sup>Mankind, consisting of about 60 thousand million individuals, is divided into a series of classes of consciousness determined by the times at which human monads passed (by transmigration, causalization) from the animal to the human kingdom.

<sup>3</sup>The age classes, in their turn, are divided into clans consisting of individuals who causalized at the same time. Clans are of different sizes, generally speaking a couple of million individuals each.

<sup>4</sup>The oldest age classes transmigrated on other globes and were transferred to our planet at different turns. The youngest age class became human beings slightly more than 21 million years ago. It is still at the stage of barbarism.

<sup>5</sup>The history of physical mankind extends about 21 million years, that of Lemuria about 17 million years, that of Atlantis about 6 million years, and the history of the Aryan continents about 100 000 years.

<sup>6</sup>The “powers of incarnation”, who supervise the rebirth of individuals, see to it that human beings are given opportunities to incarnate when there are prospects for them of learning something from their incarnations. Therefore: what looks as if mankind developed continuously is due to the incarnation of clans at successively higher stages.

#### 22.23 *Esoteric History: the Last Twelve Thousand Years*

<sup>1</sup>The history of the present mankind began at the destruction of Poseidonis in the year 9564 B.C.E. (the vernal equinoctial point in the constellation of Cancer). The few remnant groups of people who survived the catastrophe, the tidal wave that washed over the continents and the very severe winter that followed and lasted three years, were utterly unable to build any new civilization. No esoteric historian has told us anything about the five thousand years that followed immediately on the catastrophe. It is small wonder that the historians grope in the dark.

<sup>2</sup>The esoteric historians of the future will tell us what human life really was during the last five zodiacal epochs since Poseidonis went down and the planetary hierarchy retreated and left to mankind to manage its own affairs.

<sup>3</sup>During that period comprising about twelve thousand years, mainly clans at the stage of barbarism and the lower civilizational levels were made to incarnate. And these must be given opportunities to orient themselves without aid and so be forced to self-activity. The results are seen in our so-called history of the world, which generally (to those who can see) demonstrates naked barbarism. The turning-point seems to have occurred during the 16th century as opposition to intellectual tyranny increased, whereupon the French Revolution marked a peak in the process of emancipation, which appears to have gained speed in our times. The two world wars entailed a general chaos in political, social, economic, and cultural respect. The old ideologies are now on their way out, and mankind is desperately seeking after resources for its reorientation. We experience the same chaos as the one at the transition from the zodiacal epoch of Aries to that of Pisces. Discerning people should have no difficulty in

seeing that the Piscean epoch of 2500 years was an epoch of barbarism.

<sup>4</sup>The esoteric knowledge orders have certainly always existed, but only during short periods, epochs of cultural noontide in certain nations of India, Egypt, Greece, and Rome did they have opportunities of influencing a certain cultural stratum who could then shed lustre over their age.

<sup>5</sup>About 85 per cent of the mankind incarnated in our times are at the stages of barbarism and civilization. The remaining about 15 per cent at the stages of culture and humanity are exceedingly restricted in their consciousness development by having to incarnate in highly unsuitable, disorienting environments. In most cases, only in the sixth age of life (when they are 35–42 years old) do they arrive at that reorientation of their life view which enables them to reconquer the level they previously attained. Many have become so absorbed by life tasks they have assumed that they never manage to have the time for rethinking so as to set themselves free from ideologies they have been taught to accept.

<sup>6</sup>What is promising in the new zodiacal epoch, the Age of Aquarius, is that the esoteric knowledge has been permitted for publication, so that the intellectual élite at the stage of civilization (who are leaders in various respects) are afforded the opportunity to orient themselves in reality by means of an altogether superior working hypothesis. It will take time, of course, until all the old ingrained ideologies (especially the theological ones), which are anchored in emotional consciousness, have been finally eliminated. The purge proceeds apace, however, regrettably with exaggerations in those who have seen that the old views are untenable but have not yet found a firm basis of knowledge.

#### *22.24 From the History of the Jews*

<sup>1</sup>Before the Babylonian Captivity the Jewish people were a group of shepherds and robbers (caravan plunderers). To put an end to the constant assaults, the Babylonian government decided to make a general sweep over the whole country and to carry away the entire people (some ten thousand) to Babylonia in order to civilize them, if possible. Talented Jewish youths were put into temples to learn, were given access to the archives and permission to make excerpts from the symbolical writings they found there. After their return to Palestine, they reworked the symbols and the symbolic tales into the Old Testament we know. That book is, in other works, a falsification on a gigantic scale. There is undeniably irony in the fact that this nation, the most physicalistically oriented one, to whom there is nothing superphysical, should appear to posterity as the most religious, thanks to skilful compilations of esoteric writings.

<sup>2</sup>The Jews occupied Palestine in about 1200 B.C.E. and annihilated the original population – men, women, and children. The land which they had robbed from others they lost themselves 1300 years later, which is what happens according to the law of reaping. They did not care about Palestine for almost two thousand years, until it was discovered that the exploitation of the Dead Sea would yield profits of billions of dollars.

<sup>3</sup>The planetary hierarchy is of the opinion that the Jews have no right to Palestine, and that their use of violence to uphold that claim amounts to a double injustice. The planetary hierarchy states unequivocally that Palestine is not the “holy land”. There is no such land, and no “chosen people” either. Every nation consider itself chosen, and they are all wrong. It is quite another matter that every nation has been assigned a task, a “historic mission” (which it generally fails to achieve).

#### *22.25 The Esoterician and History*

<sup>1</sup>There are two radically different worlds: the exoteric world, the world of life-ignorance; and the esoteric world, the world of knowledge. Anyone who has entered the esoteric world and made its view of reality and life his own cannot possibly revert to the exoteric world with its emotional illusions and mental fictions. He cannot any more enjoy the so-called treasures

of the current history and literature. They are indications to him that mankind is completely disoriented in a life sense and is at or near a stage of barbarism that causes agony in him. That does not in the least imply that he is “historyless”. He has studied esoteric history and in so doing has definitively set himself free from dependence on the chronicles and legends of exoteric history. He does not feel the need of wallowing in its emotionality, which corresponds to the adolescent’s age of life, 14–21 years of age. Literature and history do not educate him, do not develop him, do not deepen his understanding, do not enlarge his views, do not ennoble his feelings, do not set his thoughts free from the unreal and perverse view of existence held by ignorance. He need not study the stage of barbarism. He has too much daily experience of pertaining phenomena. The newspapers are teeming with them

<sup>2</sup>New wine should be put into fresh wine-skins. That is the only rational way of looking at things. Anyone who possesses knowledge of reality can always use the requisite facts to formulate a system of thought that corresponds to esoterics and so facilitates both comprehension and understanding. It may be of interest to historians to accumulate all the different views corresponding to all the various opinions held about reality in the different epochs, but it amounts to an enormous burden to those who instead seek to comprehend reality.

<sup>3</sup>The esoterician realizes that the knowledge of reality does not exist in the past but that, on the contrary, the whole of history, such as it has been presented by historians, theologians, and philosophers, feeds us the illusions and fictions of past times.

<sup>4</sup>The knowledge has always existed because we receive all knowledge from the fifth natural kingdom. That knowledge which human beings have received, however, they have always misunderstood and often distorted intentionally. That is the historical heritage. The whole of exoteric history is such a pack of lies that it would be more justified to refuse to accept its testimony in everything except those facts which we are able to establish ourselves on the basis of incontrovertible proofs.

#### 22.26 Conclusion

<sup>1</sup>Nowadays that secret knowledge is to a great extent available to everyone. And more of it will be revealed eventually. Never more shall we need to consult history to gather the crumbs we find there. We have received the knowledge presented in a comprehensible form, liberated from the symbols that never had their right interpretation. We all know what attitudes the representatives of theology, philosophy, and science have taken to this knowledge. They cannot even comprehend it, cannot see how it solves countless problems, otherwise unsolvable.

<sup>2</sup>The wisdom that was taught by the wise can today be had directly from the sources from which the wise drew it. The historian, however, prefers to cross the stream to fetch water.

<sup>3</sup>Hylozoics sets us free from the speculations of life-ignorance in theology, philosophy, and science. It shows us the meaning and goal of life. The knowledge of the laws of life gives us guide-lines for action. That is the very basis. But then it remains for man to apply this knowledge in practical life. And this spells the beginning of the real difficulties, which mankind still seems unable to see. Man is almost an idiot in psychological respect. It seems to be long yet until psychologists and educators have reached that insight. We wonder how people actually study history, since it should have taught them that at least the fact that human beings commit foolishness to unbelievable amounts and degrees. We evidently need an historian who is able to write history in such a way that this becomes clear, who is able to demonstrate how baroque, how inhuman, how perverse the life of mankind is and has been. Only then shall we be able to learn something from history, our real ignorance of life above all, because realizing this is the first condition of understanding life.



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*Endnotes by the Translator*

22.8.4 The “iniquity of the fathers”. The Bible, Exodus, 20:4,5; The Gospel according to John, 19:5.

22.10.4 “Let not many become teachers.” The Bible, the Epistle of James, 3:1.

22.11.10 “Where there is no vision, the people perish.” The Bible, Proverbs, 29:18.

22.11.12 Zachris Topelius (1818–1898) was a Swedish-speaking Finnish author of novels and children’s books, poet, journalist, historian, and rector of the University of Helsinki. His books were widely read by old and young in Finland and Sweden still in the earlier part of 20th century, but now he is all but forgotten.

22.20 Heading: “The history of the world is the world’s court of justice.” This is a quotation from German poet and dramatist Friedrich Schiller. It is found in his poem *Resignation*. In the original German this quotation reads: “Die Weltgeschichte ist das Weltgericht”. See also *The Knowledge of Reality*, 3.1.8; 5.5.1; 5.33.13; *The Way of Man*, 1.69.4, 9.46.8; *Knowledge of Life One*, 5.8.8; 8.5.32; 9.7.16; 9.19.8; *Knowledge of Life Two*, 8.4.11.

22.25.2 “New wine should be put into fresh wine-skins.” The Bible, The Gospel according to Matthew, 9:17.

22.26.2 “Crossing the stream to fetch water” is an old Swedish proverb describing the common human mistake of seeking far away and with unnecessary toil for things that are near and are obtained with less effort.