

The Explanation

By

LARS ADELSKOGH

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A First Explanation

Most people do not need any explanation why they live, why they are here. They are either happy with their existence or unhappy, and in neither case can a book like this make them any happier. It is not for them that this book has been written.

There is another group of people, however, not very large but growing; those who have become aware of their need of an explanation. The majority of them have tried one thing or another without being satisfied: religion, philosophy, science, occultism or new age teachings. They have an instinct telling them that it cannot be such as the authorities say, that there must be something more, something bigger, something enormously more important than what the authorities call "the world as we know it".

This group could be called the independent seekers. They are independent because they want to decide themselves what they are to accept. They are seekers because they have not found anything that holds when examined by their innate critical sense, and so they go on seeking. It is for the independent seekers that this book has been written.

Perhaps when reading this book they will get the feeling they are on the right track. Nothing could afford the writer a greater joy than if his book turned seekers into finders. Certainly he does not believe that a book can replace an individual's own experience of the world. What he does believe, however, is that his book can be a gateway, a first guide to an unsuspected world. That world is the reality of esoteric knowledge.

The esoteric knowledge of life is older than mankind. Nevertheless, being eternally young, it is at the service of each new generation of seekers, at the service of those who have never stopped asking questions and who have never lost the sense of wonder.

In our times, more and more people take an interest in esoterics, and there is a rich literature in many languages to be studied. A Swedish esoteric thinker and writer, Henry T. Laurency, did more than anyone else to make this knowledge of life accessible to modern people. In this work of his, he started from the Pythagorean system of knowledge, hylozoics.

Since 1979 a publishing foundation is working to disseminate the writings of Laurency. The materials published hitherto run to more than four thousand pages; about half of this has been translated into English and published.* There is perhaps a need for an introduction for beginners and a summary for intermediate students. Hence this book.

The Explanation is organized in twelve sections, each one of which contains a number of chapters. The sections connect by pairs. One and Two gives an introduction to and an overview of the Pythagorean knowledge system in modern terms. Three and Four give a somewhat technical account of the basic factors of existence: matter, motion, and consciousness. Five and Six deal with living nature and man's place in it. Seven and Eight treat of those laws of life that are the most important for us human beings to know. Nine and Ten deal with man's possibilities of self-development. Eleven and Twelve widen the perspectives on our existence, our past, and our future.

I am most indebted to many friends who have given lots of valuable advice and constructive criticism, absolutely necessary for anyone not writing in his native language. In this connection I want particularly to mention and to express my heartfelt thanks to Dr Andrew Westcombe, whose remarks were always equally friendly and invaluable.

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Lars Adelskogh

*) As of June, 2015, all eight books by Laurency had been translated into English and posted on the Internet, on the Official Website of the Henry T. Laurency Publishing Foundation, www.laurency.com

ONE

1.1 We Need a New World View and Life View

¹“Why do we live? Has life a meaning? Is death the end? Is there any higher power in the universe? If there is, then why does life appear so cruel and meaningless?”

²All thinking people must ask themselves such questions many times in life. Some people accept the traditional Christian answers. Others think that Christianity is untenable: “The results of scientific research have refuted the Christian world picture on important points, the story of creation, for instance.”

³Many people have accepted the scientific world view as their own. It is a one-sided materialism. As a life view it cannot give us hope or enthusiasm before the future. It teaches that man is just an intelligent animal that tries to assert itself in existence; that man’s consciousness is a mere product of his brain and fades out when the organism dies; that our dreams, ideals, and values are only subjective and have no relation to any objective, higher meaning of life; that the universe is ruled by laws of nature that work blindly and is indifferent to the destinies of however many people.

⁴We all have a need to see a meaning of existence. Man does not live just to satisfy his physical needs. He also “eats” meaning and can die of spiritual starvation as well as physical. In order to live and fight for a better world he must draw power from some other source than a materialist view of life.

⁵We need a new world view and life view. That is more important than any new technological inventions. A new world view and life view should be able to afford us positive, edifying values and a tenable, rational explanation of the world at the same time. We cannot get such things either from religion or science. In the long run, people will not be content with either unintelligent belief or one-sided materialism.

1.2 Superphysical Phenomena Widen Our World View

¹Science has afforded us an immense knowledge of physical, visible reality. Yet, many an eminent scientist has recognized that the scientific world picture is very restricted. It is reasonable to assume that the greater part of reality is still unexplored. Logically, then, there is nothing to contradict the idea of a reality beyond the physical. There are indeed many types of phenomena that manifest themselves in the physical but originate in energies of other kinds than the known physical ones.

²Let us survey these phenomena.

³*Telepathy* shows that different individuals (also animals and plants) have a direct psychic communication between them. Information is transferred between individuals without the need for an intercession of the senses of the organism.

⁴*Clairvoyance* is the ability to apprehend such things as – always or just temporarily – are out of reach of the senses, for example at a great distance. Using clairvoyance you “see” also other forms than those normally visible, the psychic atmosphere surrounding all living beings, for instance.

⁵*Remote viewing* is the ability to perceive such things and events as – permanently or temporarily – are beyond the reach of the physical senses, at great distances in space and time, for instance.

⁶*Projection* (or out-of-the-body experience) is the term for a phenomenon where people (usually in near-death states) have felt they were leaving their unconscious organisms, were outside them while being conscious, and were able to observe their surroundings. Upon awakening they have been able to correctly describe what happened around them during the time when no bodily senses were functioning.

⁷*Psychometry* is the ability to read off the past of an object directly in your consciousness, as though there were a contact between it and some sort of “memory of nature”.

⁸*Precognition* (premonitions, prophetic dreams) demonstrates that some part of our consciousness has a wider perception of the present and thus extends farther into the future than does our normal waking consciousness.

⁹*Psychokinesis* is the ability to move or affect things in other ways by thought alone. A special kind of it is levitation, the ability to make one’s body hover in the air. Other kindred phenomena are materialization and dematerialization, the ability to form things apparently out of nothing, and to dissolve them, respectively.

¹⁰Even though some of these faculties are unusual, that fact is no argument against their existence. It only demonstrates that they exist as mere potentials where most people are concerned. Nor is it a tenable argument that “they conflict with the laws of nature”. They conflict only with our present, all too narrow conception of the laws of nature. Levitation, for instance, has been well attested in historical as well as in modern times. One of the more well-known cases is that of Italian friar Giuseppe da Copertino who literally flew in his church before a congregation including the Duke of Brunswick.

¹¹Telepathy seems to be extremely common, especially between close relatives, such as a mother and child. The fact that telepathy has not been studied much is probably due to its being so common. We are quite simply not aware of when we are thinking ourselves and when others are thinking in us. We should ask ourselves whether understanding does not have an important element of telepathy, common and shared consciousness, and whether a lack of understanding is not partly due to the absence of telepathy. All of us certainly have experiences of such phenomena as perceiving people’s kindness or unkindness as “radiation”, when neither words nor glances have been exchanged. Also herd behaviour and special instincts in animals can be explained by telepathy.

¹²The fact that projection phenomena are very common is seen in the fact that many people now dare to speak openly of their experiences of it. Until recently, not many people have had the inner strength to defy mockery from both public opinion and science.

¹³In this connection there is occasion to say some words on that dogmatism which regrettably still compromises science to a great extent. To believe you know without having examined the case carefully is dogmatism. To refuse to examine something, claiming that it “conflicts with the laws of nature”, is dogmatism. To reject facts of reality, claiming that they do not fit in with the prevalent hypotheses, is dogmatism of the worst kind, the belief in your own omniscience and the impossibility of new discoveries that knock over the present hypotheses, which are always temporary. In fact, the entire history of science is the story of how worse, more restricted hypotheses constantly were forced to yield to better, more inclusive ones.

¹⁴In summing up it may be said that the superphysical phenomena described here demonstrate clearly that consciousness can act with a much higher degree of independence of the physical body than materialism assumes:

(1) Consciousness can apprehend reality directly, without the need of using the physical senses. (Clairvoyance, remote viewing, projection.)

(2) Consciousness has a considerably wider range in time and space than have the physical senses. (Remote viewing, clairvoyance, psychometry, precognition.)

(3) Consciousness is not individually isolated or separated but can be shared between individuals. (Telepathy.)

(4) Consciousness can exist independently of the physical body. (Projection.)

(5) Consciousness can affect matter directly. (Psychokinesis.)

¹⁵If consciousness can exist independently of the physical body, then it should be able to survive bodily death. “There is no death” is what spiritualists assert, and from an impartial

standpoint there is more to say for that idea than against it. The spiritualist phenomena are convincing. The spiritualist hypothesis is a plausible explanation of them. Still, many people have an aversion against life in the “spiritual world” as spiritualists describe it. It is trivial, vapid, too human, and does not satisfy our longing for the truly spiritual. This very fact, however, affords spiritualism the impress of truth. Why should man become nobler and wiser just because he has put off his mortal frame?

¹⁶Spiritualism shows us a new life “beyond the veil”. But this life has not much more meaning than physical life such as materialism views it. A very different, larger, and more positive perspective is obtained from the idea that life is a school for winning experiences, for developing consciousness. And then one earthly existence will not suffice. The idea of rebirth, reincarnation, has spread more and more in the West in recent years.

¹⁷A serious researcher, Professor Ian Stevenson in the United States, has investigated people who claim they remember former lives. He has documented twenty cases suggestive of reincarnation. Other researchers have continued this work.

¹⁸Everything we have said so far is more than enough to explode the one-sided materialist world view. It can also serve to introduce a more tenable world view and life view. Such a view will cover a larger portion of reality than heretofore. It is a view that allows consciousness to play a greater, more independent part in the drama of the universe.

¹⁹There are those who think that science will evolve this new world picture from within it. The new world view is fully developed already, however, and has existed for some 2700 years.

1.3 The Pythagorean School

¹This world view is called hylozoics. Hylozoics was elaborated by Pythagoras, the famous mathematician. In so doing he wanted to lay the basis for the science of the future. How far ahead of his times he was is clear from the fact that it is only now that his system has a prospect of being generally comprehended. This is so thanks to the fact that scientific research has reached so far that it is beginning to converge with some basic hylozoic principles. Whereas science deals with physical reality only, hylozoics primarily describes the super-physical reality, for the causes of physical events are to be found in the superphysical. In the future, a direct connection between science and hylozoics will be possible.

²Thus Pythagoras was thousands of years ahead of his times. This is explained by the fact that he belonged to a brotherhood the members of which had systematically developed their consciousness far beyond the limits of normal man. They roused to full activity “organs of knowledge” that still lie dormant within most of us. That gave them a sovereign knowledge of the universe and man, far beyond the possibilities of modern science, which is limited to information obtained through the physical senses and their instrumental extensions. That sovereign knowledge is called esoterics. Members of the brotherhood used to form schools of knowledge in various nations when these had reached a certain degree of civilization. At least a sizeable minority of the people should have been able to liberate their thinking from traditional religion and have begun pondering, in a rational way, the meaning of life and the nature of reality.

³Around 700 B.C. Pythagoras founded a school of knowledge in Sicily, which was then a Greek colony. When Pythagoras appeared, esoteric schools had existed for thousands of years. The novelty of his esoteric school was the systematic and lucid mode of presenting the knowledge of immemorial age. He understood the Greek sense of concrete knowledge, scientific method, and exactness.

⁴This is the reason why hylozoics is the esoteric knowledge system best suited to Westerners with their scientific and philosophical education, their liking for straight facts and dislike of ambiguous symbols.

⁵For close on three millennia, hylozoics has been a living tradition, a path to knowledge of the world and of ourselves. Thousands of men and women have walked that path. Till very recently, the knowledge was kept secret to those outside the school. We live indeed in a world where everything truly valuable is threatened, of course knowledge too.

⁶Only in our times an elementary presentation of hylozoics has been allowed for publication. This was in 1950 when *The Philosopher's Stone* by Henry T. Laurency was published for the first time, in Swedish. It was followed in 1961 by *The Knowledge of Reality* by Laurency. Since 1985 these books have been available in English. They are basic for all hylozoic study today. The greater body of hylozoic knowledge is still unpublished and will remain so for a long time yet. The knowledge of otherwise unknown forces in nature and in man will continually be given only to the very few, to those who have vanquished all temptations to abuse the power which all true knowledge confers.

1.4 *The Hylozoic Mental System*

¹Hylozoics is a mental system. By this is meant a system that man can comprehend and use by his mental consciousness, his intellect and common sense. In problems belonging to the world view, emotion is no source of illumination and no sure guide. Only reason can, at best, decide whether alleged facts are true facts, judge their possibility, credibility, or probability.

²But facts as such do not suffice. Single, disconnected facts confuse rather than explain. Facts must be put together into contexts and contexts be combined into still larger units: into systems. Every thinking man makes himself a system. Every new thing he learns he connects with his former learning, incorporating the new with the system he has already got and goes on building, consciously or unconsciously. All rational thinking is done in systems. And that is so because understanding always goes from universals to particulars, from a whole to details.

³The hylozoic system makes it possible to unite that striving after knowledge which here in the West has during hundreds of years been divided into mutually conflicting movements: theology, philosophy, and science. Such division and conflict is always proof of ignorance. Reality is one and single. Therefore, there can be only one true knowledge of reality, only one tenable world view. Life views, on the other hand, should indeed be as numerous as thinking people, since everybody should formulate his own view of what he wants from life and what he is prepared to give in return.

⁴The more mankind develops, the better shall we agree also on matters of life view. So it is because more and more people will see that their life view should be based on the world view, its facts about reality. In order to know how it should be you must first know something of how it actually is. Our life view is more important than our world view, since it guides us in our practical life, furnishes our conception of right (conception of right and wrong, what we vaguely term "morality"). Being the knowledge basis of our life view, the world view has its unsuspected significance. And here hylozoics will make its contribution.

⁵The hylozoic world view describes existence as a unity with three sides or aspects: matter, consciousness, and motion. Everything is matter that has consciousness (always to some degree) and is in motion. The least, indestructible parts of matter are the monads. The meaning of life is the development of consciousness in every monad.

⁶In every creature there is a monad that is sufficiently developed to be the central individual consciousness in that creature. The various kingdoms of nature – minerals, plants, animals, men, etc. – are different stages in the evolution of individual consciousness.

⁷The human kingdom is not the final stage of this development, only of its organic biological part in the visible physical world. Beyond the physical world there is a great number of ever higher worlds. In these the individual's development goes on beyond the human stage. There are more natural kingdoms above man than below him.

⁸Everything in existence makes up a unity. There is actually no isolation, particularly not for consciousness and energy (matter in motion). All higher development presupposes that the individual, with his self-identity preserved, enters into ever larger groups where co-operation and service of life and development are the essential activity.

⁹All this is ruled by laws. Besides the laws of nature, which concern the life of matter, there are laws of life, which concern consciousness and its development. It is man's duty to learn about the laws of life and to apply them to the best of his ability. The laws of life most important for man and which he can apply himself are: the law of freedom, the law of unity, the law of self-realization, and the law of activation.

¹⁰The *law of freedom* says that every man has a right to do whatever he wants to within the limits of the equal right of all.

¹¹The *law of unity* says that all life makes up a unity and that higher development is possible only when man overcomes his selfishness and learns co-operation and service.

¹²The *law of self-realization* says that every man must develop in his own manner according to the conditions set by his individual character.

¹³The *law of self-activation* says that all your development is the result of your own work, all knowledge the result of your own mental effort.

¹⁴Three laws of life that rule man whether he wants it or not are: the law of development, the law of destiny, and the law of sowing and reaping.

¹⁵As rational beings we have to choose between two paths, two kinds of self-realization: the will to power or the will to unity. The will to power leads to aggravated suffering for all, especially for those who have abused power. The will to unity has the effect that nobody demands more than his share and that everybody sees service of the common good as his highest task in life. That will prove to be the only traversable path to happiness and joy for everybody, the welfare of all and the illfare of none.

¹⁶In the following, the fundamentals of the hylozoic world view are presented. Where it has been possible, these basic facts have been illustrated by recent scientific findings and ideas, all to make it easier for the reader to understand. Hylozoics is here to make a mental revolution. May the reader not be overwhelmed but soon find his bearings in the new (and yet so strangely familiar) ideas!

1.5 The Three Aspects of Reality

¹The Greek word hylozoics could be translated "spiritual materialism". This implies that there is a spiritual reality and a material reality. No world view that excludes either aspect of reality is tenable in the long run. We are used to doctrines that make a sharp distinction between a spiritual, or higher world, and a material, or lower world. Hylozoics has another perspective, however, than exoteric philosophy, theology, or occultism.

²Pythagoras abolished the imagined opposition of spirit and matter, explaining that it was the outcome of ignorance of both. He taught that everything is matter and that universal matter possesses "spirit", or consciousness. Thus matter and consciousness are two aspects of one and the same reality.

³A third aspect of reality is motion. Everything is in motion, and everything that moves is matter.

⁴The whole cosmos and everything in the cosmos has these three aspects. There is no matter devoid of consciousness (even though it still be potential). No consciousness can exist without a material basis. And motion manifests itself in matter as energy and in consciousness as will.

⁵The three aspects of life are equivalent. None can be identified with or explained from any of the other two. Nor can anyone of them be explained from anything else. You cannot define them, only observe that they are self-evident. Therefore, they are absolute, and in their totality

they ultimately explain everything.

⁶Philosophical and scientific materialism has taken only the outer reality, the objective matter aspect, into account. The inner reality, however, the subjective consciousness aspect of emotions and thoughts, is as absolute and peculiar, and cannot be equated with objective phenomena such as chemical and electrical processes in nerve cells. The one-sidedness of materialism makes it untenable.

⁷On the other hand, so-called philosophical idealism has disregarded the matter aspect and asserted that objective reality was subjective experience only. The consequence of that view is absurd: everything material is just an illusion.

⁸In contemporary physics they say that “everything is energy”. According to hylozoics, energy is the same as matter in motion. It remains for science to discover consciousness in that dynamic matter, discover the universal existence of consciousness.

⁹Perhaps it is clear from the above examples of one-sided views that all three aspects must be taken into account to make our world view complete so as not to mislead us.

1.6 Everything Is Alive

¹When hylozoics says that all matter has consciousness, this of course does not imply that consciousness manifests itself in the same way in all kinds of matter. Just as there are various material life-forms, so there are various kinds of consciousness in them. A man can think, imagine, and make plans, which animals cannot. His consciousness is much more extensive and intensive than that of higher animals, not to speak of lower ones.

²Although animals cannot think as we can, yet they display intelligent behaviour. They act expediently, flexibly, show they have a will of their own, they remember, and they learn. That one-sided materialism which holds the brain or at least nervous system to be a necessary condition of consciousness must yield in the face of recent discoveries.

³The e-coli bacterium, a most primitive organism, consists of one single cell. It has neither a brain, nor even a head or a heart. It has just one DNA molecule as a chromosome and a life-time of twenty minutes at the most. Still it can learn to recognize various chemical substances, remember them, and evince a purposive behaviour in swimming towards “pleasant” substances and away from “unpleasant” ones. According to biochemist Dr Koshland, who made these observations, these bacteria display individual behaviour despite identical genes and environment. They develop a personality which remains to the end of their lives.

⁴Bacteria are organisms. It is clear all the same that the borderline between organic and inorganic matter does not set a bound for life itself. Also mineral life-forms give proof of intelligent adaptation to their environment. Therefore, they must perceive it in some manner. It is well-known, for instance, that many freshly synthesized substances must learn to crystallize. Having had the experience once, they find it much easier later. No two crystals of the same chemical composition are entirely identical but have their peculiarities and individual patterns of reaction – that is, habits. These must be due to unique experiences and memories.

⁵Science has begun to discover the consciousness aspect of existence, hitherto much ignored. Tompkins and Bird have given many examples of “green intelligence” in their book, *The Secret Life of Plants*. Dr Rupert Sheldrake has gone even farther in his book, *A New Science of Life*. In it, he suggests that all forms of nature, organic and inorganic (so-called lifeless), are preceded by and constructed from invisible morphogenetic fields that act intelligently and in a manner aiming at wholeness. This idea is in harmony with hylozoics.

⁶There is some sort of consciousness in everything. In fact, all forms of nature are forms of life, since there exists nothing lifeless. But how do we account for the differences in extension and intensity of consciousness? Hylozoics says that they are due to differences in the degrees of consciousness evolved in various forms of life. Alongside of chemical and biological

evolution, which concerns material forms, there is also a psychological evolution, which concerns consciousness in the forms.

1.7 The Evolution of Consciousness

¹What does “evolution of consciousness” actually mean? The acquisition of new and more favourable inner qualities, the loss of older and less favourable ones, the winning of new abilities, faculties which increase the prospects of the individual to choose and so afford him greater freedom.

²Where man is concerned, evolution implies that worse qualities are replaced by better ones in the direction of the ideal. This should imply: a deeper sympathy, a stronger empathy, a better understanding, a sharper intellect, and a firmer will. It should also lead to greater ability in more fields of action. Evolution also implies that the various conflicting elements of the personality are balanced into a greater harmony, so that the “lower self” is put under the control of the “higher self”.

³We who are now human beings have our qualities and abilities thanks to having developed to this stage from total unconsciousness and impotence. Perhaps you think of the development from the prenatal stage to a mature man or woman. According to hylozoics, however, that development is only a repetition. Entirely new qualities and abilities cannot be so quickly acquired. We are human and can reach human maturity because we have been humans many times before. Reincarnation is a principle running through all life.

⁴When we are born into a new life, we have latent human qualities acquired in thousands of previous lives. The faster we reach human maturity and the deeper that maturity is, the more lives we have lived before and the richer was their content. Memories from these former lives are not directly accessible in our waking consciousness (but how much do we remember from the earliest years of the life we are living now?). The general experience we have had in previous incarnations can quickly be roused from the slumber of latency, however, when we are faced with similar situations anew. This explains not just the different depth in the understanding of life in different people but also their innate predispositions, talents, genius. “All knowledge is but remembrance”, said Plato, who was a Pythagorean.

⁵Differences in degree of consciousness among men thus are due to the fact that some people are older and others are younger “souls”. And if men, animals, plants, and inorganic matter are included in one great context of life, namely evolution, then the various kingdoms of nature can be explained as the chief successive stages of that evolution.

⁶Hylozoics does that. We who are now men were able to become human for the first time – thousands of incarnations ago – because we had reached as far as was possible in the preceding natural kingdom. The animal kingdom had nothing more to teach us. Correspondingly, we existed as plants during still earlier epochs, and before even those we were minerals.

⁷The biological evolution of life-forms concerns the refinement of the material envelopes for the benefit of the indwelling life. That evolution has furnished the instruments that were necessary to the development of consciousness. Throughout the animal kingdom and up to man, we can trace the refinement of the nervous system including the brain as the essential feature of the evolution of organic matter. And yet the brain is just a tool for consciousness.

⁸The evolution of consciousness is the meaning of life.

1.8 The Monads

¹A life-form is worn out, it dies and dissolves, but the consciousness that was in it passes on in a new form. How is that possible? For if consciousness always has a material basis, then that basis must be something different from and more enduring than the brain and other parts of the nervous system.

²Hylozoics explains the matter thus: The individual consciousness there is in every form of

life is bound up with an indestructible material nucleus, which remains also after the dissolution of the form. Pythagoras called that nucleus the monad. He said that the monad was divine in essence. By that he meant that it is possible for the monad to expand its consciousness and will so as to eventually embrace the entire cosmos.

³The hylozoic term monad can be translated “self-atom”. Monads consist of matter just as everything else in the universe. But, in contrast to all other matter, they are not composed of atoms. They are indivisible primordial atoms; the very building blocks of everything in the cosmos.

⁴We are used to regarding man as a body that (possibly) has a soul. Perhaps we understand that it really is the other way round: man is a soul that has a body; or expressed more exactly: a monad that is clothed in a physical life-form.

⁵If by “death” we mean the definitive end of life, then there is no “death” in the entire cosmos. There is only the dissolution of temporary envelopes for the monads, their life-forms. Since life-forms are composed of cells, molecules, atoms, etc., those forms must dissolve into their component parts sooner or later. Since the monad is uncompounded, however, being just one primordial atom, it cannot dissolve. It is immortal.

⁶Like all matter monads also have consciousness. To begin with and before monads have entered life-forms, their consciousness is only potential – not yet awakened. Life-forms are the necessary instruments which monads need in order to awaken to consciousness and subsequently to develop it more and more. When consciousness awakens and becomes active, the monad becomes a self in its life-form.

⁷The consciousness of the monad develops consecutively in the mineral, vegetable, animal, and human kingdoms. The monad is in every kingdom a unitary and indestructible self. But only in the human kingdom does it become conscious of itself.

⁸The monads are the building blocks of everything. They are the primordial atoms which physical cells, molecules, atoms, and subatomic particles ultimately consist of. Why do we say then that one monad is the inmost nucleus of every life-form? The life-forms consist of nothing but monads, do they not?

⁹The explanation lies in the very different degree of consciousness developed in the monads. Monads that collectively build physical atoms, and thus indirectly the forms of physical matter, have an undeveloped consciousness, relatively speaking. They function as material primordial atoms only. The little consciousness they have is just sufficient to fulfil functions in the life of atoms and cells. A relatively small number out of the immense multitude of monads have reached such a degree of developed consciousness that they can each take possession of a life-form as their own and be its dominant consciousness, its self. But all monads will reach that stage eventually and become selves in minerals, plants, animals, and men.

1.9 The Unity of Everything

¹Nothing exists in isolation; everything influences everything else. Nay, even more: everything mirrors everything else, perceives everything else. With what degree of clarity this is done is another matter and shows the degree of consciousness developed. And “everything” is a being at some stage of development.

²We are all one another in some sense. We all make up one common cosmic consciousness. Like all water-drops are united in the ocean, so the individual consciousness of all monads is united in one common consciousness. This is the cosmic total consciousness in which every monad has an unlosable share.

³The most important thing to know about the nature of consciousness is its unity. There is only one consciousness in the entire cosmos. But we human beings are still too primitive to be able to perceive unity. It is only when the sense of responsibility – not just for ourselves or

our family or even nation, but for all life – awakens in us that we begin to participate in the consciousness of unity. In fact, we are all – minerals, plants, animals, and human beings – included in ever greater hierarchies of life.

⁴If consciousness undergoes an evolution, if monads form hierarchies of life from minerals to men, why should all this end with man? If the self is immortal and develops continually in new forms, then this evolution must eventually carry the self to a superhuman stage. This lies in the future for all monads who are now human. However, there must even now exist such beings as have already attained to superhuman levels of knowledge and ability. That is mere logic. They make up the continuation of the hierarchies of life beyond man.

⁵These hierarchies of superhuman beings are, according to hylozoics, the intelligent powers that direct the entire process of evolution, that set its direction and goal. This idea is not overly fantastic; a modern scientist, biologist Rupert Sheldrake, considers it as a possible hypothesis. The following ideas expressed in his book, *A New Science of Life*, accord with those of hylozoics:

⁶“If such a hierarchy of conscious selves exists, then those at higher levels might well express their creativity through those at lower levels. And if such a higher-level creative agency acted through human consciousness, the thoughts and actions to which it gave rise might actually be experienced as coming from an external source. This experience of inspiration is in fact well known.

⁷“Moreover, if such ‘higher selves’ are immanent within nature, then it is conceivable that under certain conditions human beings might become directly aware that they were embraced or included within them. And in fact the experience of an inner unity with life, or the earth, or the universe, has often been described, to the extent that it is expressible.”

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TWO

2.1 Reality

¹Many philosophers and also occultists have thought that reality is not what it appears to be. They have denied that visible physical matter is what it is and have asserted that it is something else – an illusion, a dream, only our subjective conception of it. They have thought that just because our conception of reality arises in the mind, therefore reality must also be a figment of the mind: “When we turn away from the world, it ceases to exist.” Strange then that we share the same illusion. Strange indeed that human beings constantly obtain new knowledge of, and from, that illusion by means of sense organs and scientific instruments.

²Against such vagaries hylozoics holds the same view as common sense. Namely, that reality is of course objective; that is: reality exists outside us and is such as it is irrespective of our imaginative views of it.

³Only if reality is objective can it be common to all. Only if reality is independent of man’s imaginings and (in our perspective of time) unchanging can it be explored and known by man. And objective knowledge alone can afford us greater freedom, increase our power over destiny as individuals and as a race. Objective reality is a condition of knowledge as well as of unity and freedom.

⁴According to hylozoics, reality is above all what it appears to be, namely physical visible reality. Besides that, reality is always something totally different and immensely more.

2.2 More About the Three Aspects of Reality

¹Reality is physical visible matter. At the same time, however, it is something other than matter. That “other” is consciousness and motion.

²Matter is tangible – objective. No doubt that it is real then. Consciousness is our sense perceptions, urges, desires, feelings, imaginings, thoughts, ideas, perceptions of the will – everything that happens in our inner life. Nothing of our inner life is tangible. But is it unreal therefore? Hardly! Your life of consciousness is very real to you as mine is to me. Much in them is common to both of us. Else we would not understand each other and this book would convey meaning to its author only.

³Consciousness is intangible; expressed more exactly, it is subjective. Yet it is real. Of course “thinkers” have tried to conjure away that reality too. And for that purpose they have utilized that misleading “nothing but” philosophy. Thoughts and emotions are “nothing but chemical and electrical processes in the brain”, they say. Certainly it can be ascertained that such processes occur in the brain whenever we experience an emotion, think a thought, or make a decision. But are the chemical reactions or the electrical charges identical with the thought, with its content of consciousness?

⁴We started this section by stating that objective matter cannot be explained as subjective consciousness, cannot be explained as illusion or mere conception. No more can we go the other way round: reduce consciousness to mere material phenomena. Matter and consciousness are both absolutes. This implies that they cannot be explained from each other or from other factors but that they are basic factors of existence in themselves. As such, they need not be discussed as to whether they exist but can quite simply be ascertained as self-evident by everybody.

⁵Matter and consciousness are basic factors of existence. But are they the only ones? Let us return to our example of the thought process. The brain is matter, the mental content is consciousness. The picture is still incomplete. It is static, not live. The dynamic element, the very process, must be brought into the picture. The brain is in no way static. There is always activity in it of many different kinds and on all levels of the organization of matter; among cells, molecules, atoms, and subatomic particles. Nor is consciousness static: it shifts con-

stantly between different states, is ever active in various ways.

⁶The third basic factor of existence, which characterizes both the world of matter and the world of consciousness, is therefore motion, the dynamic. Motion is change and change is motion. Nothing in the entire cosmos stands still, not even for a fraction of a second.

⁷Everything said so far can be summed up thus: reality and everything there is in reality has three clearly distinct aspects. These are matter, consciousness, and motion.

⁸They are called aspects, since they are three different sides of the same reality. All three are perfectly real, but their division is an effect of our conceptual thinking when we observe a reality that is in itself unitary and indivisible. The world of matter is the world of consciousness and the world of motion at the same time. Remember the example of the thought process! None of the three can exist without the other two. Everything that exists is matter, but all matter has consciousness and is in motion.

2.3 *The Superphysical Reality*

¹Hylozoics speaks of a reality beyond the physical, the superphysical reality. Clairvoyant people observe superphysical forms, which are invisible to other people and penetrate the physical, the visible matter. Around living beings they observe some sort of psychic atmosphere, the so-called aura. An American physician, Dr. Shafica Karagulla, researched the aura and its medical implications. She became interested after meeting several colleagues who said they could perceive the aura as a “field of life energy” around their patients. They had learnt to use their clairvoyant faculty to make diagnoses. They said they could often “see” a disease as a defect in the vital field before it was pathologically manifest in the organism.

²In her book *Breakthrough to Creativity*, Dr. Karagulla sums up her findings thus: Man has a vital field of physical energy which is at the edge of visibility. It expresses as a web of light extending several inches beyond the body. Moreover he has an emotional field extending to about eighteen inches beyond the body and a mental or intellectual field extending two feet or more. Commenting on her book Dr. Edward Aubert has written:

³“It seems that we live in a vast ocean of interlacing energies. These energies move in and out of our individual fields in a manner analogous to the process of breathing. Each person appears to have his own method of selecting energy; some do it predominantly through intellectual stimulation, others through emotional excitation. Depression and self-centredness greatly diminish the individual’s access to the cosmic energy supply.”

⁴This clearly indicates that also the superphysical reality has the three aspects of matter, consciousness, and motion. The aura is no effect of the organism, no radiation from it. It has an independent existence. In the projection phenomenon (see Chapter 1.2) man finds that he is alive and conscious in his “spiritual body” (that is: his aura), when he has temporarily left his organism. The aura also has its own structure, independent of that of the organism, and disease manifests itself regularly first in the aura and later in the body.

2.4 *Worlds in the Cosmos*

¹Physical matter is visible and tangible to us. Since superphysical matter is invisible and intangible to us, some philosophers call it subjective or “spiritual” and not objective or material. This, however, just evidences their ignorance of the nature of superphysical reality. The basis of physical matter is atoms, which we cannot perceive by our senses. Only when atoms gather together in sufficient quantity and in sufficiently gross composition do they become perceptible to us as objective matter. Of course atoms are in themselves not less objective than the visible forms they make up. We must try to avoid the logical error of ascribing to matter the abortive categories of our limited understanding of it.

²When Maxwell and Hertz discovered the existence of electromagnetic fields more than a hundred years ago, one consequence was that the concept of matter was extended to include

also fields, till then an unimaginable concept. Fields, as science conceives of them, are still just physical. However, our increasing experience of superphysical “vital fields” will finally enable science to widen the concept of matter even more, beyond the limitation to the physical.

³Hylozoics teaches the existence of many kinds of superphysical matter. These matters completely penetrate the physical, exist in the same space as the physical. Man’s aura penetrates his organism and also extends far beyond it.

⁴The entire physical world, not only our planet but the entire solar system and the cosmic space beyond it, is filled with and penetrated by superphysical matter of various kinds. This is possible since also the most solid physical matter mostly consists of empty space between and within atoms. In this vacuum there is seemingly unlimited space for the ever finer atoms that superphysical matter is made up of.

⁵In this manner the various kinds of superphysical matter make up different worlds in the same space as the physical world. Thus when different worlds are discussed in hylozoics, this does not refer to various planets or some such things, but to different states of matter, or dimensions, in the same space.

⁶Each world has its own kind of atoms, its own kind of matter composed of atoms, its own typical kind of consciousness, its own kind of motion (energy, vibrations). The three aspects exist in all the worlds but manifest themselves in totally different ways in each world.

⁷The atoms of the physical world are the biggest or coarsest ones. The next finer atoms are those that make up the emotional world. Finer atoms still constitute the matter of the mental world. Then there is a long continuous series of ever finer atoms.

⁸The finest atoms are the primordial atoms, the monads.

⁹The emotional world has its name from the fact that emotions, or feelings, are the typical consciousness of its kind of matter. The “emotional field” in the aura consists of emotional matter. Through their emotional auras all organisms (human beings, animals, and plants) are in contact with each other. “We live in a vast ocean of interlacing energies.” The individual emotional aura is a condensation of the surrounding emotional “ocean” and has a constant interchange of matter, energy, and consciousness with it. The corresponding is true of the interaction of the “intellectual field” with the mental world. The characteristic consciousness of that world consists of thoughts and ideas.

2.5 *Subjective And Objective Consciousness*

¹Subjective reality is consciousness. Objective reality is matter. There are no exclusively “subjective worlds” as contrasted with the objective physical world. All worlds are both objective and subjective, since they all have both aspects: matter and consciousness.

²Consciousness is able to apprehend all kinds of reality: matter, consciousness, and motion. The content of consciousness thus can be both subjective and objective. Consciousness has a subjective content when it is occupied with itself: with feelings, thoughts, memories and so on. This is called subjective consciousness. Consciousness is also able to observe matter. It does so, for instance, when using our senses we perceive what is happening in the physical. This is called objective consciousness.

³Normal man has objective consciousness of physical matter only. Objective consciousness of emotional and mental matter means that you can “see” material forms in these worlds, for example the auras surrounding living organisms. This is usually called clairvoyance. Emotional clairvoyance is far more common than mental.

⁴Most people are not clairvoyant, however. Except for sense perceptions of the physical world, man’s consciousness is subjective only. His emotional and mental consciousness so far developed is subjective. This is the reason why most people reject the idea of superphysical (“spiritual”) worlds. The idea that feelings and thoughts are not only subjective states of consciousness but also objective things that have extension in space, force fields that have

definable rates of vibrations, must seem strange to them. Not so to people with higher (super-physical) objective consciousness.

⁵Every thought is the consciousness of a particular mental form, every feeling is carried by an emotional material form. Whether he knows it or not man fills up the mental and emotional worlds surrounding him with such mental and emotional forms. They can be observed by the clairvoyant, and their meaning can be deciphered by those who have learnt their language.

2.6 *The Self And Its Envelopes*

¹Casually examined your inner life, your consciousness, may seem unitary enough. After some self-observation, however, you see that you have consciousness on three different planes simultaneously: on the physical plane by your sense impressions and will impulses to the muscles, on the emotional plane by your desires and feelings, and on the mental plane by your thoughts and ideas. Thus it is possible to be simultaneously aware of the fact that you feel cold, are excited, and are occupied with intellectual work, for example calculation or planning a journey. Your consciousness is momentarily more concentrated on some one of the three planes. It is constantly changing levels and is unceasingly, restlessly active.

²Sometimes, when your attention is not entirely caught by the physical external world, nor entirely engrossed in your inner emotional or mental world, the self becomes aware. Perhaps it then observes, like a detached onlooker, your perpetually changing consciousness of three kinds. This can be experienced through some self-observation. Feelings and thoughts appear to come and go freely according to their own laws of association, but the self can intervene and control them if it wants to. What observes and controls must be different from what is observed and controlled. The self is sense perceptions, feelings, and thoughts but is also different from, above and beyond them. It can identify with these kinds of consciousness, but it can also renounce identification consciously. The self, as such, appears to be a centre of observing self-consciousness and a centre of will.

³According to the prevalent physicalist psychology, the brain produces every kind of consciousness. According to hylozoic psychology, the brain does not produce any consciousness but merely conveys the expressions of consciousness to the physical. The brain has very little consciousness in itself. The brain certainly is a condition of consciousness in the organism. But neither body nor brain is a condition of consciousness, as projection phenomena demonstrate. To give an analogy: A radio receiver is necessary to listen to a transmission in the physical world. But the transmission – and the radio station for that matter – is not dependent on the function nor even existence of the receiver.

⁴Only physical consciousness is produced in the physical body. Hylozoics teaches, however, that all consciousness has a material basis. Then man's various kinds of consciousness must have another material basis than the organism. According to hylozoics, that basis is the monad (the self-atom) as well as the monad's envelopes in the different worlds with their entirely different kinds of consciousness.

⁵Man's envelope in the visible physical world is the organism. He also has another, a finer envelope of (to most people) invisible physical matter, and three envelopes of superphysical matter.

⁶Enumerating them in the order of increasing subtlety, we call man's five envelopes:

- (1) the coarse physical – the organism
- (2) the subtle physical – the etheric envelope
- (3) the emotional envelope
- (4) the (relatively) coarse mental envelope
- (5) the subtle mental, the causal envelope, the "soul"

⁷The presence of four subtle envelopes in the organism enables man to lead his life in the physical world, at the same time having emotional and mental consciousness. Without his emotional envelope he would lack desires and feelings, and without his mental envelope he would be unable to think. Consciousness in the causal envelope is as yet undeveloped in most people. Fully developed, the causal consciousness affords immediate correct perception of everything it is directed at in the three worlds of man, clarifying the causes and effects of things irrespectively of distances on the planet or time past. The ancients (teachers of the old esoteric schools) called this “intuition” or “beholding the ideas in the world of ideas” (the causal world).

⁸The etheric envelope is actually the most important of the two physical bodies. It conveys various life-sustaining energies (“vital force”) to the organism. Defects in the functions of the etheric envelope act upon the organism as decreased vitality and disease. Many people can discern their own and other people’s etheric envelopes as a thin, faintly luminous film surrounding the entire body. The etheric envelope penetrates the organism. It forms, as it were, a perfect replica of it, so that every cell has its own etheric counterpart, its own etheric envelope. Actually it is the other way round: the organism is a replica of the etheric envelope, which is its basic form or “blueprint”. Therefore, the etheric is sometimes called the morphogenetic or formative envelope.

2.7 The Three Aspects of Consciousness Expressions

¹Reality is a unity of matter, consciousness, and motion. If we consider any one of the three life aspects in isolation, then our view will always be imperfect and misleading. Biology views evolution just as development of forms and does not heed consciousness in the forms. Psychology studies consciousness as such but knows nothing of its material basis: man’s emotional and mental envelopes and the monad.

²Everything in the cosmos has three aspects, and so have the expressions of consciousness. The feelings we have and the thoughts we think are not mere subjective states of consciousness. Feelings and thoughts are also material forms. Finally they are also forces; they are effects of causes and, in their turn, become causes of new effects.

³Two esoteric sayings of immemorial age illustrate this: “Thoughts are things” and “energy follows thought”.

⁴There is a universal parallelism of matter, consciousness, and motion (force). Physical matter consists of the grossest atoms in the cosmos, emotional matter is made up of finer atoms, and mental matter of finer atoms still, and so on. Matter is the carrier, the medium of motion, of the vibrations that fill up the whole cosmos. The finer the atoms, the more rapid, intensive, penetrating are the vibrations conveyed by them. This parallelism between matter and motion is vitally important also for consciousness, since every content of consciousness corresponds to a particular rate of vibration in a particular kind of matter. There are physical, emotional, mental, etc., vibrations.

⁵This is perhaps easier to understand if we first study things in the physical world. As physical matter vibrates, a wave goes out in all directions. Depending on its frequency the vibration conveys, say, the colour blue, or (at a lower frequency) the note of *do*. Vibrations hit the respective sense organs in man. There they produce electrical nerve-impulses corresponding to them. These are discharged in the brain, but the recording organ is the etheric brain, not the gross physical brain. The self-atom, the monad, with its vast experience of the import of perpetually changing vibrations, interprets the impression immediately and correctly.

⁶The possibilities of differentiation appear inexhaustible. We can think of however many nuances of colour, musical notes, smells, etc. The same is true of emotional vibrations, various moods and feelings without end.

⁷A man’s feeling, be it strong or faint, lasting or fleeting, heeded by himself or unnoticed, gives rise to a characteristic vibration in his emotional envelope. The envelope is in direct

contact with the emotional world. The vibration reaches out in all directions. It travels faster than light and is weakened only at an immense distance from its source. All emotional envelopes that are in its way are affected by it. If the vibration is sufficiently strong, if the envelope is in a receptive condition and if the self is not occupied with some particular business, then a feeling is recorded as though it were the individual's own. This is how telepathy works, a universal phenomenon in the cosmos.

⁸We are more telepathic than we suspect. Much of what we think are our own feelings and thoughts are suggestions from without. They are more for evil than for good: the unprovoked depression you feel in the throngs of a big city is one instance.

⁹This shows the importance of being active, attentive in our consciousness. It is in passive states that we the most easily receive bad influences from without. We human beings are still far from being able to exercise conscious telepathy, purposive transference of thoughts. We must first learn to be positive, not to burden other people with our negative emotionality, our depressive feelings.

¹⁰Our five envelopes in three worlds are hit by innumerable vibrations every second. Our senses record an exceedingly tiny fraction of all kinds of vibrations in the physical world. The corresponding is true of subjective consciousness in our superphysical envelopes. Less than a millionth part of all vibrations is apprehended by us. Everything else passes us by unnoticed. If we could apprehend and correctly interpret all vibrations that reach us over immense distances, then we would be all but omniscient.

2.8 *What Esoteric Knowledge Is Based On*

¹Hylozoics describes the cosmos as a series of worlds in, dimensions of, the same space. If we call the physical world the lowest one, then the superphysical worlds can be termed the successively higher worlds of this series. Thus "lower" and "higher" do not imply lower and higher positions in space but lower and higher kinds. What then do lower and higher actually mean? Let us examine the matter from the viewpoint of the three aspects of reality.

²*The matter aspect:* The cosmos is a series of ever subtler states of matter. Higher kinds of matter consist of finer (less composed) atoms than do lower kinds. Each higher kind of matter in the series penetrates all the lower kinds.

³*The consciousness aspect:* The cosmos is a series of ever higher levels of consciousness, which are bound up with the corresponding states of matter. Higher consciousness is clearer and more extensive than lower. Just as higher matter penetrates all lower matter, so higher consciousness apprehends all lower kinds.

⁴*The motion aspect:* The cosmos is a series of energy levels. Higher energies are more intensive and powerful than lower ones. Each higher world implies an increase in the capacity of consciousness to control the ever mightier energies. The highest world in the cosmos consists of monads having the highest possible kind of consciousness. These monads direct the highest cosmic energies "down" through all the lower worlds, pushing evolution in them forward to the foreseen final goal: that all monads shall reach the highest cosmic world.

⁵A higher kind of consciousness apprehends all lower kinds. A lower kind of consciousness cannot apprehend a higher kind, however, but the higher seems non-existent. Thought, for instance, being on the plane next above desire, can apprehend, understand, and control desire. But desire cannot grasp thought, being "mentally blind". Correspondingly, desire can sort sense impressions into pleasant and unpleasant ones, but the senses themselves are blind to this selectivity.

⁶Consciousness is always consciousness in matter. Consciousness can be activated (developed) from being merely subjective into being also objective: awareness of matter. But even then it can apprehend only "its own" matter and all the lower kinds. In order to ascertain the existence of the higher matters and worlds we must acquire objective consciousness of

these higher matters. Emotional objective consciousness (that is: clairvoyance) theoretically and at best furnishes knowledge of the emotional and physical worlds. In practice, it does not yield much knowledge even of these worlds, as will be demonstrated presently. Thus the clairvoyant will remain ignorant of the mental world and all the higher worlds. Usually he does not even suspect their existence, which explains why most clairvoyants know only the “material world” and the “spiritual world” as they call the physical and emotional worlds.

⁷Clairvoyance is an insecure and limited source of knowledge, due to a number of factors.

⁸To see is not to understand. Mankind has come to know the physical world with its life-forms, natural processes, laws, etc., through our collective experience and scientific exploration. The clairvoyant, however, is thrown into a world of which he has no previous experience whatever. His scientific knowledge of the peculiar character, material forms, various kinds of consciousness, energies, inhabitants, etc., of that world equals nil. All his concepts are physical, have been formed on the basis of experience in the physical world, perception of physical time and physical space, for instance. He will see only what he knows, or rather, what he thinks he knows. Misapprehension will be the rule, even if certain details may be correctly observed.

⁹The greatest perplexing factor, however, is the fact that the emotional world is the particular world of desires. Everything emotional, all desires and expectations (also unconscious ones) immediately assume concrete forms in emotional matter. It is unavoidable that the clairvoyant takes those emotional forms for enduring reality. In the emotional world the religious see their gods, masters, spiritual guides. In that world you have all your preconceived opinions confirmed. For you see that they are realities, and your belief in them is even more fixated. Man will liberate himself from this illusionism only when he activates the highest mental, or causal consciousness. Only then will he be able to use emotional and mental clairvoyance correctly.

¹⁰If clairvoyance were a path to knowledge of reality and life, then mankind would have solved all its problems of knowledge long ago. For it is not very difficult to develop clairvoyance, and clairvoyants are found everywhere. When they try to make teaching systems out of their findings in the “spiritual world”, however, they never reach concord in essential things. This demonstrates all too clearly that they have but sporadically glimpsed enduring reality. Mostly they have seen the emotional forms they have made themselves.

¹¹This fact should not, however, deter researchers who, like Dr. Karagulla, try to determine to what extent emotional clairvoyants are able to observe superphysical processes that precede or cause physically ascertainable phenomena (physiological ones, for instance). Esoterics is something very different from emotional occultism. Therefore, esotericians have in all ages warned against developing clairvoyance. They have asserted as an axiom that “no self-tutored seer ever saw correctly”. Swedenborg, Ramakrishna, Steiner, Martinus were their own tutors.

¹²The basic epistemological standpoint of the esotericians the Buddha formulated most clearly of all, 2500 years ago: Man cannot, on his own, solve the great problems of the existence of god, the immortality of the soul, and the meaning of life. He cannot acquire a knowledge of existence. That is a task for superhuman intelligences.

¹³This is not to say that man could not comprehend a knowledge of reality, if it were given to him by superhuman intelligences, in a form adapted to his level of comprehension.

¹⁴Esoterics is that knowledge. Man is the lowest kind of being that can comprehend it in any form. Superhuman beings next to man have formulated it on the basis of their immensely superior understanding of life and of the additional knowledge they have in their turn received from still higher beings. In this manner esoterics is confirmed throughout the series of ever higher beings up to the highest cosmic world. Hence its authority.

¹⁵There is no ignorance in the absolute sense. Even in the mineral kingdom the monad has experiences and learns from them. And man has acquired immense knowledge of the physical

world. Yet he is profoundly ignorant of the cosmos and its ever higher worlds; of the evolution of consciousness going on in them; higher kinds of beings; the meaning and goal of existence, its rationality and conformity to law. And that knowledge is the essential one, more important than any technological innovation. Therefore, esoterics alone affords knowledge in a more profound, qualitative sense.

¹⁶In all ages man has formulated more or less idiotic life views, religions, and political ideologies, without knowledge of reality, without understanding of the meaning of life. As a rule, these were hostile both to knowledge and to life. Scientists as well as esotericians (sometimes in one person) have fought for the cause of knowledge and freedom of thought.

¹⁷In our times, many people, mostly in the West, have a new attitude, quite different from all the old ones, an attitude that makes knowledge possible. Traditions and old ways of thinking are not any longer seen as automatically right just because they are old and ingrained. People question, examine for themselves instead of relying on authorities, want to learn more and learn more deeply. This is immensely gratifying. Only with the spread of this new attitude has the publication of the esoteric knowledge become possible.

¹⁸Esoterics alone can present a tenable explanation of the enigma of existence. In its hylozoic form it has been made so simple that every school-child can learn to comprehend it. Yet hylozoics is the most comprehensive and complete thought system ever presented to mankind. It contains no contradictions and is impossible to refute. On no single point does it contradict the facts about reality which man has definitively ascertained through his own research. Besides, all new facts that mankind discovers will automatically find their natural places in the system. The explanations given by hylozoics for innumerable phenomena and facts, which otherwise would remain unexplained, demonstrate that this system is superior to all the others. Anyone who has studied the history of philosophy, theology, and science and has ascertained how easily the learned of all times have believed in any absurdity, has ascertained how little reason and truth there has been in human speculation about the super-physical, should be able to see that a system such as hylozoics cannot be constructed by a human intellect. By this hylozoics indicates its superhuman origin.

¹⁹Man cannot ascertain whether an esoteric system accords with reality. This makes esoterics authoritative. Therefore, critics have said that esoterics is only a matter of belief. The esotericians reply that their system must not be a matter of belief, must not become a new religion. Esoterics must not be accepted uncritically, on emotional grounds, only on mental grounds. It is a matter of analysis, comprehension, and understanding, not of wallowing in emotions of “how wonderful this teaching is”.

²⁰A critical attitude is absolutely necessary and was, besides, encouraged and taught in the elementary training of the ancient esoteric schools. Here critical attitude means matter-of-fact, detached, all-round judgement with a keen eye for merits as well as faults. Negative, one-sided criticism is emotional and, from the objective point of view, worthless.

²¹Esoterics, especially in its Western hylozoic form, should be acceptable as a working hypothesis to all intelligent people seeking the meaning of life.

²²The attitude taken to hylozoics as a working hypothesis is illustrated by the acute thinkers who have accepted it: “As far as we can see, it is rational and does not present any contradictions. As far as we can practically test it, it has proved to accord with reality. We shall reject it if this would not be the case in the future. We shall accept a more rational, a more correct view, if some such will appear.” Such an argument needs no defence and is above criticism.

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THREE

3.1 Introduction to the Study of the Matter Aspect

¹All matter in the cosmos consists of atoms. This is an esoteric fact, which the knowledge schools taught thousands of years ago, thus long before science discovered the atoms.

²Democritus (fifth century B.C.) and other ancient thinkers made the teaching on the atom known outside the schools. The originally esoteric doctrine was simplified and so distorted. They assumed that atoms lacked consciousness. They assumed that physical atoms were indivisible and the only kind of atoms there were.

³These two erroneous assumptions were to lead Western philosophers astray for 2500 years.

⁴The assumption that consciousness did not inhere in the very atoms themselves resulted in materialism. Consciousness was assumed to arise as a secondary phenomenon and solely in matter of a particular organization, namely in nervous systems. The assumption that physical atoms were the only kind of atoms resulted in both physicalism and subjectivism, strange as it may seem.

⁵Physicalism is the assumption that matter equals physical matter, thus that there is no material reality beyond the physical. Physicalism was the necessary logical consequence after they had understood that matter consists of atoms but had not understood that there are other kinds of atoms beside the physical kind.

⁶Yet the tradition of a superphysical reality survived in “idealist” philosophy and in religion. According to physicalism, however, the superphysical reality could not be material. Therefore they assumed the existence of a solely “spiritual”, immaterial reality beyond the visible physical. The foundation was laid for subjectivism, which was to separate invisible and visible reality by an insurmountable chasm.

⁷This was indeed unavoidable, as the philosophers lacked the facts of esoterics about the material nature of superphysical reality. Esoterics alone can provide a rational explanation of “spiritual reality” by its doctrines of the three aspects of reality, the existence of many material worlds beyond the physical, and the universal presence of consciousness.

⁸The important, decisive knowledge which the philosophers lacked was that physical atoms are divisible, are made up of finer, non-physical atoms. Had they abandoned the dogma of the physical atom being indivisible and un-compounded, then they would have understood that there is no cleavage between visible and invisible reality, the “material” and the “spiritual” but, on the contrary, a necessary connection.

⁹The first step towards that understanding has been taken by exoteric researchers in modern times. They have discovered that chemical atoms are divisible. They hold that the atom consists of finer, so-called subatomic particles and these of finer particles still. Therefore, some researchers have concluded that the atom is infinitely divisible. This assumption, however, is mathematically and logically absurd, since infinitesimal particles could not even in the greatest quantity compose the least material magnitude.

¹⁰Thus there are some sort of least possible particles. In hylozoics, those are called monads or primordial atoms. They are the original building blocks of all the other, composite atoms. Primordial atoms are not composed of, or divisible into, lesser atoms. They are the true atoms in the original sense of the word “atom”: indivisible entities. However, even primordial atoms must be made of something.

3.2 Primordial Matter

¹This “something” is primordial matter. It is matter of an entirely different kind than all matter existing in the cosmos. Such cosmic matter consists of particles and void between

them. Primordial matter, however, is entirely homogenous. It is absolutely dense and, at the same time, absolutely elastic, which might seem a paradox.

²Primordial matter has no limit. It is true, endless space. Primordial matter is eternal in time. It has never come into being and will never cease to exist. It is eternally the same. It never changes.

³In primordial matter all those qualities exist potentially, which appear in atomic matter. Primordial matter is the basis and the material of everything that is.

⁴Primordial matter is eternally unconscious. No consciousness can awaken in that homogenous and immutable matter. Only in monads and in the matter composed of them is the development of consciousness possible.

3.3 *Dynamis*

¹Primordial matter endures in all eternity and is, as primordial matter, immutable. Primordial matter is immensely charged with force and activity. What is unceasingly active in primordial matter is its dynamic energy, which Pythagoras called dynamis.

²Like primordial matter is the stuff out of which all other matter is composed, so dynamis is the cause of all motion, change, force, energy in the entire universe. Dynamis is the primordial force. Dynamis has never come into being and will never cease to exist. Dynamis is eternal, limitless, and immutable. Dynamis is omnipotent. However, dynamis is also blind, eternally unconscious like primordial matter.

³The omnipotence of dynamis appears in the fact that it creates primordial atoms, or monads. No other force in the universe can do that. At every moment, innumerable monads are in this manner created in limitless primordial space. This is done in such a manner that dynamis “digs holes” in primordial matter, makes “bubbles” in that absolutely dense substance, which is possible thanks to its elasticity. Thus monads are voids in primordial matter.

⁴Dynamis acts in every primordial atom that it has created. If this primordial force ceased but for a fraction of a second, then the monads would dissolve and the bubbles would coalesce with homogenous primordial matter. The monad endures as an individual as long as dynamis acts in it. No external force can dissolve the monad, it truly is immortal.

3.4 *The Primordial Atoms (the Monads)*

¹Primordial matter with its dynamic energy is the cause of the monads (primordial atoms). And the monads are, in their turn, the building blocks of all other matter, composite matter. The monads are the least possible parts of matter. We might conceive of them as exceedingly small points of force.

²The monads manifest the three aspects of existence. The primordial atoms, or monads, have originated from primordial matter, they contain and express omnipotent primordial force, and they have the potential of consciousness.

³The monad is eternal and indestructible. All material forms dissolve. They break up into their constituent parts. The monad, however, is simple, un compounded, and indivisible. What should it break up into?

⁴The monad has within itself an exhaustless energy. It is the primordial force of the monad, its own force. It is eternal, dynamic (self-active), omnipotent. However, dynamis is in itself blind, has in itself no purposive or intelligent control.

⁵In spite of being so exceedingly small, the monad nevertheless is the great potentiality. It has within itself the possibility of all qualities and faculties. Its potentiality is the basis of everything that eventually manifests itself in the cosmos.

⁶The monad has a potentiality of everything. Thereby it also has the potentiality of consciousness. In the cosmos, the monad’s potential consciousness is sooner or later roused to life, is actualized. Once actual, consciousness will develop more and more. The monad

eventually becomes a conscious being, an individual that feels, thinks, and acts. The monad thereby becomes a self. Now we are ripe for the complete hylozoic definition of the monad:

⁷The monad, or primordial atom, is the least possible part of matter and the least possible firm point for an individual consciousness.

3.5 *The Cosmos*

¹As long as the monads exist free and un compounded with each other in primordial matter, their potential consciousness cannot be actualized (be roused to life). Only when they have united with each other and so have entered ever grosser material forms can they be influenced by each other, can they be reached by countless vibrations that force them into activity, which actualizes their consciousness.

²The free state of the monads in primordial matter was called “chaos” by Pythagoras. The opposite of it he called the cosmos, an ordered whole of monads. Chaos is unlimited in space and time. The cosmos has a limited extension in space and a limited duration in time. It has the form of a globe.

³The cosmos comes into being, grows to reach a definite extension, exists as long as is necessary for the complete development of the consciousness of the monads making up the content of the cosmic globe. Then the cosmos is dissolved. All this is ruled by immutable laws.

⁴There is a generic term for all these processes that make up the life-cycle of the cosmos: manifestation. Besides the building and dismantling of the cosmos, manifestation includes all greater and lesser processes within the cosmos, all formation and dissolution of matter, all transference of energy.

⁵Most important in the process of manifestation is that consciousness, existing potentially in every monad, is roused to life (actualized), subsequently to reach ever greater clarity. When the monad finally has knowledge of all the laws in the whole cosmos, it is omniscient in cosmic respect. Then it has also learnt how to apply all the laws with perfect precision, which makes the monad cosmically omnipotent. When all monads in the cosmos have reached cosmic omniscience and omnipotence, then the cosmos has achieved its purpose and is dissolved.

⁶In our cosmos there are monads (primordial atoms) at all stages of the development of consciousness – from dormant to cosmically omniscient and omnipotent. The highest developed monads in the cosmos form that collective being which directs the process of manifestation towards its intended final goal.

⁷Our cosmos is already a perfect organization.

3.6 *The Composition of Matter*

¹Since the monads, or primordial atoms, are the least possible parts of matter, everything in the cosmos ultimately consists of monads – directly or indirectly. Those grosser particles which science knows and studies – what it calls atoms and subatomic particles – are built from finer ones, which in their turn are composed of finer particles still. So continues the series which ends with the primordial atoms, or monads, being the very finest atoms.

²These different kinds of particles are called atomic kinds in hylozoics. The various atomic kinds form an unbroken chain from monads to physical atoms. The highest atomic kind, or number 1, is the monad. The lowest, or number 49, is the physical atom.

³Atoms of a lower kind thus consist of atoms of all the higher kinds, and the higher atoms therefore penetrate all the lower atoms. A 49-atom consists of a number of 48-atoms, each 48-atom of a number of 47-atoms, etc. The atoms of kind number 1, the monads, thus penetrate all the atomic kinds 2–49 in the cosmos. The atom of kind number 49, the physical atom, is the kind of atom that is composed of most monads.

⁴Each atomic kind is the building material for its own particular kind of matter, which is called atomic matter. We have already seen how higher atomic kinds compose and penetrate all the lower atomic kinds. Higher atomic matter thus penetrates all lower matter, and all the 49 atomic matters occupy the same space, the cosmic globe.

⁵The 49 atomic kinds interpenetrate also in another manner. After monads (1-atoms) have combined to form 2-atoms, free monads still remain everywhere between the 2-atoms. And when 2-atoms have composed 3-atoms, free 2-atoms remain everywhere between the 3-atoms.

⁶The same is true of the composition of all lower atomic kinds, so that, finally, when emotional atoms (48) have composed physical atoms (49), there are free 48-atoms left everywhere between the 49-atoms.

⁷There is no void in the cosmos. Even such physical matter as to us appears entirely solid mostly consists of vacuum between sparse particles. Hylozoics teaches that the apparent void there is in lower matter is always filled up with higher matter.

⁸In order to have some conception of higher kinds of matter, you might start from an analogy in the physical world. A piece of iron is an instance of solid physical matter. If you heat it enough, it starts to glow. The iron emits light, which is matter, albeit of another kind than that of the iron atoms: less composed, finer particles – higher particles in hylozoic parlance. Light can penetrate some solid matter, can occupy the same space as it. And yet light is physical matter.

⁹Superphysical matter of all its various ever finer kinds has far greater powers of penetration, has even more than physical light the character of being “immaterial”, as it were. But it is matter all the same. There is nothing immaterial.

3.7 Worlds in the Cosmos

¹Every kind of atomic matter is its own world. We have already seen that these different atomic worlds have different kinds of matter – relatively fine or gross. Moreover, each one of them has its own kind of motion: energy, vibrations. Each kind of matter and world makes a peculiar kind of consciousness possible, a kind entirely different from all the others. Just think about the difference between physical, emotional, and mental consciousness!

²All the different worlds interpenetrate. They occupy the same space, are different dimensions of this common space and have different lapse of time or duration.

³The 49 atomic worlds together form a globe. This globe is our cosmos. In the physical world (49) it corresponds to our galaxy with its trillions of stars.

⁴In infinite primordial matter there is room for an unlimited number of cosmoses. Such cosmic globes exist at all stages of manifestation. Some are being built out, have not formed their physical world yet and are thus invisible to us. Others, considerably older, have achieved their purpose and are in process of being dismantled, likewise invisible.

⁵A cosmos such as ours makes up – from the human viewpoint – an unsurveyable totality of globes within globes: aggregates of solar systems, solar systems, planets.

3.8 Solar Systems

¹The 49 atomic worlds, which together make up our cosmos, have been built out according to a definite plan. They form seven series of seven worlds in each series.

²The seven highest worlds in the cosmos, 1–7, make up the basis of all the lower manifestation, 8–49. The next septenary of worlds, 8–14, is like a scaled-down replica of the highest seven worlds, also with much more limited possibilities for consciousness and motion in these worlds. The third septenary, 15–21, is analogously a scaling-down, or dimensional reduction, of the worlds 8–14, and so on.

³The lowest septenary of worlds thus is 43–49. It is in this matter that solar systems are

built. Solar systems are globes, replicas of the cosmos immensely scaled down with everything which that implies as to reduction of the expressions of consciousness and will in this extremely composite matter.

⁴The lowest world of the solar systems thus is world 49, the physical world. Billions (10^9) of solar systems have not yet reached physical materiality in their manifestation. Billions have finally dismantled their physical world. The stars of our galaxy that are visible to us are only a fraction of the total number.

⁵Like the cosmic worlds 2–42, the lowest seven atomic worlds, 43–49, are formed in and from higher atomic worlds. World 43 is the starting point and material for the successively lower worlds “down” to world 49.

⁶The seven solar systemic worlds have been given their own names:

- 43 the manifestal world
- 44 the submanifestal world
- 45 the superessential world
- 46 the essential world
- 47 the causal-mental world
- 48 the emotional world
- 49 the physical world

⁷Otherwise, these worlds as well are most simply denoted by figures.

3.9 Molecular Matter

¹Within the solar systems, their atomic matter, 43–49, is composed to form molecular matter. Each atomic kind forms six successively lower molecular kinds. Thus there are 42 molecular kinds in the solar system.

²Molecular kinds are denoted by figures 2-7, atomic kinds by 1. In the solar systems there are thus 49 main kinds of matter: 7 atomic kinds and 42 molecular kinds. They are denoted as follows: 43:1-7 (manifestal matter), 44:1-7 (submanifestal matter), etc., to 49:1-7 (physical matter), inclusive.

³The molecular kinds have been composed by analogy with the cosmic atomic kinds. A number of manifestal atoms (43:1) form a 43:2-molecule, a number of 43:2-molecules form a 43:3-molecule, and so forth. The lower the molecular kind within the series 43:2-7, the more 43-atoms enter into the molecule. The corresponding is true of 44:1-7; 44:7 contains the greatest number of 44-atoms.

⁴The following definitions are the only esoterically tenable ones: Atoms are composed of monads, or primordial atoms; the lower the atomic kind, the more monads enter into the atom. Molecules are composed of atoms; the lower the molecular kind, the more atoms enter into the molecule.

⁵The six molecular kinds 49:2-7 have been given individual names:

- (49:1 atomic)
- 49:2 subatomic
- 49:3 superetheric
- 49:4 etheric
- 49:5 gaseous
- 49:6 liquid
- 49:7 solid

⁶It is worth keeping in mind that what science calls atoms are not the true physical atoms, 49:1, but etheric molecules (“chemical atoms”), 49:4. By its present methods physical science

will not be able to reach the true physical atoms.

⁷Atomic matter and molecular matter are different in structure and function.

⁸The 49 atomic matters exist everywhere in the cosmos, and the 48 superphysical atomic worlds thus occupy the same space as the physical world, world 49.

⁹The 42 molecular matters exist only in the solar systems and are within them limited to the planets and the suns. Space between these globes is not void, however, but consists of atomic matter (1–49).

¹⁰The sun consists of atomic and molecular matter. The planets are built up of essential (46:2-7), causal-mental (47:2-7), emotional (48:2-7), and physical (49:2-7) molecular matter.

¹¹The molecular matters within each planet form concentric spheres. The largest sphere is 46:2-7; within it follow in turn 47:2-7, 48:2-7, and 49:2-7, three successively smaller spheres, the larger encompassing all the smaller. Higher molecular matter penetrates all the lower kinds, its sphere extending beyond the spheres of the lower matters. The physical visible sphere (49:5-7), the planet visible to us, therefore is the inmost, grossest nucleus of the planet proper, which is thus considerably larger. An analogy in a smaller scale is the relation between man's organism and his higher envelopes, which together form his aura. Every planet has its "aura".

¹²One function of the sun is to transform atomic matter into molecular matter. We see only its lowest physical molecular kind, the gaseous envelope (49:5).

3.10 Some Facts About the Motion Aspect

¹Nothing in the cosmos stands still. Everything is in motion and everything that moves is matter. To the motion aspect belong all events, all processes, all changes. Expressions of motion are also force, energy, vibrations, sound, and light (including colour).

²In hylozoics, three specifically distinct causes of motion are enumerated:

dynamis
material energy
will

³The dynamic energy of primordial matter, the primordial force, dynamis, is the origin of all motion and the source of all power in the cosmos. Dynamis creates and maintains the monads, gives them their proper motion and inherent force.

⁴The action of dynamis in the monads is the cause of energetic action in all composite matter. The more composite the matter is, however, the more inhibited are the monads by the increasingly grosser particles and the weaker, therefore, is their energetic action. In the lowest world of the grossest matter, our physical world, motion comes almost to a stand-still. We say that matter has reached the solid state.

⁵Material energy is the same as matter in motion. All higher kinds of matter (atomic kinds) are energy in relation to lower kinds. This is due to the fact that all matter is dynamic matter, and that higher matter of course has a greater dynamics, or energetic action on lower matter.

⁶Nuclear physicists believe that they dissolve matter into immaterial energy, which hylozoicians maintain not to be the case. In fact, the particles of lower matter dissolve into the finer particles of the next higher kind of matter. The latter cannot be ascertained by physical science, slipping through, as it were, the coarse-meshed nets provided by physical instruments. Their immensely greater energetic action is measurable, however, since it affects lower matter, and hence the mistake of physical science.

⁷Here too we can use our previous example of the red-hot iron. The energy emitted as radiation from the glowing metal is matter and no less material than the piece of iron itself. All energy is matter; the difference between the two which physical science calls matter and energy is a difference in the degree of dynamics between kinds of matter having different

atomic composition and therefore different contents of motion.

⁸Will is discussed in Chapter 4.8.

3.11 *Space and Time*

¹Space is matter. There is no void in the cosmos. What appears as vacuum between material forms of a lower kind is filled up with successively higher kinds of matter. And monads fill up the cosmic globe in all its extension.

²Every kind of atomic matter makes up a world of its own and has its own kind of space. The lower kinds of space enter into all the higher kinds. Therefore, it can be said that world 49 has three dimensions, world 48 four dimensions, and world 47 five dimensions. The increasing number of dimensions of the successively higher worlds and the penetration of lower kinds of matter by all the higher kinds, is the same fact expressed in two ways. Space is matter.

³Time is the same as motion, or change. To measure time is to compare various events, changes in matter, with each other. Without any change there is no time. That is why primordial matter is said to be “beyond time”.

⁴Time has no dimension. The notion of time as a “fourth dimension” has come from the inability to separate material reality and mathematical construction. It is certainly practical to insert time as a fourth axis into a system of co-ordinates with the usual three spatial dimensions. But this does not make time a dimension in the real world. It is also possible to make two-dimensional systems where time is the second dimension. Using the same logic you could then assert that there are only two dimensions, one of space and one of time. This fact alone should suffice to expose the error in thinking. The concept of dimension belongs to space and thus to the matter aspect, cannot belong to time or the motion aspect. Any other assertion is simply irrational. The fourth dimension penetrating the physical world is the emotional world.

⁵The same confusion of time and space is reflected in the fascinating but erroneous notions that time could “flow backwards” and that you could travel backwards and forwards in time as in some sort of landscape and intervene in past and future events. For this is contradicted by the basic causal law of existence. The ignorance of reality is obviously so great that, lacking experience, they resort to abortive analogies which divert from reality.

⁶Causal law means that everything that happens is the effect of composite causes. The two pairs, past and future and cause and effect, are indissolubly united. The past reaches with its altering energies into the future, so that the present is always predestined by the immediate past and the immediate future is predestined by the present moment.

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FOUR

4.1 The Meaning and Goal of Life

¹The meaning of life is the development of consciousness in matter. Therefore, the more we learn to look on matter as the necessary basis and instrument for this development, and nothing more, the less we regard material things as values in themselves, the more correct is our view of life. Right life view must be based on the knowledge of consciousness development, its character, conditions, stages, and goal. In hylozoics we study this knowledge in its widest possible perspective, the manifestation of the cosmos.

²The manifestation of the monads begins when they are introduced into the cosmos from infinite chaos. When, after (to our human minds) an incomprehensible long period, they reach the conclusion of manifestation, then the monads will have gone through four major processes of manifestation, one after another, and will have entered into an unsurveyable number of compositions of the atomic kinds 2–49.

³Thanks to its participation in these energy processes and material compositions, the monad is able to develop its consciousness and thereby to realize the meaning of its individual life. Its consciousness development is divided according to the four processes of manifestation.

⁴During the processes of involvation and evolution after their introduction from chaos, the monads have only potential consciousness. Then they are unconscious like primordial matter.

⁵In the subsequent process of involution, monads are further involved in such a manner that forms are made of ever lower atomic and molecular kinds from world 43 down to the lowest world, world 49. Thereby the consciousness of the monad is actualized, or awakened. Once actualized, the consciousness of the monad is at first passive, that is: active only under external influence.

⁶The process of evolution begins in world 49. The monads now liberate themselves from lower matter by gradual stages, simultaneously gaining self-active consciousness in higher matter. In continuously renewed forms the monad passes in succession through the mineral, vegetable, and animal kingdoms. After the monad has passed from the animal to the human kingdom (the fourth natural kingdom), it eventually becomes self-conscious. Through evolution in these lower four natural kingdoms, monad consciousness in the physical (49), emotional (48), and causal-mental (47) worlds is eventually activated.

⁷The transition from the fourth to the fifth natural kingdom (the superhuman kingdom) marks the monad's entry into the process of expansion. In this process, the monad attains ever higher kinds of self-consciousness from world 46 up and simultaneously learns to expand its self-consciousness to embrace ever more monads in a common consciousness.

⁸This common consciousness has been described as a union of love and wisdom. Love means inseparable unity with all, without isolation, without "me" and "you", with only "us", true brotherhood realized. Wisdom means immensely greater insight than what is possible for the isolated consciousness in the human kingdom, since the experiences and memories of all are at the disposal of everybody who has entered the common consciousness: the planetary total consciousness.

⁹In the higher world of the fifth kingdom, world 45, and in the divine kingdoms that follow from world 44 up, this common consciousness is gradually further expanded and more profoundly experienced. This process is the meaning of the term "expansion".

¹⁰In the highest kingdom, in worlds 1–7, the monad, with its self-identity preserved, is one with the whole cosmos. The monad has reached cosmic omniscience and omnipotence. This is its goal in manifestation.

¹¹The cosmos has been built in order to make it possible for the monads in chaos to develop their consciousness from first potentiality, through all the intermediate stages, into cosmic omniscience and omnipotence. All processes in the cosmos serve this aim, directly or

indirectly. They all enter into the great process of manifestation.

4.2 *Manifestation*

¹Manifestation must be viewed from all three aspects.

²As viewed from the consciousness aspect, manifestation is the development of the monad consciousness from mere potentiality (unconsciousness) to cosmic omniscience.

³As viewed from the matter aspect, manifestation is the transmutation and gradual refinement of matter, so that it is able to build more and more expedient organs for ever-developing consciousness.

⁴As viewed from the motion aspect, manifestation is the continuous redirection of energies into increasing harmony with the great purpose and with the dynamic plan for the development of all life.

⁵The monad works its way forward through the various stages of manifestation, from total unconsciousness to omniscience, from isolation to unity with all life, from impotence to omnipotence, from total bondage to the greatest possible freedom under those laws of life which all monads must obey.

⁶Manifestation is a unitary process, the whole of all processes in the cosmos. All the monads in the cosmos participate in manifestation, consciously or unconsciously, voluntarily or involuntarily. After the monad has been introduced into the cosmos, it goes through four principal processes in its individual manifestation, until it reaches the highest cosmic kingdom. All monads go through these four processes in succession. Since there are monads simultaneously at all stages of consciousness development, these processes work side by side everywhere in the cosmos. In fact they presuppose one another.

⁷The four processes of manifestation are:

- (1) involvation and evolution
- (2) involution
- (3) evolution
- (4) expansion

4.3 *Involvation and Evolution*

¹Involvation is the composition of monads (atomic kind 1) to form ever coarser matter: from atomic kind 2 to atomic kind 49. Evolution is the corresponding opposite process, the dissolution of 49-atoms into 48-atoms, of 48-atoms into 47-atoms and so forth until free monads (1-atoms) are obtained. Involvation and evolution thus condition one another.

²Through involvation the 49 cosmic atomic kinds are formed. Atoms of the lowest seven atomic kinds, 43–49, are further involved to form six molecular kinds each, 42 in all, which are the building materials of the solar systems. Through evolution matter is continuously dissolved, to be replaced by the matter newly formed through involvation. Atoms and molecules dissolve and re-form continually. And as long as the atom endures, there is an exchange of higher atomic kinds in it all the time. A 49-atom is constantly pervaded by atoms of 48 ever higher kinds.

³There is also a constant current of primordial atoms, or monads, pouring “down” from the highest atomic world, world 1, through the atoms of all the worlds to the lowest world, 49, and another current going “up” through the atoms of all the worlds to the highest world, world 1, so that a continuous circulation of monads is obtained. This circulation goes on as long as the existence of the lower worlds is necessary to the manifestation of the monads. It is this circulation of monads that maintains the atoms, molecules, material aggregates in their given forms. As a result of the circulation, all atoms in all worlds and, consequently, all molecules and aggregates, radiate material energy.

⁴Involutory and evolvatory matter has only potential consciousness. Such matter cannot make up other forms than atoms and molecules. But those material forms are the condition of the next process in the manifestation of the monads: involution.

4.4 *Involution*

¹Involution takes place in the solar systems, in their worlds 43–48. Like any other process it should be viewed from the three aspects:

²*From the motion aspect:* The atom of involutory and evolvatory matter rotates round its axis with enormous rapidity. To this rotatory motion involution adds a cyclic spiral motion: the atom circles round a central focal point in cyclically recurring spirals.

³*From the matter aspect:* This composite motion makes it possible for atoms and molecules to build coherent forms: aggregates. Thereby a whole series of life-forms can be built up and be developed further, life-forms that the monads of evolution need for their consciousness activation. Examples of such life-forms of involutory matter are the mental and emotional envelopes of man.

⁴*From the consciousness aspect:* As the monad participates in these form-building processes, its potential consciousness is actualized, brought to life. Actualized consciousness during the entire involution is only passive, that is: the monads have (faint, dream-like) consciousness in their kinds of matter only when they are activated by vibrations from without.

⁵Involution runs through nine successive stages from world 43 to world 48, inclusive. The monads form atoms, molecules and aggregates at all these stages and in all these worlds. All these material compounds are living beings, collective beings formed of monads. Such collective involutory beings are called elementals, and the nine stages of their consciousness actualization are called the nine elemental kingdoms.

⁶The elemental kingdoms of involution have their counterparts in evolution: the natural kingdoms. The direction of involution is “down”, its goal is the physical world, world 49. The least involved and therefore least experienced elementals belong to the first elemental kingdom in world 43; the most involved and therefore most experienced ones belong to the ninth kingdom in world 48. In order to be able to pass to a higher kingdom (in a lower world!), the elementals must have learnt everything there is for them to learn in their present kingdom.

⁷In our solar system, which has reached half-way in its period of manifestation, the involutory monads have already gone through at least the first six elemental kingdoms in worlds 43–46, and so there are now elementals of the last three kingdoms in worlds 47 and 48 only. Moreover, many involutory monads have passed to evolution.

4.5 *Evolution and Expansion*

¹During involution and evolution the consciousness of the monads is only potential. In involution the monad consciousness is actualized, brought to life. During the entire involution in worlds 43–48, consciousness remains only passive. This means that the life-forms of involution, elementals, are incapable of self-activity. They must be activated by vibrations from without, by beings that can produce vibrations themselves. Such beings are evolutionary monads.

²Thus in evolution consciousness becomes self-active. The activation of consciousness begins in the lowest world, the physical world (49) and in its grossest molecular kind, 49:7, solid matter. Only this matter has the inertia, and its vibrations reach the coarseness necessary for the monad to begin to record the opposites of outer and inner, its material surroundings and its own consciousness. Thereby the monad is eventually able to apprehend the opposition of outer compulsion and its own inner will. The activation of consciousness means precisely

the awakening of the will.

³Involuntary beings are collectives of monads: atoms, molecules, and aggregates. They have a common consciousness. Examples of such elementals are the envelopes of evolutionary monads in worlds 47 and 48 and also man's "thought-forms", material forms that all his consciousness expressions generate in those worlds.

⁴When the monads, on concluding their involution, pass to evolution, they can begin to act as independent beings. They now clothe themselves in envelopes of involuntary matter and activate the passive consciousness of these envelopes. The monads become selves in their envelopes.

⁵Evolution means that the monads learn to activate ever higher kinds of consciousness in the ever higher kinds of matter of ever higher worlds. Evolution begins in the physical world (49), continues in the emotional (48) and in the causal-mental (47) worlds. In the essential (46) world, evolution is superseded by expansion.

⁶Evolution and expansion together consist of twelve major stages. The monads cover six such stages in the solar systemic worlds 49–43 and six in the cosmic worlds 42–1. These twelve stages are called natural kingdoms. The 6th through the 12th natural kingdoms are also called divine kingdoms: the 1st through the 7th.

⁷The six natural kingdoms within the solar system are:

- (1) the mineral kingdom
 - (2) the vegetable kingdom
 - (3) the animal kingdom
 - (4) the human kingdom
 - (5) the essential kingdom in worlds 46 and 45
 - (6) the manifestal kingdom,
or first divine kingdom in worlds 44 and 43
- } in worlds 47–49

⁸The six natural kingdoms beyond the solar system are:

- (7) the second divine kingdom in worlds 42–36
- (8) the third divine kingdom in worlds 35–29
- (9) the fourth divine kingdom in worlds 28–22
- (10) the fifth divine kingdom in worlds 21–15
- (11) the sixth divine kingdom in worlds 14–8
- (12) the seventh divine kingdom in worlds 7–1

⁹Evolution and expansion move "upwards", which the above tables show by enumerating the worlds from below up. In order to be able to activate a higher kind of consciousness, the monad must have activated all the lower kinds already.

¹⁰In the mineral and vegetable kingdoms, the monad already has active consciousness, which shows in its power of initiative and ability of spontaneous form-building. As the monads have an incipient apprehension of the environing material world, they begin to strive for objective consciousness. They instinctively perceive it as necessary for clearer and more all-round consciousness. This striving results in the development of the organismal sense organs, which reaches its acme in the animal kingdom. Thus it is the activation of consciousness that creates the requisite forms, the organs, not the other way round as scientific physicalism assumes.

¹¹Fully developed objective consciousness, even though only of the lowest three molecular kinds of the physical world (49:5-7), lays the basis of the development of self-consciousness, the monad's awareness of being a self, having a self-identity. This is not possible until in the

human kingdom. In order to confirm this faint self-consciousness, it is necessary for the monad at lower stages of development in the human kingdom to experience its isolation from all other life, to regard itself as something separate from everything else. Once its self-consciousness is confirmed, however, this self-assertion must be overcome. Otherwise it will hinder the expansion of the individual consciousness into community with ever more monads. That expansion begins in the superhuman essential kingdom, it is true, but marked efforts are seen already at the higher stages of the human kingdom. At his entry into expansion, the individual is united – while preserving his self-identity and self-consciousness – with ever more monads in a common consciousness. Thus it is not a matter of the self being “annihilated in the universal soul”, as some would have it.

¹²The monad in the human kingdom thus has a long journey behind it. It has developed consciousness in all lower degrees up to its present human consciousness in worlds 47–49.

¹³The successive degrees in the awakening of consciousness form links in an unbroken chain. The higher degrees emerge from the lower ones, which were necessary for the development of the higher. Without the first passive consciousness, consciousness cannot become self-active. Without active consciousness no objective consciousness can arise. Without objective consciousness no self-consciousness. Without self-consciousness no expansion of the individual self into group-consciousness.

¹⁴Let us sum up what we have learnt so far:

¹⁵In the elemental kingdoms of involution the monads have passive subjective consciousness in 43–48.

¹⁶In the natural kingdoms of evolution the monads have:

in the mineral and vegetable kingdoms, faint active subjective consciousness in 49;

in the animal kingdom, active objective consciousness in 49, active subjective consciousness in 48;

in the human kingdom, active objective isolated self-consciousness in 49, active subjective isolated self-consciousness in 48 and 47;

in the essential kingdom, active objective and subjective self-consciousness in 45–49 with simultaneous group-consciousness.

4.6 *Experience and Memory*

¹There is no ignorance in the absolute sense of the word “ignorance”. Even in involution the monad has experiences and learns from them. This is possible since the monad has an indestructible memory. All the experiences of the monad, all vibrations that have ever hit the primordial atom, are engraved in it for ever. This memory becomes latent, it is true. We experience that every day, when practically everything we live through fades from our actual memory. In fact, however, we never forget anything. What we have experienced once, we can experience again, which happens when the monad is again affected by similar vibrations, confronted by similar impressions, put into similar situations. We know that a memory from early childhood can suddenly reappear with overwhelming clarity.

²Therefore, “knowledge is remembrance” (Plato). Everything we have experienced, learnt, mastered – in this life or in a previous life – is preserved in latent state. By far the most of it we never remember anew: fragmented impressions, memory details, primitive insights which we have outgrown long ago in never-ceasing evolution. There are also very many tendencies and habits, qualities and abilities, which have been repeated and have become firmly established in the monad during countless incarnations. Man has quite a lot of such powers, functions, and qualities as were developed already in the animal kingdom: locomotion, three-dimensional vision, sexuality, aggressiveness, vanity, playfulness, etc. Specifically human characteristics are self-consciousness, language, abstract thought, imagination, idealism, among others. Such qualities and abilities as are called innate have in fact been acquired in

previous lives. Then they have become latent and have been reacquired perhaps many times over. At each new occasion they are actualized more easily than before.

³Man thus carries his past to a much greater extent than he may imagine. Since he goes forward in his consciousness development, this means that he latently carries a worse person than he actually is, all the primitive tendencies that he believes he has left behind long ago. It depends on himself, on his intentional control of attention and interests, whether this latency will have opportunities of resuscitation. The power of latency and man's inability or unwillingness to control his consciousness are part of the explanation for the problem of evil. For man is neither good nor evil in any absolute sense of the words "good" and "evil". He is on the level he has attained and has both the good and the bad qualities of that level. Moreover, he has, in a latent state, all the ever worse qualities of ever lower levels.

⁴Therefore, it is very important that man tries to resuscitate those positive qualities and valuable abilities which belong to his present level of understanding. This latent experience of life extends over several recent incarnations. But his actual consciousness concerns only his present incarnation. This must mean that whatever man expresses in his actual state – in knowledge, insight and understanding, qualities and abilities, versatile competence and interests – in some certain life is a mere fraction of his true, latent capacity. Therefore, the two concepts of personality and individuality are distinguished in esoterics. Individuality is the total man; personality is the tiny part that is actualized in this particular incarnation. The actual personality consists partly of former experience remembered anew (including habits, tendencies, etc.), partly the small amount of new experience that man manages to collect during his present physical life. By far the greater portion of man's ability and understanding thus is remembrance. Only a tiny portion he acquires as entirely new in his present life.

4.7 Waking Consciousness and the Unconscious

¹In all natural kingdoms the monad has a waking life and an unconscious life. The waking consciousness is whatever the self apprehends in every instant. Man's waking consciousness consists of sense perceptions, emotions, thoughts, and perceptions of the will. Attention is the centre, the focus of waking consciousness. Attention indicates the presence of the self. The waking consciousness is just an infinitesimal fraction of man's total possible consciousness. The incomparably greater portion of what man's physical senses and superphysical envelopes record passes the self by unnoticed. Thus it is hardly an exaggeration to call the unconscious the true man.

²The unconscious is partly subconscious, partly superconscious.

³The subconscious is latency. It contains everything that ever passed through the waking consciousness; everything the monad has seen, tasted, and done; all experiences it has worked up, everything ever since its consciousness was awakened, thus all experiences of the monad even long before its entry into the mineral kingdom. Each incarnation deposits, as it were, its own layer of consciousness. All this is preserved, for the subconscious forgets nothing. It is preserved as predispositions for qualities and abilities and expresses itself in the personality as character traits, prospects of understanding, instincts for the most varied things.

⁴Direct understanding of something means that you have worked it up in previous lives. Whatever you have not experienced previously you can with difficulty learn to comprehend. Comprehension must work its way forward slowly, step by step. You can learn to comprehend things which you really do not understand, cannot yet understand until several incarnations hence. Anyone who understands and anyone who merely comprehends "do not speak the same language". Whatever you understand you can also, as a rule, apply and realize. Not so what you only comprehend. All this has to do with different depths in the experience of life.

⁵The superconscious is potentiality. It embraces all those higher kinds of consciousness

which the monad has not yet activated in evolution. The superconscious does not include only the normally superhuman, causal consciousness and higher, but also layers in man's typical kinds of consciousness as yet unknown to the majority. Examples of the latter are: emotionally, the mystics' experience of the unity of all life and the "peace which passeth all understanding"; mentally, the great thinkers' experience of the synthesis of ideas, a preparatory stage before contacting the causal consciousness.

⁶Waking man is in contact with his unconscious. He is constantly receiving impulses from his subconscious. They can instil feelings, moods, thoughts into him, apparently out of nothing. They can impel him to speak and act without his understanding why or even his being aware of his action. More seldom he receives inspirations from his superconscious, for example in the form of an intuition. In hylozoics, intuition means a direct correct perception of a major causal context. It is an expression of causal consciousness.

⁷Evolution means that the monad activates ever higher kinds of consciousness. Expressed differently, the monad successively moves the boundary between its waking consciousness and superconscious. Our present waking consciousness was once our superconscious. Correspondingly, our present waking consciousness will belong to our subconscious and parts of our present superconscious will be our waking consciousness some time in the future. What we sporadically and uncontrolledly contact when we are at our best, in unforgettable moments of profound peace and unity with life, or when we summon up unsuspected powers within us and courageously attack the most difficult problems and situations, or when we reach a sudden insight and make an intellectual conquest, all this which we for lack of knowledge call "our better self" (as though we were more selves than one) will in the future be our normal, our everyday consciousness.

4.8 *The Will*

¹In Chapter 3.10 we mentioned that hylozoics enumerates three specifically different causes of motion: dynamis, material energy, and will. Dynamis acts directly in primordial matter and in the monads. Material energy is the indirect action of dynamis in the composite atomic kinds 2–49. This action weakens in each lower atomic kind, at each step of increasing composition of primordial atoms. This explains why motion apparently ceases in the lowest kind of matter, solid physical matter (49:7).

²Thus material energy is the expression of dynamis through the matter aspect. Correspondingly, will is dynamis expressing itself through the consciousness aspect. Dynamis is in itself blind, lacks consciousness and can never have consciousness, for motion and consciousness eternally remain different aspects. Consciousness can develop, however, so that it eventually learns to control dynamis in matter, learns to use energies and to direct them towards a goal. This ability is called active consciousness. It lies potential in the monads and must, like all faculties, be developed. This is not done at once but only in evolution.

³Involution is the actualization of monad consciousness. Evolution is the activation of monad consciousness. Actualization means that consciousness is awakened, roused to life; activation means that consciousness, awakening more and more, gradually learns to control energies.

⁴There are as many kinds of will and active consciousness as there are kinds of matter. Thus there are 49 main kinds of will in the cosmos. Activation starts in evolution from below, from the lowest matter, 49:7. Man has three main kinds of will: physical will (49), emotional will (48), and mental will (47). Since emotional consciousness is the most activated at the present stage of mankind's development, emotional will (desire) is almost always stronger than mental will (intellectual resolution), except in the few who have developed mental consciousness so that it dominates emotionality. But a higher kind of will is potentially always stronger than a lower kind. In the future, when mankind has activated mentality as

much as it has today activated emotionality, mental will will dominate emotional will, just as today emotional will dominates physical will. And only then will man live up to his name of rational creature.

⁵Will acts on matter directly. Man demonstrates this innumerable times every day by his physical will, whenever he moves a muscle. Emotional and mental will act on their respective kinds of matter, give rise to vibrations in the emotional and mental envelopes as well as in their surrounding material worlds. Will is still just faintly developed in most people. When finally man has completely developed emotional, mental, and causal subjective and objective consciousness, then he has also mastered the corresponding kinds of will to perfection. By the aid of his higher causal and mental will, he will then be able to control etheric physical matter and achieve the effects he desires also in visible physical matter. This is the magic of immemorial age: the power of mind over matter. Magic will remain a secret, unattainable for all but the very few who have overcome any temptation to abuse the tremendous power and who have placed all their capacity at the service of evolution for all time to come.

4.9 Passive and Active Consciousness

¹Consciousness can be passive or active. Passive consciousness does not imply inactivity; so far the term "passive" is misleading. It means, however, that consciousness lacks the power of activity of its own, lacks a will of its own. Such consciousness must be activated from without. As soon as outer influence ceases, passive consciousness becomes latent (dormant). In contradistinction, active consciousness has the power of spontaneous activity, has a will of its own.

²Man has both passive and active consciousness in his physical, emotional, and mental envelopes. Sense impressions are passive when attention is not present. Emotions and thoughts are passive when they just come about, as it were, without the control, will, attention of the self; when mental and emotional associations unceasingly chase each other without our conscious controlling or willing them. No consciousness "just comes about", however. All consciousness is activated consciousness. If it is not activated from within, by the monad, then it is activated from without: from the surrounding emotional and mental worlds or through robot functions (habits), which the monad has established in its envelopes on various occasions and which subsequently act without the control of the monad.

³Thus there is a great difference between "I think" and "it thinks in me". Everybody can convince himself of that truth by some self-observation. Indeed, the envelopes of man act as robots more than 90 per cent of the time. They pick up surrounding vibrations and reproduce them reinforced, while the monad, or self, passively observes, often not even that. Less than 10 per cent of man's consciousness is determined by himself – by the monad. The greater part is robot consciousness: physical, emotional, and mental.

⁴Man is a monad that has gone through involution and has worked its way through the lowest three kingdoms of evolution. He has, in a latent state, the passive consciousness in 43–48 of the entire involution. It is quite natural that this latency must characterize his life to a great extent, all the more as his active consciousness is relatively little developed. Thus when it is said that man is an evolutionary monad, this does not automatically imply that he is self-active in his consciousness all the time, only that he has the possibility. How active he will be he decides himself.

4.10 Monad and Envelope in Co-Operation

¹Every form of nature has life, some sort of consciousness. All life has a form, from atoms and molecules to aggregates of these. Examples of aggregates are organic life-forms in the physical world and superphysical envelopes in higher worlds. Also planets and solar systems are aggregates, living forms.

²Most aggregates of the material kinds 47 and 48 belong to involution. These life-forms are

called elementals and have passive consciousness. Examples are man's envelopes of superphysical matter.

³Most aggregates of physical matter, 49, belong to evolution. These life-forms, for example minerals and organisms – vegetable, animal, and human – as well as their etheric envelopes, have a faint active consciousness. This appears in their capacity of auto-formation and expedient adaptation to the surrounding world.

⁴The elementals of involution have no possibility of self-active consciousness. When influenced from without, however, they are unfailingly activated. Through their various kingdoms the elementals learn to pick up all the vibrations that hit them and to reproduce them reinforced. In every higher kingdom (in a lower material world!) they become ever more accomplished reproducers of vibrations, ever more perfectly docile robots.

⁵The monads of evolution need envelopes in order to be able to activate ever higher kinds of consciousness from 49 up. Without his two physical envelopes man would lack sense perceptions, without his emotional envelope he would be without desires and feelings, and without his mental envelope he would not be able to think. The monad's own vibrations are all too faint to be apprehended by the monad as they are. But its envelopes reproduce them many times reinforced. Envelopes therefore function like some sort of sounding-board, where the monad might be likened to the vibrating string. At the same time as the monad must have its envelopes, the monad as an evolutionary being is necessary for its envelopes, in order to activate the otherwise passive elementals. Monads and envelopes need each other equally for their consciousness development.

⁶The monads of expansion have envelopes of evolutionary matter. This matter is self-active to a certain extent, but this self-activity is insignificant in comparison with that of the monad and wholly dominated by it.

4.11 Self-Activation as the Meaning of Life

¹The meaning of life is consciousness development. This is true of all monads, irrespective of their stage of manifestation, of their being monads of involution or evolution. For monads of evolution, and thus also for us human beings, development is the same as increased self-activation of the consciousness we have got: physical, emotional, and mental; particularly the higher subdivisions of these kinds of consciousness. This lays the necessary basis for the self-activation of ever higher kinds of consciousness: causal, essential, etc.

²Whenever man is thinking thoughts that he does not want to acknowledge, whenever he is experiencing feelings that he understands to be below his true level, then the passive consciousness of his envelopes and not the monad determines the content of his consciousness. Whenever man does not keep his attention directed at some definite object – either in the inner subjective world or in the outer objective world – then the monad is inactive, the self absent. And when the self is absent, the envelopes are masters.

³The envelopes are good servants but bad masters. Ninety per cent of all your suffering depends on the simple fact that you do not want to control your envelopes, and “you” means the monad. The envelopes pick up telepathically the negative emotions of the surrounding world and reinforce them. The monad can refuse to attend to them, if it wants to. The envelopes preserve countless memories of negative emotions and (often imaginary) wrongs, injuries, shame, depressions. The least association the monad makes calls those memories to life, and the monad unresistingly allows itself to be led through the same emotions again.

⁴The only possibility of getting rid of this suffering, the only path to enduring happiness is for man to learn to control his envelope consciousnesses. That he does by being self-active in his consciousness as often and as much as he is able to. He can step up his power of choosing consciousness himself: “This I will keep, that I won't.” Control of consciousness is possible and will finally be understood to be necessary. Man practises this by learning to be attentive,

more and more attentive, and finally attentive all the time. He will keep his attention on his inner subjective world and on the outer objective world simultaneously. The higher, noble feelings, which everybody wants to possess instead of the lower, negative ones, do not appear by themselves. They must be cultivated consciously by being attended to constantly, by being inculcated in consciousness. The liberating ideas, new insights, new individual elaborations and other valuable mental consciousness must be firmly retained in consciousness in order to become living powers of our inner life. All this the self does by a conscious, deliberate act of mental and emotional will. Whatever we call this – self-activation, concentration, meditation – it is the same thing. It is also the quickest and surest path to higher consciousness.

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FIVE

5.1 The Unity of Consciousness

¹As viewed from the matter aspect, the cosmos is an immense manifoldness and unity at the same time. The monads, which ultimately make up the sole content of the cosmos, are first and foremost individuals. Individuals are united into aggregates. Lesser aggregates enter into greater, the latter into greater still. Finally everything has been built together into a unity. This unity we call the cosmos.

²As viewed from the consciousness aspect, the cosmos is always a unity. There is in the cosmos one single consciousness – the consciousness of the monads. And in this common consciousness every monad has an unlosable share as soon as the individual monad consciousness has been actualized in the process of involution.

³Consciousness thus is by nature both collective and individual. Its collective nature is the primary one. Individual consciousness is secondary and has arisen from the collective one.

⁴To give an analogy, the ocean is the primary nature of water, the water drops that are separated from it are secondary. The cosmic total consciousness is the sum total of the consciousness of all monads like the ocean is the amalgamation of all water drops. This analogy is as close we can come to grasping the nature of the consciousness of unity. In order to understand it, however, we must experience it.

⁵Every monad has its individual consciousness. Every composite atom and molecule has moreover its common consciousness. Every aggregate, envelope, world, planet, solar system has its own total consciousness. Any composition of matter, however loose and transient, be it only of two or three atoms, has a common consciousness. Thus there are as many kinds of common consciousness as there are kinds of material aggregates. Each of these innumerable consciousness collectives also has its own memory of everything it has experienced ever since it came into being. This is a memory that is preserved for the future in each constituent atom, and it can never be lost.

⁶In each higher world in evolution and expansion (from world 49 “up”), consciousness is ever more intensive and extensive, energies are ever more powerful and penetrating. Therefore, the monad has during its evolution and expansion an entirely new conception of reality in each higher world it reaches. The perspective is enormously widened in each higher world, and the conception there is in the lower worlds of the three aspects of reality appears hopelessly restricted as viewed from the higher worlds. It was this fact that was originally meant by the saying that reality is “illusion”, since there is no common conception of reality valid for all until in the highest cosmic world (world 1).

5.2 Collective Beings

¹Every world, every planet, every solar system and so forth thus has its own collective consciousness. From the material point of view, such a collective makes up a unitary being. It always is an envelope for a monad which in its expansion has a considerable lead (of at least one natural kingdom) over all the other monads, those making up the envelope. This monad dominates the envelope by its consciousness and is its “self”. The other monads in the envelope may be at widely different stages of development. Monads of involution collectively make up envelopes for monads of evolution. Monads of evolution collectively make up envelopes for monads of expansion.

²An example will make this clear. All human beings together make up a collective. We are by no means the lords of creation but have a humble position in the greater schemes. Our human kingdom enters together with the lowest three kingdoms as well as a fifth and a sixth – the essential and manifestal kingdoms – into the planetary collective consciousness. Let us

call this community the planetary being. In this unitary being there is a focal point of higher intelligence that directs the further evolution of the entire planetary life. It is a monad that in its consciousness development has long ago passed not only planetary (46–49) but also solar systemic (43–45) consciousness. In fact, this monad has attained the third divine kingdom (29–35). We may call this monad the “god” of our planet, if we want to. In hylozoics, the term “planetary ruler” is preferred.

³The planetary ruler has a staff of assistants around him. This is the planetary government the members of which have at least 42-consciousness. Everything that happens in the solar system (43–49) thus is encompassed within their knowledge and power. The planetary government has in its turn an executive, a widely branched organization of individuals belonging to the fifth and sixth natural kingdoms. This executive is called the planetary hierarchy. Its task is to implement the general plan for the evolution of the planetary life that the planetary government has laid down. Some of the members of the planetary hierarchy have voluntarily incarnated in mankind. It is they who have founded and then led the esoteric knowledge schools.

⁴The members of the planetary government and hierarchy do not live in their superhuman worlds only. They also live in the physical world and have individual physical envelopes – not all of them organisms like we have, however – in order to be better able to supervise evolution in the most difficult of worlds. The fact that their individual matter aspect (envelopes) is as limited in space as our organisms are does not prevent their consciousness and will aspects embracing the entire planet and – where those in the higher brackets of the organization are concerned – the entire solar system and beyond. The capacity of expansion belongs to the monad, not to its envelopes.

5.3 Man's Path to Unity

¹In all the kingdoms of manifestation consciousness is a unity. This is true of involution as well as of evolution and expansion. The monads that enter into and build up an involutory being (elemental) have a common consciousness. The elemental, the monad envelope, functions as a unity. The monads of evolution make up consciousness collectives, they too. In the three subhuman kingdoms the collective consciousness is in fact more important than the individual one. Just think about the herd instinct of animals and other countless instances of the special instincts, which are the expressions of collective consciousness in these kingdoms!

²The human kingdom is the only natural kingdom where the individual apprehends himself as isolated from all other life. This isolation is necessary, however, for the human monad to develop the new kind of consciousness that characterizes the monad from the human kingdom on: self-consciousness, the awareness of being an individual self. In order for the self not to drown in the collective consciousness it must, during a limited stage, be allowed to feel separated from everything else. Its individuality and unique character, its ability to keep to its own truth, must be developed and confirmed, and the interests of the collective must for the time being stand aside.

³Here we have the explanation for much of what has been called the “curse of man”. Unable to identify himself with others in their consciousness, insensitive to the sufferings of others, man tramples on the equal right of other beings to existence and happiness. Man is often aggressive, brutal, and cruel. However, that basic law of existence, the law of balance – which when expressing itself in the consciousness aspect is called the law of reaping – sees to it that he is made to reap everything; that all suffering he has caused others is returned to him with the same effect. Slowly, and generally on the path of suffering, man reaches the insight that the law of unity rules all existence and all life.

⁴In the superhuman kingdoms (from world 46 on), the individuals again live in collectives with common consciousness. But this essential (46) unity and the instinctive (47–49) unity in the subhuman kingdoms are of entirely different qualities. Animals have no possibility of self-

consciousness. Men have the possibility, but they seldom use it until reaching the higher stages of the human kingdom. In the essential kingdom (46, 45), however, the individual is permanently self-conscious. It is to this self-consciousness that the consciousness of unity is linked, so that the individual perceives his own individual self within the much larger collective self. He perceives his self-identity without isolation from or opposition to other individuals in the collective, being self- and group-conscious as he is. The essential individuals (46-selves) have entered into a higher consciousness, where the co-operation and happiness of all is the one important thing, where everybody's experience is shared by all in the common work for helping all lower life up into the essential life.

5.4 The Natural Kingdoms and Activation

¹The monad's acquisition of self-consciousness in the human kingdom implies a loss of the instinctive collective consciousness the monad acquired in the lower three natural kingdoms. But self-consciousness is a condition of developing the higher kind of consciousness of unity, essentiality (46). In that way, the successive natural kingdoms are definite stages in the evolution of the monad. The lower kingdoms are conditions of reaching the higher, and until the individual has learnt everything there is to learn in a lower kingdom, he cannot pass to the next higher kingdom.

²The passing to a higher kingdom from a lower one is final. A human monad can never again become an animal monad, no more than an animal monad can become a vegetable monad or a vegetable monad can become a mineral monad. On the other hand, a relapse to a lower level of consciousness within the same kingdom is always possible, since qualities and abilities that have been acquired in some certain incarnation need not be actualized again (be remembered anew) in a subsequent life.

³The natural kingdoms make up an unbroken chain from the lowest physical consciousness in the mineral kingdom (49:7) to consciousness in the highest cosmic kingdom (1–7). Each higher natural kingdom is the flower and perfection of the next preceding one, is its ideal, unconsciously or consciously strived for. Man will always feel imperfect in the human kingdom, for perfect man, comprehensively developed and harmonized man, is superman, the monad in the essential kingdom.

5.5 The Law of Transformation and the Law of Form

¹All life has a form, from atoms, molecules, monad envelopes, to planets, solar systems, aggregates of solar systems and the entire cosmos. All these forms are subject to the law of transformation. They are formed, changed, dissolved, and re-formed. This is inevitable, since in the long run no material forms tolerate the wear of the cosmic material energies that pour through them. The primordial atoms that make up these material compositions thereby have opportunities of ever new experiences in new forms. All learn from everything.

²Primordial atoms (monads) are at enormously different stages in the development of their consciousness. The overwhelming majority have as yet no independent consciousness. They make up envelopes for the relatively few monads that can take possession of the envelopes, become selves in the envelopes. The envelope monads are affected by the self's immensely more powerful consciousness vibrations, are stimulated into greater activity and clearer consciousness. At the same time, the envelope serves the self, functions as the "organ" the self needs for its further evolution.

³The monads are the sole indestructible things in the cosmos. There is no "death", only new forms for the monad to express its consciousness through. When the form has fulfilled its temporary task for the monad's evolution, it dissolves.

⁴The law of form concerns the monad in the vegetable, animal, and human kingdoms. It says that the monad, upon the dissolution of its life-form (so-called death), receives a life-

form similar to the previous one, and that this process is repeated until the consciousness development of the monad requires a specifically different, higher form, a more expedient possibility of having increased experience. The successively higher forms are supplied by the natural kingdoms, where each higher kingdom also implies the addition of a new kind of envelope, a possibility of a new, higher kind of consciousness. The series of ever higher (as viewed from the physical) worlds in the cosmos supplies more and more refined life-forms to the monad during its further evolution and expansion.

⁵When the monad leaves the human fourth kingdom for the superhuman fifth kingdom, it also leaves all its human life-forms, all its five envelopes. Even the causal envelope is dissolved then. In the fifth kingdom, the monad normally has self-made envelopes, at first one of causal (47:1) and one of essential matter (46:1-7) only, later also one of superessential matter (45:4-7).

⁶In the essential kingdom, there is for the monad no compulsion of reincarnation, of assuming life-forms in the lowest three worlds (47–49). However, these selves often incarnate in mankind, voluntarily, out of love and compassion for straying mankind, to be our guides and teachers. History has recorded just a few names of such individuals and made a distorted presentation of their work.

5.6 The Lowest Three Natural Kingdoms

¹The three subhuman kingdoms reach their perfection in the human, the fourth kingdom. The monads of the mineral, vegetable, and animal kingdoms activate eventually physical, emotional, and mental consciousness. This consciousness of three kinds man shares with the lower evolution. He finally activates it to human perfection: physical 49:2, emotional 48:2, mental 47:4, whereupon all lower consciousness is synthesized in or superseded by causal consciousness, 47:2,3.

²So it always is in evolution: a lower kind of consciousness is necessary to activate a higher one. Once the higher consciousness is functioning, this supersedes the lower and in addition reaches much farther. Causal consciousness, for instance, contains all the essential of physical, emotional, and mental consciousness but in addition has its own considerably higher quality, greater intensity and penetration. Its perception of reality is incomparably superior to that of all lower consciousness.

³The monad has gross physical consciousness (49:5-7) from the mineral kingdom on, etheric physical consciousness (49:2-4) from the vegetable kingdom on, and emotional consciousness (48) from the animal kingdom on. This also means that the monads of the various kingdoms have the corresponding material envelopes. The mineral monad has an inorganic physical envelope. The vegetable monad has besides its organism also an etheric envelope, and the animal monad has in addition an emotional envelope. These are the individual envelopes of the mineral, vegetable, and animal monads. In addition, these monads have, collectively and within their species, access to higher envelopes, which make higher consciousness than the individual one possible. Man's unique envelope is the causal envelope (47:1-3).

⁴Thus the number of the monad's individual envelopes determines which natural kingdom it belongs to.

⁵In the mineral kingdom, the chief consciousness is linked to the visible physical world (49:5-7), which the mineral monad apprehends subjectively only. The mineral monads learn to perceive differences in temperature and pressure in solid matter (49:7). In this molecular kind, vibrations are massive enough for the monad to begin to apprehend the difference between inner and outer reality, between its own consciousness and the surrounding world. This lays the basis for the activation of objective physical consciousness (49:5-7), which reaches its perfection in the animal and human kingdoms. Consciousness in the mineral king-

dom gradually manifests itself as a tendency to repetition. After innumerable experiences it becomes organized habit, or nature. This can be seen in the countless unique forms of the mineral kingdom, for example snow-crystals, the perfectly symmetrical forms of which are due to individual characters already formed through memory and habit. When consciousness gradually increases, there arises a striving after adaptation.

⁶The most important plant consciousness is the physical etheric (49:2-4) one. This implies that plants apprehend the effects of physical vitality within their own organisms. In man, this kind of physical etheric consciousness is normally below the threshold of waking consciousness. He rather perceives it as energy, physical vitality or the lack of it, due to the rhythmical flow and ebb of etheric energies. The vegetable monads strive to apprehend the first faint emotional consciousness. They gradually learn to perceive emotional vibrations from the surrounding world and to discern in them the two basic emotions: attraction, or “love”, and repulsion, or “hatred”. This means that plants apprehend whether you love them or hate them.

⁷In the vegetable kingdom consciousness is almost wholly subjective. The perception of the physical surroundings is very defective. Only in the animal kingdom, with the development of the nervous system and sense organs of the organism, are there possibilities of extensive objective perception. Even though this concerns only the lower three molecular kinds of the physical world (49:5-7), yet it is immensely important to the further evolution, also in the human kingdom. Only with objective consciousness does the individual experience the contrast between himself and the environing world so strongly that self-consciousness can develop. Objective consciousness thus is a condition of the further evolution in the human kingdom.

⁸The animal kingdom develops emotional consciousness into strong activity. Repulsive emotions dominate the animals and express themselves in fear and aggressiveness, occurring throughout the animal kingdom. At the end of its sojourn in the animal kingdom and in its highest species, the monad activates attractive emotionality. This manifests itself in the care that higher animals take of their offspring and in the affection that domestic animals show to man. On the highest levels of the animal kingdom, a first mental individual consciousness (47:7) is also activated, which is seen in the sagacity and incipient understanding of the highest animal species.

5.7 Group-Souls and Transmigration

¹The passing of the monads from the mineral to the vegetable kingdom, from the vegetable to the animal kingdom, and from the animal to the human kingdom is called transmigration. This can never go backwards. The fact that biological species degenerate does not imply that the monads in those forms would relapse in evolution, but is a phenomenon that concerns the material forms only. The monads go on in the new forms of higher species.

²In order to be able to transmigrate to a higher natural kingdom, the monad must learn to receive and adapt itself to vibrations from a higher kind of matter than the monad has activated hitherto: in the mineral kingdom etheric vibrations, in the vegetable kingdom emotional, and in the animal kingdom mental vibrations. In order to pass to the superhuman fifth kingdom, man must learn to receive and adapt himself to causal as well as essential and superessential (47–45) vibrations.

³To begin with, the monad is insensitive to these vibrations. Then they only serve to vitalize the envelopes. Man does not know, for instance, that expedient energies from his causal envelope vitalize all his lower envelopes and last of all his organism with its etheric envelope. Nor does he know that these energies are the source of his physical health as well as psychic well-being. Gradually he learns to perceive the consciousness content of these causal energies as powerful ideas. And when man is finally able to live with his normal waking consciousness in this kind of consciousness, then he has stepped over into the superhuman kingdom.

⁴When minerals are absorbed by plants, the mineral monads have an opportunity to experience the process of vitalization in the etheric envelopes of the plants, bathing in etheric vibrations. Thereby the mineral monads learn to receive and adapt themselves to etheric vibrations (49:4 at the lowest). This is a condition of passing to the vegetable kingdom. Vegetable monads develop the most rapidly when their life-forms are devoured by animals and men and the monads are thereby exposed to the strong emotional vibrations of these higher beings. The evolution of animal monads is not furthered, however, when men eat animals. For transmigration to the human kingdom does not occur in such a manner as to the vegetable and animal kingdoms but requires the monad's own effort. And animal food counteracts the refinement of the human organism and etheric envelope, thereby obstructing the natural activation of etheric objective consciousness (49:2-4), so-called etheric vision.

⁵In the lowest three natural kingdoms, the monads form so-called group-souls. A group-soul is a common envelope for a group of monads that are on the same level in their kingdom and belong to the same species. In between incarnations the monad is enclosed in its group-soul. When the monad incarnates in a new organism or (in the mineral kingdom) an inorganic form, it is clothed in individual envelopes out of matter from the group-soul. At the end of the incarnation the monad is returned to the group-soul, and its individual envelopes dissolve into it. Experiences the monad has had during its incarnation correspond to consciousness in emotional and mental molecules that the monad has incorporated with its envelopes. When these envelopes dissolve into the group-soul, the latter is enriched with the new molecules, and the individual experiences benefit all the monads of the group. Also during incarnation the monads are in magnetic contact with their group-souls and share in its accumulated experience. This is the hylozoic explanation of special instincts, an otherwise inexplicable phenomenon.

⁶There are three kinds of group-souls or common envelopes: mineral, vegetable, and animal group-souls. In the mineral kingdom, etheric, emotional, and mental envelopes are shared in the group and only the gross physical forms are individual. In the vegetable kingdom emotional and mental envelopes are shared. In the animal kingdom group-souls are made up only of mental envelopes. Thus the animal has three individual envelopes: the organism, and the etheric and emotional envelopes.

⁷The higher an animal species stands in evolution, the fewer individuals go to form the group-souls of the species.

⁸The method of group-souls facilitates monad evolution enormously in these lower natural kingdoms where matter is the most inert and thus consciousness activation the most difficult. Without the common activation by the group-soul the monad would be exclusively thrown upon its own individual effort for its evolution. This would be all too small at these early stages of self-activation, and evolution in these kingdoms would take an unreasonably long time.

⁹The transmigration of monads from the mineral to the vegetable kingdom and from the vegetable to the animal kingdom takes place imperceptibly and automatically.

¹⁰Their transmigration from the animal to the human kingdom is quite another matter. It is called causalization and implies that the till then animal monad receives a causal envelope (47:1-3), an individual envelope. This causal envelope encloses the now human monad, is its truly human envelope, and can never incarnate into an animal organism. Causalization requires the most intense effort possible for an animal, the highest emotional and mental capacity possible in the animal kingdom. Therefore, only the furthest developed individuals of the highest species are able to causalize: monkeys, elephants, dogs, horses, and cats. These five species also go to form group-souls of very few individuals.

5.8 The Human Kingdom

¹The human kingdom is the fourth natural kingdom. In the evolution of the monads it is that major phase which extends from the highest possible animal faculty to the highest human

capacity – or the lowest superhuman ability, if we thus prefer to express the matter.

²Where consciousness is concerned there is no sharp dividing line between animal and man. For newly causalized man is often less intelligent than the highest individuals of the animal kingdom, finds it more difficult than they to orient himself in existence. This is so since when causalizing man lost the common consciousness made possible by the group-soul. What definitely separates man from the animals is instead the causal envelope, the monad's one immortal envelope ("soul") throughout all its incarnations in the human kingdom.

³Thus whatever stage man is at in his evolution, whatever sex, whatever race, nation, or religion he belongs to, he has an "immortal soul". This implies that every man has as great a right as everyone else to life, freedom, and personal integrity, a right to be looked upon and treated by everybody as a brother.

⁴The equal right of all human beings does not mean equality, however, in the sense that all are found on the same level of development. There is as great a difference in consciousness between a newly causalized man and a man in process of passing to the fifth kingdom as between the lowest and highest species of the animal kingdom. The human kingdom extends over a very wide range of various kinds of lower and higher emotional and mental consciousness. During its evolution as a man in tens of thousands of incarnations, the monad has opportunities of the most variegated experiences, getting to know his fellow men from all sides, being and acting in situations of all sorts, taking part in and being the victim of all kinds of infamy, and so forth.

⁵The monad's path through the human kingdom consists of a long series of ever higher levels. The number of the levels is 777, a symbolic as well as a real number. The 777 levels are grouped into five main stages according to the kinds of consciousness that are chiefly activated at the respective stages in turn:

Stage	Number of levels	Typical consciousness
Barbarism	400	lower emotional
Civilization	200	lower emotional-mental
Culture	100	higher emotional
Humanity	70	higher mental
Ideality	7	causal

⁶Man uses a number of incarnations for each level. The number depends on how long a time it takes for him to learn what the level in question is meant to teach him. On the lowest levels everything human remains to be learnt. The experiences that are had and the qualities that are developed there are such as the ruling ignorance of life calls "bad". But the esoteric knowledge of life sees deeper, knows that all such experiences are necessary, since they entail necessary lessons. These lessons would not otherwise have been learnt. They were the only possible ones on that level, and thanks to them man could evolve to the next higher level.

⁷The conclusion to be drawn from this is that our moral judgements of each other have no justification, since they are based on hatred and ignorance. We human beings are neither good nor bad in any absolute sense. We are on a certain level, have the good as well as bad qualities belonging to the level but lack as yet the ever better qualities of the ever higher levels. According to the law of good, man follows the highest good he truly sees and understands, not by outer compulsion and duty but because it is a need and a joy for him to be able to do so. What individuals at lower stages consider to be right and good appears to those at higher stages as poor ideals, even wrong and evil aims. But so it must be if there are lower and higher and if unceasing development to higher levels is a fact.

⁸The evolutionary tempo in the human kingdom is different at different stages. The tempo is very slow at the lowest two stages, where people do not spontaneously want to develop their

higher potentials, than at the higher stages, where the understanding that the meaning of life is consciousness development grows ever stronger. At the stage of barbarism each level requires as a rule a hundred incarnations or more. The tempo accelerates in the further evolution, so that the entire stage of ideality can be covered in seven incarnations: one per level. There are great differences in tempo between individuals; those who instinctively adapt themselves to the laws of the freedom, unity, and development of all life learn faster and make quicker progress, while those who want to assert themselves at the cost of other life delay their evolution unlimitedly.

⁹The evolution of man is ruled by seven basic laws of life. These are the laws of all men's freedom, unity, development, self-realization, common destiny and reaping relations, and self-activation. The sooner man tries to understand and apply these laws of life, the better he does both as an individual and in relation to others. In the esoteric sense, culture equals life in harmony with the laws of life, applied unconsciously or consciously. In order to be able to understand the laws of life you must first have been applying them. It is only at the cultural stage (the higher emotional stage) that the need, the longing for such a life arises in man. At the humanist stage (the higher mental stage), emotional longing for such a life is supported by mental understanding of its conditions, a balanced knowledge of the nature, modes of expressions, and purposes of the laws of life. At the idealist (causal) stage realization is the most effective; then man has acquired knowledge and ability enough to remake himself into the human ideal. Still about 85 per cent of mankind are found at the stages of barbarism and civilization, where egoism and the physical and lower emotional interests are the stronger motives and the interest in the laws of life and the activation of consciousness is weak or non-existent.

5.9 The Knowledge of the Stages of Development

¹The knowledge of man's stages of development is one of the most important parts of hylozoics, since it affords perspectives on who we are and where we are going. The entire view on man and man's ways in science, theology, philosophy, psychology, educational and social theory, and politics will remain distorted until they have accepted the basic truths of reincarnation, the evolution of consciousness, the different stages of evolution, and the laws of life.

²In our times it passes as a truism that all men are equal. The original meaning of this idea was only that all should be equal before the law and nobody should have rights without the corresponding duties, that is: privileges on account of birth, wealth, religion, nation, race, sex, etc. These demands of equality are also supported by the laws of life. They are still far from satisfied, and we should all do our best to have them satisfied. What does not belong in the original idea, however, but is a distortion of it, is the notion that all men are born with largely the same qualifications and that man is shaped chiefly by his childhood environment. The result of such an error has been that they strive to equalize the natural differences there are between individuals. This is clearly seen in the modern school system. Our present educators have no idea of the immense differences there are also between young people of the same age.

³It is true that man in each incarnation repeats, in broad outline, his previous development in the human kingdom from the stage of barbarism. This means that a man who in a former life reached the humanist stage will perhaps re-attain it at thirty-five years after covering the stages of barbarism and civilization in childhood and the cultural stage in youth and as a young adult. It stands to reason that this re-acquisition of his latency would be quicker and less painful with understanding parents and teachers.

⁴Thus it will be a task for the educators of the future to discern in an age group of children, all wrestling with the problems of the stages of barbarism and civilization, which children latently are at the cultural stage, perhaps even at the humanist and causal stages, and give them different education according to their different needs and prospects of understanding.

The politicians of the future, having solid knowledge of the reality of the developmental stages, will make laws for the purpose of furthering everybody's consciousness on his level. It is true that inequality will increase as a result of this, though not by providing less scope for anyone but by providing more scope than hitherto for quite a number of young people. All will benefit from this, since "the many will be the wiser tomorrow, the wiser the few are today", those few who have always been the leaders, teachers, and examples to the many.

⁵The knowledge of man's stages of development explains much that will otherwise remain psychological riddles. Why are people so different, so unequal in the width and depth of their understanding, have such different skills in action and realization? Why are some pronounced egoists while others dedicate their lives to the service of something that is greater than themselves? The answer lies quite naturally in differences of age in the human kingdom, different stages of development.

⁶It must be unequivocally declared that stages of development do not equal stages of education. There are plenty of examples of uneducated people on higher levels who have considerably greater understanding of life and common sense than educated people on lower levels. The corresponding is true of the economic classes of the community: there are individuals at higher as well as lower stages in all classes and social groups. In order to understand the reality of the stages of development we must get rid of superficial physical criteria, learn to consider the inner man. It might be said that the stage of development by and large appears in the individual's view of right and wrong, his sense of responsibility for everything that happens, and his capacity for unselfish action.

⁷When the knowledge of the stages of development has become more common, it will help man to evolve more rapidly, since he will then see that every stage has its relative value and its inevitable limitation. It is a matter of always striving on, not getting stuck on the level you have reached and considering it to be final. The emotional stage can be covered much faster when you understand that feeling is not everything, that the mystic or saint is no infallible authority in matters of knowledge just because he is emotionally so ennobled, "so wonderful". Thereupon, at the mental stage, man can break himself of the habit of relying on his superior intellect to understand and judge everything without sufficient facts. For then he will learn that there is an even higher intellect, causal consciousness, with a capacity for direct knowledge that the mental intellect does not have.

⁸One value of hylozoics appears in the fact that it demonstrates the relativity and limitation of all stages but also – within these limits – their priceless values. The physicalist says that man is an animal. The mystic says that man is god. The hylozoician rejects both assertions as false, points instead to an ancient knowledge of man as a being under evolution with the animal in latency (since he has once been an animal) and the god in potency (since he will be a god). The mystic as well as the yoga philosopher makes the blunder of confusing the actual and the potential.

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SIX

6.1 Man's Kinds of Consciousness

¹Esoterics alone has been able to clearly define man's different kinds of consciousness, namely by relating them to envelopes of different kinds of matter. Esotericians have also called attention to the very distinction between emotionality and mentality. It is not self-evident. People are at different stages in evolution – or, more exactly – in the evolution of mentality from emotionality.

²A higher kind of consciousness develops from the next lower kind. The higher is roused from its passive state – is activated – through the lower.

³To begin with, the higher is blended with the lower, is dominated by it, depends on it and cannot be separated from it. Eventually the higher becomes self-active and independent of the lower. Thereupon the higher can control the lower. Finally the lower can be dispensed with altogether, as the higher always contains the essential of the lower, the viable elements of it, whereas the lower can never comprehend the higher. This is the invariable procedure of evolution.

⁴Man has physical, emotional, and mental consciousness. At his present evolutionary stage, emotionality is his most powerfully developed consciousness. It developed once from the physical. That happened first as physical sense perceptions roused emotional impulses and both kinds of consciousness blended. Those mixed forms in which the physical dominates the emotional are called urges. Later, emotions became self-active: desires arose and under their influence man could begin to control his physical life.

⁵At the stage of barbarism already man begins to activate mentality through emotional desires. This is not efficient until at the stage of civilization. Mixed forms of emotionality and mentality arise: feeling and imagination. Feeling is more emotional, imagination is more mental. Imagination can gradually be replaced with unemotional thought, as yet possible only for a minority, those at the humanist stage. Towards the end of that stage, thought can activate causal consciousness in the mixed form of ideas. At the stage of ideality, causal consciousness wins independence of mentality and then functions as intuition.

⁶In summing up we may say that each higher kind of consciousness is activated from the next lower in succession, from the lowest physical to the highest causal: sense perceptions, urges, desires, feelings, imaginations, thoughts, ideas, and intuitions.

⁷In man's evolution, mentality will finally control and supersede both physicality and emotionality. The mentality concerned is not that of the normal individual, however, but the highest mentality, also called causal consciousness. This consciousness, which when fully activated differs radically from everything normal man has experience of, is the genuinely human consciousness. The entire evolution in the human kingdom during tens of thousands of incarnations is actually the path to and preparation for causal consciousness, which is activated only towards the end of evolution in the human kingdom.

⁸We might conceive of causal consciousness as a union of the noblest emotionality and the most rational mentality. Its will aspect is far stronger and far more intelligent than emotional desire and mental resolution. This slumbering causal consciousness man has to activate in two ways: through his higher emotionality and his higher mentality. This is the true value of the higher emotionality and mentality. With his lower emotionality and lower mentality, it is utterly impossible for man to reach the causal consciousness. As long as man lives in these kinds of consciousness, causal inspiration is non-existent.

⁹We have our lower consciousness also in order that we shall overcome it and in so doing develop the power we need to conquer higher consciousness.

¹⁰Let us make it clear what we are speaking about:

¹¹The lower emotionality is 48:4-7, repulsive emotions, "hatred".

¹²The lower mentality is 47:6 and 47:7, emotional thinking.

¹³The higher emotionality is 48:2 and 3, attractive emotions, “love”.

¹⁴The higher mentality is 47:4 and 5, efficient mental thinking, “common sense”.

¹⁵The highest mentality, the causal consciousness, is 47:1-3, the intuition.

¹⁶These kinds of consciousness are activated chiefly at different stages.

¹⁷At the cultural stage, man can rouse the causal consciousness through his higher feelings; at the humanist stage, by means of both his higher emotionality and higher mentality. At the stages of barbarism and civilization there is no causal contact. Man perceives the first causal contact at the stage of culture as an awakening sense of responsibility, not only for himself or his family, but for all mankind. That is a realization which urges him to action and self-sacrificing work.

6.2 *Man's Emotional Consciousness*

¹Emotionality is by nature desire. As long as man is at the emotional stage, he perceives desire as impelling will. At the stage of barbarism, where his mental consciousness is still only faintly active, desire manifests itself as uncontrolled impulses. At the stage of civilization, activation of mental consciousness is more extensive and is done through emotionality. Man begins to reflect, under emotional influence. This is normal human thinking, born out of desire and mostly aimed at satisfying emotional desire.

²As mentality is activated through emotionality, the mental envelope is attracted to the emotional envelope. The two envelopes are interwoven, making up, from the functional point of view, one single envelope. This condition lasts during the greater remaining part of the monad's sojourn in the human kingdom. The coalescence of the two envelopes has the effect that the barbarian's purely emotional desire, devoid of reason, is superseded by civilizational man's two typical kinds of consciousness, mixed forms of emotionality and mentality. If in these mixed forms emotionality preponderates, the result is feeling, which is desire coloured by thought. If mentality dominates, imagination ensues, which is thought tinged with desire. Desire is the will element of feeling and that which affords power to imagination. Thought, or mentality, supplies that element of understanding and power of empathy which are in all genuine feeling.

³Every desire has either of two tendencies. It is either attractive (positive) or repulsive (negative). Attractive desires attract the self to the object of desire, repulsive desires repel the self from the object.

⁴All consciousness expressions that contain any emotional element, such as desire, feeling, moods, imagination, and expressions of emotional will, thus by nature are either “love” or “hatred”. Therefore, from the emotional point of view, “everything is hatred that is not love”.

⁵Repulsive emotions – not only “hatred” in the restricted sense, but also envy, fear, anger, disdain, irritation, depression, etc. – belong to the molecular kinds 48:4-7. Attractive emotions – “love” also means affection, sympathy, reverence, admiration, generosity, self-sacrifice; everything that has a tendency to overcome hatred and reconcile man with others and with himself – belong to the molecular kinds 48:2,3. The higher the molecular kind, the nobler the feeling. Emotional development means, in the consciousness aspect, that lower feelings are superseded by higher ones; in the matter aspect, that lower molecular kinds in the emotional envelope are supplanted by higher ones.

⁶Man's emotional life is a life of illusions. He is the victim of the attraction and repulsion of desire, emotional and wishful thinking, which distorts his view of reality. Desire is in itself mentally blind. What it wishes anything to be, whatever it wants to see as positive or negative, is usually accepted by man. The power of illusions decreases in the course of development as man learns how to control emotionality by mentality. Only when he has conquered the causal consciousness will he be entirely free from the power of illusions.

6.3 *Man's Mental Consciousness*

¹Man's mental consciousness is the monad's consciousness in its mental envelope (47:4-7). Causal consciousness belongs to the same kind of atomic matter as mentality, 47, and therefore it is often called higher, or abstract mentality (mind). To prevent a confusion of ideas, however, let us use only the term "causal" for this kind of consciousness.

²The consciousness of the mental envelope is of four different kinds, corresponding to its four molecular kinds. For each higher molecular kind vibrations become finer, so that they enable the man to have a clearer, more penetrating, more surveying, more exact mental conception.

³The lowest mental consciousness (47:7) is inference thinking from ground to consequence. It works slowly with one detail at a time and is limited to concrete physical things. The majority of mankind has activated this kind of mentality only.

⁴The next higher mental consciousness (47:6) is principle thinking. This is the first abstract thinking. (Thus it is improper to restrict the term "abstract mind" to causal consciousness.) When it surveys a whole group of things or concepts, it tries to discern what is common to all elements of the group – it generalizes, abstracts, considers principles. Often it makes things absolute, thinking in terms of either-or, white or black (two-valued thinking). It has a manifest tendency to put mental constructions above objective reality (subjectivism). Principle thinking is a pronounced emotional thinking. Generally, it is emotion that decides what should be considered the principles or essentials of things. Principle thinking is typical of the majority of philosophers and scientists, ideologues, theologians, etc., of all descriptions.

⁵The highest mentality but one (47:5) is perspective thinking. In contrast to two-valued principle thinking in 47:6, perspective thinking is multi-valued; that is: it strives to perceive gradations, transitions, and nuances instead of extreme positions of the all-or-nothing type. Perspective thinking avoids making ideas and valuations absolute. It relativizes instead; that is: puts things into such relations that their relative justification as well as inevitable limitation are seen. This thinking understands that the "same thing" has different imports and functions in different contexts and at different times. Perspective thinking is possible for the intellectual élite at the humanist stage, for the minority among philosophers, scientists, etc. It requires the ability to think independently also of the higher emotionality (48:2,3).

⁶Genuine esoteric teaching is always expressed in perspective ideas. That forestalls abuse by fanaticism and other kinds of one-sided approach. Moreover, it helps esoteric students to develop perspective thinking.

⁷The highest kind of consciousness in the mental envelope is system thinking (47:4). It is used to concretize causal intuitions into causal-mental ideas. It does not think with concepts as principle and perspective thinking (47:6 and 47:5) does but with entire systems of concepts and principles. System thinking is unattainable to mankind except the few who are at the verge of the causal stage and are individually trained by members of the planetary hierarchy.

⁸The greatest shortcoming of mental consciousness, also of perspective thinking, is that it is chiefly made up of fictions, that is: conceptions without correspondences in reality. These include most intellectual constructions, all speculations and ideologies. They are fictitious on account of their lack of facts of reality. Man can by himself acquire knowledge (facts) only about the visible physical part of existence (49:5-7). For the rest of existence, about 99 per cent, he must rely on the facts of esoterics. Without these he is profoundly ignorant of the essential things in reality, even if he is the greatest mental genius.

6.4 *The Age Classes of Mankind*

¹The mankind of our planet numbers 60 billion individuals (monads) in all. Since only about seven billion are in incarnation at present, this means that the majority are living in the emotional, mental, and causal worlds, awaiting reincarnation. A minority of these discarnate

individuals have already reached the cultural and higher stages and thus have nothing to learn in the primitive conditions that rule in our mankind incarnated at present. This mankind consists 85 per cent of people at the stages of barbarism and civilization.

²It is a rather primitive minority of the total mankind of the planet that forms the majority of those incarnated now. During the last 12 000 years of world history, largely the same individuals have incarnated again and again. Analogously, future epochs are intended for collective incarnation of people at higher stages. This explains why the known part of world history has been the story of unspeakable suffering. The younger portion of mankind has been allowed to run riot and give free rein to its primitivity. Conditions can rapidly change for the better, however, though not in the way that certain occultists think today, that the consciousness of the majority is swiftly raised just because we have entered into a “new age”. Instead, this will come about because more and more groups at the stages of culture, humanity, and ideality begin to incarnate and become leaders and teachers of a disoriented mankind, while at the same time large groups of primitive people stop incarnating for a long time.

³People are at different stages because they are of different ages in the human kingdom. Our causal envelopes, which are our human “souls”, are of different ages, because the monads causalized at different epochs. The fifth and last epoch was approximately 22 million years ago. Many of those who causalized earlier did so on other planets and were transferred here later. The youngest “souls” have about 30 000 human incarnations behind them; the oldest, about 150 000. The very numbers of incarnations cannot be compared, however, since consciousness develops faster at each higher stage.

6.5 The Stage of Barbarism

¹The most primitive barbarians cannot be studied any more, since also the youngest human monads have experiences of about 30 000 incarnations collected in their causal envelopes. But also they have generally many incarnations yet to do at the stage of barbarism, since development there is so slow. The barbarian has most qualities yet to acquire, and the most important ones at that.

²Typical of the barbarian is his limitation and attachment to physical existence. That is his one and only reality. He is unable to learn from anything but physical experience. Laziness is his dominant quality. Any kind of work, any unnecessary exertion disgusts him. Only physical needs and excited affects can activate him. It is at this stage that lower emotionality is necessary to activate man at all. It is the tragedy of our mankind that this emotionality is negative, repulsive. Such a life of desire expresses itself as envy, fear, disdain, greed, cruelty, vengefulness, suspicion, and anger.

³The difference between the highest and lowest level of the stage of barbarism (there are 400 levels) chiefly appears in intellectual development: on higher levels there is a quicker mental conception and a wider general experience of life. Mental activation makes more nuanced emotions possible. There are many degrees between blind brutality, cunning, and such egoism as is prepared to show some consideration.

⁴Thinking at the stage of barbarism is imitative. Conventions, traditions, superstition determine what the individual is to think. Logic is based on the simplest analogies, parables; argumentation by proverbs, for instance; and what the individual holds to be true is decided by belief alone – blind emotional acceptance. Everything new, any deviation from rooted habits and ways of thinking, is rejected. If other people’s opinions raise his doubt, then doubt will be as absolute and unreasonable as belief. On the highest levels of the stage of barbarism and in civilizational environments the intellect may reach a certain strength. Then awakens the need to know what ought to be thought and said.

⁵The emotionality of the stage of barbarism moves mostly within 48:5-7, repulsive emotio-

nality proper (48:4 marks the transition to attractive emotionality). The mentality of the stage of barbarism does not reach above 47:7.

6.6 The Stage of Civilization

¹At the stage of barbarism, man lives in the physical and identifies himself with emotional desires directed at physical life. At the stage of civilization, he lives in the emotional and identifies himself with his feelings and illusions. The stages of civilization and culture are the true emotional phase in man's evolution. Even though reason develops during this phase, yet emotionality is the most important kind of consciousness. At these stages, the individual's feeling, thought, and action are determined by emotional motives.

²Man identifies himself with his dominant being. At the emotional stage, his feelings are this "being", that which man feels to be his "true self". If his feelings are not active, the man feels listless and empty, and life appears meaningless. At this stage most people lack the power of directing their consciousness, turning their feelings towards some definite thing, controlling their negative emotions. They are the unresisting victims of shifting emotions. For positivation they are dependent on external stimulation: social life, amusements, etc.

³At the stage of civilization, negative and repulsive emotions still dominate over positive, attractive ones. It is true that civilizational man may feel sympathy, gratitude, affection, and admiration. Egoism is generally the stronger factor, however. The positive feelings have to be charmed out by its means and seldom express themselves spontaneously.

⁴As the intellect develops, egoism and the repulsive emotions become more nuanced in their expressions. This "civilized hatred" is most clearly manifested in universal intolerance and moralism. As long as man is not appreciated as he is, as long as they wish to make him somebody else, as long as they do not respect his individual character when he does not encroach on the equal right of all, so long they also hate him. For, where emotionality is concerned, "all is hatred that is not love". At the stage of civilization, there is much remaining which the inexperienced believe was overcome at the stage of barbarism already. But no great strain is needed for the thin varnish of civilization to burst and the barbarism below it to be laid bare.

⁵On the higher levels within the stage of civilization, principle thinking (the "intellect") develops powerfully. This emotional thinking has been enormously overrated. It has demonstrated its efficiency in manipulating physical matter, in supplying us with technology and social forms. But it has proved worthless in affording man an explanation of the world or even rational norms for human relations. Quite the reverse, emotional thinking has drowned mankind in fictions in all spheres of life: religions, political ideologies, philosophical doctrines, and scientific hypotheses. This intellect has exceedingly well adapted itself to serve the ends of barbarism.

⁶The emotionality of the stage of civilization moves within 48:4-7. Its mentality does not reach beyond 47:6.

6.7 The Stage of Culture

¹At the stage of culture, man awakens to the necessity of cultivating and striving for noble feelings. Hatred and egoism are overcome only when loving understanding determines our view of our fellow men. Those who have already reached this stage are the élite of mankind.

²Cultural man is still an emotional being. However, no longer the lower (48:4-7) but the higher emotional (48:2,3) becomes more and more the dynamic power in thought and action. The higher feelings and more humane views assert themselves with increasing power on each higher level within the stage. The most important thing is that the causal consciousness, hitherto passive, begins to be activated. In order for emotional vibrations to reach the causal envelope and influence it into activity, they must belong to 48:3 at the lowest. Causal

inspirations from 47:3 manifest themselves in an ever stronger right instinct of life, values and ideals that accord with the meaning and laws of life, ideas that show the path.

³Cultural man must live for ideals, has a need of serving something that is greater than himself. This is connected with the awakening consciousness of the unity of all life, which is the result of an initial causal contact. The more this unity thinking is allowed to determine and penetrate man's views and social functions, the nearer we approach true culture. Culture in the esoteric sense is achieved by living in accordance with the laws of life.

⁴Only a minority of the present mankind has reached the stage of culture and higher stages. This has had the result that no nations or communities in historical times have been cultures, only, at best, civilizations.

⁵People at lower stages cannot understand things belonging to higher stages. Therefore, there is a general profound ignorance of what culture is. What is generally meant by culture is the culture of form: painting, music, literature, sculpture, dance, architecture, etc. The culture of consciousness is far more important, however. This includes emotional and mental culture.

⁶Emotional culture is the conscious ennoblement of emotional life and belongs to the stage of culture. In so far as emotional culture is realized, the results are loving understanding of all living creatures, right human relations, and universal brotherhood.

⁷Mental culture is the methodical raising of intellectual life and belongs to the stage of humanity. Where mental culture is realized, that higher, causal intellect is developed which solves all the problems of human knowledge and is the first step towards successively higher consciousness: essential, superessential, etc.

⁸The culture of form shall be based on and spring naturally from the culture of consciousness. Then its works will be beautiful, ennobling and edifying emotion and thought. The experience of beauty has a power of raising man to higher levels, a power that is as yet little understood. For the experience of beauty is the nearest and easiest path to higher realities for the majority of people. Here the culture of form – art in the widest sense – has a great and noble task before it.

⁹And not just art. Living nature is the most important source of our experience of the beauty of forms. More and more people understand today that the preservation of nature is necessary to the survival of our bodies. But how many understand that it is necessary also to the survival of our souls?

¹⁰On the highest cultural levels man becomes a mystic. He reaches emotional domains which have hitherto been superconscious and where he has no use for the intellect he has activated hitherto. In ecstatic states he experiences the unity of life beyond all rational concepts. Imagination develops powerfully, the man is lost in the ineffable and "infinite". Emotional development is concluded with an incarnation as a saint (emotional genius, 48:2). During this incarnation it is possible for him to arouse again all the attractive emotional qualities he has conquered until then. Subsequently man will strive to become predominantly mental.

¹¹The emotionality of the cultural stage moves within 48:3-5. The lowest two kinds, 48:6,7, have largely been overcome, being all too primitive, expressions of hatred and gross egoism. At the end of the stage, man reaches up to 48:2. Mentality is the same as that of the civilizational stage, 47:6,7.

6.8 The Stage of Humanity

¹At the stage of culture, emotionality becomes sovereign and reaches its highest capacity. Mentality, however, does not reach beyond principle thinking, 47:6. Cultural man sees that he cannot with his intellect solve the great problems: find the meaning of existence, find the answer to the riddle of life. But then he has no need of intellectual solutions. On the levels of the mystic (the higher cultural levels) he has a non-intellectual experience of the unity of all

life which he, in characteristic mystical parlance, calls “god”, and he receives inspiration from his own superconscious, which he often calls the “presence of god”. This affords him certainty as to the right values of life. His certainty is subjective and individual, however. It does not give him any objectively tenable, universally valid world view.

²The need of a tenable explanation of reality strongly asserts itself at the stage of humanity. Man is not any more contented with imaginative excesses as the mystics are, but demands clarity in everything and facts for everything. At this stage, which is the mental stage proper, man strives to understand reality and life. In this striving he discovers more and more the fallacy of mere subjectivity in emotionality (illusions) and mentality (fictions). He tries to find the objectively universal bases for a world view and life view. During this search he activates perspective thinking (47:5) while he learns to see through the fictions of man’s theology, philosophy, and science. Often he is a skeptic, atheist, or an agnostic rather than believing anything at all.

³When perspective thinking is being activated, the mental envelope is gradually released from its coalescence with the emotional envelope. This sets thinking free from its dependence on emotionality, and this makes truly factual judgement, common sense, possible. Once liberated from the emotional envelope, the mental envelope can instead begin to be attached to the causal envelope. Vibrations in 47:5 are the lowest mental vibrations that can affect the causal envelope into activity. The two envelopes start a process of interaction. Subjectively, man notices this in the fact that he becomes ever more receptive to the inspirations from his causal superconscious. This is the store-house of his experiences from all his incarnations in the human kingdom. It is an immense experience of life that can begin to assert itself. When, like Socrates, he has reached the insight that man can know (on his own) nothing that is worth knowing, he is ripe to study the esoteric knowledge of reality. Nowadays, after 1875, when essential parts of the knowledge have been allowed for publication, man receives the knowledge in a mental system that his reason forces him to accept as the only tenable working hypothesis. Actually, esoterics should be the last thing he studies, after he has tested and rejected everything else.

⁴Now his erring is finally over. Now man knows at last why he is living and whither he has really been striving unconsciously for so many lives. The knowledge is the mightiest weapon in his further conquest of higher consciousnesses and abilities. Man’s evolution will now be much faster, when he has learnt whither, why, and how he develops; has been given to learn the laws of self-realization and the manner of their application.

6.9 The Stage of Ideality

¹The stage of ideality is the last stage of man’s evolution as a man. Here the self can begin to discern what it will become. Superman is its next step, the self with the consciousness of unity realized.

²To the barbarian, unity is unthinkable. His own right is the only thing that interests him. Other people are allowed to live only as long as it pleases or suits him. Civilizational man thinks that “cooperation pays”, if only he does not need to sacrifice anything for it. Only cultural man awakens to the insight that unity is the meaning of life. Only at this stage unity, service, and right human relations become needs. Only there is man clear about the fact that he must change, ennoble himself, realize his inherent possibilities in the direction of the ideal.

³The stages of culture, humanity, and ideality are the stages of this purposive self-realization. At the stage of culture, with its dominant emotionalism, there is often a lack of the sense of proportion, a lack of the understanding that all development takes time. The illusions of imagination also make man believe that he is already at the goal, that he has realized “divine consciousness”, “cosmic consciousness”, etc., as soon as he has had a mystic vision (emotional clairvoyance in 48:3). There are quite a lot of well-meaning but confused dreamers

at this stage. At the humanist stage, man is to work himself through the collected fictions of mankind and understand why they are untenable. Finally he learns to see the dimensions of the great work. Then he understands that many lives may intervene between the first conception of an ideal or a truth and the realization of it. At the stage of ideality, he finally acquires the indomitable will and purposive consciousness that realize everything that man is to become. The ideal is made real, hence the name of this stage.

⁴This will be possible in full scale only when man has got in touch with the planetwide intelligences that lead evolution on our globe. Man becomes their disciple and receives from them all the knowledge he needs but cannot acquire on his own. He becomes their efficient agent among men, and in that work he eventually perfects the twelve essential qualities that are the sum total of all good human qualities and abilities. Then he has done with the human kingdom.

6.10 Life Between Incarnations

¹To begin with let us state: “There is no death” in the cosmos, death in the sense of the extinction of the self. There is only change between various states of existence, passage between various material worlds with various states of consciousness. If man in his heart of hearts does not believe in his own death, that may be due to his having a subconscious memory of having “died” so many times, left the physical world just to wake up in another world, that the subject cannot actually frighten him.

²We die so that we may be born again, and we are born because we have died earlier. The one form of existence conditions the other. Just to make our minds grasp the enormous number of rebirths, our lives in incarnation and our lives in discarnation (out of the organism) could be likened to days and nights; then our sojourn in the human kingdom, amounting to about 150 000 “days” (and “nights”), would equal roughly five hundred “years”.

³Of the five envelopes of the human monad, the causal envelope alone is permanent in the human kingdom. It grows throughout the incarnations with all new experiences the self has, which are preserved in the envelope in the form of mental atoms (47:1) and causal molecules (47:2,3). The lower four envelopes are dissolved at the end of each incarnation, and new ones are formed at the beginning of each new incarnation.

⁴In the process of death, the etheric envelope with the higher three envelopes is torn loose from the organism. After that, no resuscitation is possible but the decomposition of the organism begins at once. While the emotional, mental, and causal envelopes in their turn release themselves from the etheric envelope, the latter remains near the organism. The etheric dissolves at the same tempo as the organism. That is why cremation is preferable to interment, not just from the hygienic point of view, but also to further a quicker release from physical existence.

⁵When the monad has left its worn-out organism with its etheric envelope, it goes on living in its emotional envelope. That dissolves gradually. Then the monad moves to its mental envelope. When that has dissolved, the monad finally moves to its causal envelope. Since only few people have activated its kind of consciousness, this life will for most people be a dreamless sleep. In a sleeping state the self awaits its rebirth into the physical world. For that world is the most important of man’s three worlds (47–49), the world where he develops. Life between incarnations is a period of rest during which man seldom learns anything really new, only can (at best) undisturbedly work up his experiences from his last incarnation. The sooner man is able to liberate himself from his old envelopes of incarnation, form new ones and return in them to the physical world, the more rapidly he develops.

⁶The cycle from discarnation (departure from the physical world) to reincarnation is divided into four phases. The following is a brief account of how average, civilizational man normally lives through these phases.

⁷During the first phase the monad lives in its emotional envelope. After a normally brief spell of unconsciousness, the self regains consciousness in the emotional world much like it had previously in the physical world. The difference is that one world, with its typical means of contact, is gone. When man is deprived of his powerfully activated physical objective consciousness (the senses in 49:5-7), he suddenly finds that he possesses a certain emotional objective consciousness. To give an analogy: In strong sunlight you do not notice the flame of a lighted candle. This analogy perhaps helps us conceive how a faint superphysical objective consciousness is subdued as long as man is living in the physical and has his attention on this reality. Emotional “vision” is limited, to begin with, to the lower three molecular kinds, 48:5-7. Objects in that matter are counterparts of the material forms of the physical world in 49:5-7. (Lower matter contains all higher.) This often makes the newcomer believe that he is still living in the physical world.

⁸The emotional envelope dissolves gradually from the lowest molecular kind (48:7) up. When the lower three matters (48:5-7) have dissolved, man has no possibility of contact with the visible physical world. In the higher three spheres of the emotional world (48:2-4), material forms are creations of the inhabitants’ imagination. Emotional matter forms itself according to the will of desire. Formation is done in a moment and most often unintentionally. Therefore, this higher portion of the emotional world serves as some sort of “paradise” where the believers in various religions see all their desires of salvation fulfilled. Without the esoteric knowledge of these conditions, it is unavoidable that man accepts all this as heaven and his final destination in eternity.

⁹During the second phase, after the emotional envelope has wholly dissolved, man lives in his mental envelope. Since it is impossible for him to have mental objective consciousness, his life in the mental world is an absolutely subjective life of thought. Man does not even suspect that there is a material reality around him. Since suffering exists only in the physical and emotional worlds, and only in their lower three molecular kinds (49:5-7, 48:5-7), there is nothing in the mental world that can disturb or trouble him. Man’s sense of bliss, perfection, omniscience, and omnipotence is absolute in this entirely introvert existence. All aspirations, all plans that were never effected in physical life become perfect realities in this imaginary world. Everybody man wants to see appears to be there in the very instant. Life in the mental world corresponds to the religious legends of “heaven” and is intended as an existence of joy and forgetfulness of the physical.

¹⁰On the dissolution of the mental envelope follows the third phase, life in the causal envelope in the causal world. Only the man who has activated the causal intuition during his physical life is able to lead a self-conscious causal life. The same is true of all qualities and abilities – they must be acquired in physical life. Only the causally self-conscious man has continuity of consciousness from incarnation to incarnation. All the others fall asleep in their causal envelopes. When they eventually awaken, they have no memories of their former incarnations, since the emotional and mental envelopes that retained these memories have dissolved long ago.

¹¹How long life lasts in the emotional and mental worlds thus depends on the life of the envelopes. The lifetime of the emotional envelope can vary as much as that of the organism, from a few years up to a hundred years or more. By and large the lifetime of the envelopes depends on man’s need to work up the particular experiences he has gathered in the envelopes during physical life. There are people who emotionally are so ennobled that even in the moment of dying they can leave the lower molecular kinds of their emotional envelope (48:5-7) to dissolve at once. And there are those who mentally have so intensely worked up their physical experiences while having them that they can considerably shorten their life in the mental world, which otherwise may last hundreds of years. The lifetime of the mental envelope otherwise depends on how many ideas the man gathered during physical life and

how vital they were.

¹²Conscious and (usually) unconscious life in the causal world can last as long as life in the mental world, or even longer if conditions in the incarnating portion of mankind are unsuitable: too high a general stage for the incarnation of a primitive individual or, vice versa, too low for the incarnation of an advanced individual.

¹³The fourth phase begins when man is awakened to incarnate again. Then an embryo has already been formed for him in the body of his expectant mother. The desire for a new life attracts man to the physical. Instinctively he shapes with the aid of his causal envelope a new mental and emotional envelope. The attachment of the monad in its three envelopes to the two physical envelopes takes place at the moment of birth when the new incarnation begins. It usually occurs at the “first cry”. Until then the embryo lacks a “soul” and belongs to the animal kingdom.

¹⁴The little child is a new personality but an old individual. The new is the new envelopes of incarnation, the old is the monad in its causal envelope with all its experiences of life, qualities, abilities, a unique character already formed. As the old envelopes have been lost, there is (before the causal stage) no memory of previous existences, but general experience is preserved as dispositions. How well the individual succeeds in reactivating them in his new incarnation depends on opportunities of remembrance anew, development, self-realization, the help and understanding of his fellow human beings.

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SEVEN

7.1 Everything Is Ruled by Laws

¹Evolution is a process which for the individual means that he gains increasing power over his destiny. This power over destiny is called freedom. Freedom is gained through knowledge. Knowledge, freedom, and evolution are three conditions of a positive meaning of life.

²All three have a condition in their turn. Namely that existence is ruled by laws. If the cosmos were not order determined by law, then life could not have developed. If things did not happen according to law but randomly, then no knowledge would be possible, nothing could be foreseen, and freedom would be non-existent.

³What above all distinguishes hylozoics from other views is the knowledge of the laws of life. The knowledge of laws is the essential knowledge. Knowledge of something is, in the deepest sense, knowledge of the laws that apply for this thing.

⁴The foremost object of science is to discover and describe laws of nature. The more research advances, the more laws they find. They are beginning to see that there is nothing outside what is determined by law, there is nothing that is not ruled by law.

⁵When scientists will have nothing to do with any reality beyond the physical, with “paranormal” phenomena and the “spiritual world”, then it is so because they have not discovered the laws ruling these things. If they concede the existence of these realities at all, they emphasize the apparently unpredictable and lawless nature of their manifestations in order to reject them as insignificant. They regard them as curiosities in the borderland of knowledge, the last remaining riddles of a universe that is in all essentials explored. This example alone demonstrates that knowledge must be explanation of laws.

⁶Hylozoics affords an entirely different perspective on the superphysical than science does. And this it does thanks to its being able to put physical and superphysical reality into a common context, ruled by laws that our reason can grasp and accept. However, hylozoics is not content with the mere statement that there is a superphysical reality as much bound by laws as the physical. It also asserts that this is the essential reality.

⁷It is in the worlds beyond the physical that man’s ever higher kinds of evolvable consciousness have their basis. It is from these superphysical material worlds that the energies originate that drive the evolution of physical life-forms forward. And it is in the continuation of superphysical reality beyond the mere human emotional and mental worlds that man finally reaches knowledge of the meaning of existence.

⁸Man’s self-transformation into something higher than man is a process bound by law and a phase of another process that is immensely larger though equally bound by law – the development of consciousness in all life. The laws that regulate this evolution, the laws of life, are in hylozoics the most important study object of all.

⁹There are laws in everything and everything is expressive of law is the principal hylozoic axiom.

7.2 What Is Law?

¹The most valuable characteristics of a law are immutability and impersonality. If the laws suddenly changed, then the cosmos would degenerate into chaos. Nor can a law be a product of an individual intelligence. Such a thing is always temporary and limited to the ever restricted understanding of its author. The impersonality of the law is the ultimate guarantee against individual arbitrariness, also such of divine kind. Not even the highest cosmic godhead can reach that hypothetical omniscience which could clarify all the potentiality inherent in matter. Just a fraction of the possibilities of manifestation there are in primordial matter have found expression in a perfected cosmos. From this it follows that all the

innumerable cosmoses resemble each other in their basic principles but are totally different in their individual concretions of the universal Law.

²The law is expressive of the immutable and impersonal manner in which matter works. Perhaps nature appears cold and hard to us. It is nevertheless true, just, and incorruptible. And these are the conditions of knowledge and freedom, afford man the immense possibilities that he has.

³Laws indicate that forces are at work, how they work and the conditions under which they work.

⁴No laws can be offset. Ignorant people sometimes speak about “neutralizing the laws of nature”. According to this vague thinking it is thought, for instance, that the aeroplane neutralizes the law of gravitation. What actually happens is that the engine of the aeroplane by its stronger force counteracts and overcomes the force of gravitation. Gravitation as a law, however, continues to work, and with the same force as before, which appears in the very fact that force in the same quantity and direction always must counteract gravitation for the effect intended.

⁵The basic law, from which all laws can be derived and on which the immutability of all laws depends, is the law of matter, the law of nature proper. That law expresses itself in the fact that everything strives towards balance, stability, restoration, harmony.

7.3 What Is a Law of Life?

¹In respect of the meaning of life – consciousness development – laws can be divided into laws of nature and laws of life. The laws of nature are the fundamental ones. They make the cosmos an ordered whole. This order is a condition of the very coming into existence of consciousness in the cosmos. Without self-conscious monads, the cosmos cannot possibly have a meaning. However, only the laws of life make it possible for these monads to realize this meaning. The laws of life are the expressions of natural laws through the cosmic total consciousness. The laws of life give the cosmos a purpose.

²Law belongs to the motion aspect. The laws of nature are the expressions of the law through matter as energies; the laws of life are its expressions through the consciousness aspect as will.

³The laws of life are the legislation and tribunal of life itself. Before we human beings have reached that insight, we shall speculatively devise various systems of justice according to the stages we reach in our evolution. The higher we reach, the better our human law will agree with the laws of life.

⁴The laws of life accord with the best qualities of our being. According as we discover ourselves and realize our inherent possibilities, we discover that laws are conditions of this realization. We can begin to live in harmony with the laws by liberating ourselves from our ignorance of life. That also affords us the greatest possible freedom.

⁵Seven laws of life are basic. They are the laws of freedom, unity, development, self-realization, destiny, reaping, and activation. Besides these seven laws there are many such laws of life as are valid at the various stages and levels. Those are laws that man, eventually and as he develops, learns to discover himself.

⁶At lower stages, the laws of life seem unrealistic. Eventually they appear not just possible but also desirable to follow. Having reached a sufficiently high stage, we realize that they are necessary to all evolution. Anyone who wants to reach higher must learn to apply them. Anyone who does not obey them thereby refrains from reaching higher. The choice is free.

7.4 The Seven Basic Laws of Life

¹*The law of freedom* says that every being is its own freedom and its own law and that freedom is gained through law. Freedom is the right to individual character and to activity within the limits set by the equal right of all.

²*The law of unity* says that all beings make up a unity and that every being must realize its unity with all life in order to be able to expand its consciousness beyond its own self.

³*The law of development* says that all life – from the lowest to the highest – develops, that forces act in certain ways towards certain goals, which ultimately lead up to the cosmic final goal. Every primordial atom is a potential god and will some time, through the process of manifestation, become an actual god, that is: reach the highest degree of cosmic consciousness and power.

⁴*The law of self*, or of self-realization, says that every being by itself – by its own knowledge and its own work – must acquire all the qualities and abilities that will ultimately lead up to cosmic omniscience and omnipotence.

⁵*The law of destiny* says that the self in every new life-form is influenced by forces and is put into situations that afford to the self the experiences necessary on that very level in evolution.

⁶*The law of reaping* says that everything we have sown we shall some time reap. Everything we have done in deed, word, feeling, and thought – or failed to do – reacts upon us with the same effect.

⁷*The law of activation* says that the individual's consciousness develops through activity and only through his own activity. Everything must be his own experience and his own working-up of this experience in order to be turned into understanding and ability.

THE LAW OF FREEDOM

7.5 Freedom Is Law

¹Life is meant for freedom. If the meaning of life is the development of individual consciousness, how would this be possible if not all unique individuals were allowed to choose their own ways in which to develop? In the most profound sense, freedom is individuality: right to, but also capacity for, individual character and individual activity within the limits set by the equal right of all to the same. Life is freedom.

²All beings must obey laws if they are to live and develop at all. At all stages the individual's measure of freedom is a direct result of his ability to live according to the laws. Man is the lowest kind of evolving being that can reach an understanding of laws of nature and laws of life, live intentionally according to the laws. The better he follows them, the higher he reaches. Life is law.

³Thus life is freedom and law at the same time. This is an enormously important realization that we can reach through esoterics alone. Freedom and law of life are, esoterically, two aspects of the same thing: without freedom no life according to law, and without law no freedom.

⁴People ignorant of esoterics have thought that they find a paradox in freedom: the greater freedom for some certain individual or group, the less freedom for all the others. There are plenty of examples in our world; the dictator with unlimited power (or freedom) over a subdued, fearful nation is an instance.

⁵Common sense tells us that if we view freedom as a paradox, then it is more likely that our concept of freedom is false than freedom itself would be illusory. As long as freedom is regarded as a right to arbitrariness and violation of the right of others, so long it must remain a paradox. When freedom is understood as the equal right of all, as law in other words, then the paradox dissolves.

⁶Also our concept of law has its origin in ignorance and, therefore, is erroneous. From the hylozoic point of view, the most serious feature of the misconception is that law is made subordinate to god, that law is considered as tantamount to the inscrutable will and power of an infinite being. According to hylozoics, there is no such being. All “gods” are finite beings, omniscient and omnipotent only in a relative sense. And all “gods” obey the law. They are gods by virtue of their power to understand and apply the law in a sovereign manner within their limited (albeit to us enormous) sphere of life.

⁷In hylozoics, law is above god. And this is the condition of freedom and evolution. No god can or even wants to prohibit anything, punish or judge anybody. Religions containing such doctrines reflect in this mere man-made fictions. Instead, hylozoics asserts the inviolability of the individual as a logical consequence of his potential divinity. For all monads will some time reach the highest divine stage. Only the time for this is different for all. And those who are now at the highest stage know that they would never have been able to reach it without their divine right to freedom.

7.6 Freedom Must Be Conquered

¹The goal of the existence of the cosmos is the omniscience and omnipotence of all monads. This harmony is an existence of the greatest possible freedom and, at the same time, the greatest possible lawfulness for all.

²From the beginning, the monad is totally unconscious and totally unfree. Its path to final cosmic divinity is named development. This implies self-realization. The monad will itself conquer all the necessary qualities and abilities by having experiences and learning from them. Just so the monad gains knowledge, insight, and understanding. Just so the monad forms its ever unique individual character.

³Development is the path from ignorance to omniscience, from bondage and impotence to omnipotence, from isolation to unity with all life, from suffering to happiness, joy, and bliss.

⁴Man works at increasing his freedom by obeying the laws of life. To do this, he need not be aware of them. When he has discovered them, however, he can with greater energy and purposiveness work for his own and other beings’ liberation, evolution to something higher. In order to discover the laws of life, man must first learn to apply them.

⁵Man is at every stage, on every level in evolution, relatively free, relatively not free. He is free to the extent that he has acquired knowledge, understanding, ability. The limit of his knowledge, understanding, and ability indicates the limit of his freedom. The condition of reaching the greatest possible freedom at every stage and level is that man has acquired such extensive knowledge and such activated ability to apply knowledge as is possible at his stage and level.

⁶Man develops under the balancing of freedom and law. This is what is called responsibility. When we prove our sense of responsibility for others, standing up for their freedom and right, then the consequence according to the law of responsibility or reaping is that our own freedom will increase. And, conversely, when we infringe the right of another, we lose the same measure of freedom ourselves. It can happen in this life or later. The law can wait. But a sowing will some time be reaped. The better we know the laws of life, the better we can live our lives. We then avoid infringing the right of others and so have greater freedom, being spared such limitations of freedom as are conditioned by reaping.

⁷“Free will” is a problem that has been wrongly formulated. The essence of the problem concerns our freedom to choose between various actions. And that freedom in its turn depends on our power to freely choose motives. For we do not choose between actions, but these are determined by that motive within us which is the strongest. Therefore the question is: Can we reach such a degree of freedom that we can intentionally strengthen any motive whatever and make it the strongest? This problem thus concerns the freedom of conscious-

ness. Free is the man who can always decide himself what thoughts he will think and what feelings he will cherish. Unfree is the man who cannot control his mental and emotional life, in whom undesired, disturbing, and destructive thoughts and emotions come and go as they like.

⁸This freedom of consciousness is determined by all the laws of life, especially the laws of development, self, reaping, and activation. Consciousness that is not free, impotence, division, and inability are due to insufficiently developed consciousness and/or bad reaping. Consciousness becomes free, concentrated, and self-controlled through methodical activation. Nobody else but the man himself can do this and in his own individual way.

7.7 Social Freedom

¹The basic factors in physics are force and matter. The dynamic factors in society are power and people. Power arises from the will and action of people but can subsequently live on more or less independently: the power of tradition, the power of ideas, the power of conventions are examples of that.

²Power is force. And if power is not to be a blind, destructive force of nature, it must be controlled and directed. This is the task of consciousness. The higher the level of consciousness in an individual or collective, the greater the power he or it may use according to the laws of life. Higher consciousness entails a greater knowledge of the laws of life, a greater ability to apply them faultlessly.

³Power is in itself neither evil nor good. Power is in itself nothing “bad”. Power is necessary to keep people together, to counteract chaos, to drive people to action, to carry through necessary changes. Whether power is to be a force for evil or good depends on the wielder’s level of consciousness, degree of egoism (will to power) or altruism (will to unity), his ability of prevision, and the actual result – a good resolution may as we know have a bad result.

⁴In its ideal form, the wielding of power both aims at, and leads to, greater freedom for all, deeper unity between all, better self-realization for all, more efficient activation of all – in short – higher developed consciousness in all.

⁵In its ideal form, power is always balanced by equally much responsibility exacted. Power without responsibility is despotism. Responsibility without power is oppression. The fact that the law of reaping always exacts responsibility for abuse of power does not hinder us human beings from doing it as well.

⁶The more responsibility a man is willing and able to bear, the greater the power the Law entitles him to wield. The greatest possible responsibility presupposes the greatest possible knowledge and ability but entitles to the greatest possible power or freedom. For power and freedom are the same thing as seen from different view-points and with boundaries drawn differently between the individual and the collective. Everybody has, according to the law of freedom, a right to live his own life in his own way, as long as he does not violate the right of others to the same.

⁷But freedom over the lives of others (that is: power) should be given only to those who have reached such a degree of insight and ability that they can bear the responsibility accompanying this freedom, should be given only to those who have learnt to obey the laws of life.

⁸The problem of the ideal society is a problem of freedom. The greatest possible freedom to the greatest number of people, respect for everybody’s right, must be guiding principles. Those who want to introduce the ideal society by using violence against the law-abiding, restriction of freedom and right, are on the wrong path. They believe they can promote the abstract or ideal good by violating the concrete and real good. That demonstrates the power of “ideas” (actually: fictions) over thought.

⁹The ideal society is not brought about by means of a certain social system. Societies can never be constructed beforehand. They take shape while growing according to the collective character of people. Generally it can be said that the determining factors in society do not concern organization or system. They never have as much to do with form as with content, that is: function, dynamics, and consciousness. And it is people that make up the content of the organization or system. Of course social forms are dangerous that concentrate power in a few persons' hands. And certainly that social form is the best which distributes power the most evenly between different interests and classes, contains powerful barriers to abuse of power, and has efficient, incorruptible authorities of scrutiny. But the solution lies nevertheless in people themselves. When a sufficiently influential minority of citizens (it will take a very long time before they will be in the majority) have understood the law of freedom so that they act on this understanding, they will force their rulers to such concessions that freedom will be achieved and their society will be the very best with respect to the developmental stages of the population. With highly developed citizens, any social system will be ideal. With comparatively lowly developed citizens – as is the case now – the most ideal social system will be an unrealistic armchair product. For it is people that succeed or fail in living up to the ideals; and it is people that in so doing make up the content of the system.

THE LAW OF UNITY

7.8 The Importance of Unity

¹The planet-encompassing intelligences who watch over mankind say that of all laws of life the law of unity is the most important and the most self-evident. Unity or love is the one essential thing. But man thinks that everything else is more important. The law of unity is the law that is incomparably the most important for man's development, harmony, and happiness. The law of unity is the law of love, service, and brotherhood.

²The decisive importance of unity appears in all seven laws of life. For they are universal and aim at unity. They concern the collective more than the individual. In the law of freedom lies everything that helps others to liberation, in the law of unity everything that helps others to feel sympathy and loyalty, in the law of development everything that helps others to develop, in the law of self everything that helps others to realize themselves, in the law of activation everything that helps others to think and act on their own. If something does not benefit all, then it is a mistake as to the laws of life. Evil and good largely coincide with what separates and unites people. The greatest contribution a man can make is to rally and unite, the greatest harm is to split and disunite. Of course there is false unity based on group egoism and directed against others. Nevertheless the principle holds good as such.

7.9 The Will to Unity

¹All the sufferings and present difficult situation of mankind can be brought back to one single thing: men's will to power. When sufficiently many have understood that the will to unity is the only sensible, the only possible alternative in the long run, and act on that understanding, then everything will change on our planet.

²With the will to unity man learns to disregard what is different and to consider what is similar between people. He learns to rejoice at the differences, to understand that they are justified as expressions of everybody's unique individual character, realize that they enrich the totality as long as all are united in the one essential thing: the common striving forward and upward. Only the man who is ignorant of life can strive for standardization, a similar view and striving.

³The most important thing is to fight hatred, egoism, and falsehood in all their countless manifestations, to teach people to live in peace with each other, to teach them to appreciate each other as they are and to teach them to look upon each other as fellow-wanderers on the path, the same path as all must wander with all the mistakes that all must make in order to learn. Any kind of judging and moralizing is a great mistake and a crime against the law of unity. Of course criminals and other violators of the right of others must be efficiently stopped in their recklessness and be taken care of by the community for social re-education. But we have no right to punish, hate, take vengeance, do evil that good may come thereof. As long as society will not see this, it will vainly fight criminality.

⁴The will to unity above all appears in the personal responsibility we sense for others. The more we grow into unity, the more the sphere of this personal responsibility expands too, embracing not only our closest relatives and friends but also our tasks, our nation, mankind, and every living creature. The knowledge of the laws of life refutes the false talk about the insignificance and impotence of the individual man. Everybody can make a contribution. When making it, it is not for us to decide whether our contribution “is of any use”. Anyone who has really understood what responsibility means does whatever he can without regard for the size of his contribution, for he understands that by such inquiry he would only seek to estimate his own greatness or importance. A man’s true greatness lies in his understanding of shared responsibility for everything that happens. Lack of responsibility is a proof of ignorance of the meaning and goal of life.

7.10 Service

¹The serving attitude to life arises from the will to unity. Service is an art, the greatest and the most difficult art. Everything is easy in theory. It is his practical life, his realization, how he makes the right decisions, chooses right and acts right, that proves a man’s greatness and capacity. The first thing is to be clear about your own motives. Most motives are selfish, depend on your likes and dislikes and your desire for satisfaction, emotional and mental stimulation. Whenever “self” appears everything is distorted. “I will help. I will serve. I want to feel good.” But if our thoughts so revolve all around our own self, what is left for the fellow man we were about to help, the task we were supposed to do? This sense of self counteracts service, separates from unity. In unity there is no “self”, only “we”. It is this impersonal attitude that is so difficult for man to reach.

²How hard it is to serve appears in the fact that you can do more evil than good by service. You shall not serve evil, but that is precisely what you do by injudicious service. That is why true, efficient service presupposes all-round, harmonious development of man. Ennoblement of emotionality is necessary, the cultural stage is a condition. This is not enough, however, despite what many mystics believe. Mentality must also be activated, so that man grows in judgement and common sense. Otherwise there is a risk for the noble mind to be foolish and so serve evil. There are some sayings attributed to the Christ which he never uttered: “Give to whomever begs you” and “Resist not evil”. These are instances of wrong service. That would be tantamount to satisfying evil and so increasing its power. According to the laws of life, it is our duty to resist evil, for example if our country is attacked and the freedom of our nation is threatened. Else we give ourselves up to evil.

7.11 Love

¹The word “love” has been abused as few other words. It may mean anything from a fleeting sympathy to total devotion that does not shrink from any sacrifice, from cool benevolence to absolute unity with all life. Many people are too primitive to be able to love. They have no individual experience of that which people at higher stages put into the word “love”.

²We do not love all equally much. We love our friends more than strangers or enemies. Everything is in degrees, a fact that perspective thinking (47:5) understands. Anyone who says that he loves all equally much, has no self-knowledge on this point, unless he actually means: all equally little.

³Love remains just a beautiful word, binding us to nothing, if it is not expressed in action. Religious people can talk about love without committing themselves to anything. Lip-service is not enough. Freed from sentimentality, love rather manifests itself as action; action motivated by impersonal will to unity.

⁴We need ideals to worship, we need people to admire and to love. By loving one we learn to love more and more. What we love and admire we become one with. You cannot meditate without love, and you cannot develop love without meditation. For that reason meditation need not be intended as such, but only persistent, unremitting concentration.

⁵We must have strong feelings of attractive power. Else we cannot develop, cannot ennoble and raise our emotionality. And using only our mentality we will never attain causal consciousness. We are not to use mentality to stifle or suppress emotionality, as some people think. On the contrary, we should develop our emotionality, for man must utilize all his inner resources if he is to realize the superman. But emotionality should be controlled, re-directed from the lower and illusory to the higher and ideal.

THE LAW OF DEVELOPMENT

7.12 The Law of Development and Universal Attraction

¹The fundamental law of nature is the law of cause and effect. The basic law of life is the law of attraction or law of unity. This law manifests itself consistently in all worlds in such a manner that the higher world attracts and influences the lower world. This attractive power has been compared to the effect of the sun on the plant. It entices the plant out of the ground and causes it to reach out for the light and heat of the sun, symbols of the wisdom and love issuing from higher worlds.

²The law of development says that there are forces working in various ways towards the cosmic final goal. The power of attraction is one such force. Man's response to this power is another similar force. It expresses itself in his striving for self-realization. When he has once decided to work for self-realization and follows the attraction to the higher he senses, his development may accelerate forcefully.

7.13 The Law of Development and Self-Realization

¹The law of self-realization is in fact a law concomitant to the law of development. It is true that man must do his due and as though no help were to be found. But if he does so, his purposiveness will be rewarded. The forces of the law of development will then automatically add to his own contribution, strengthening it. Without this addition, his own forces would not suffice.

²But note this: the law of development is the manifestation of a force of unity. Whether energy is added to man depends on his attitude to unity. Anyone who wants to develop for any other motive than to serve life, anyone who wants to develop for himself, will have to do without this help. However, to the same extent that man lives for others his own development is promoted so that he will be able to make an ever more efficient contribution.

7.14 The Development of Man

¹The lower a man is in development, the more experiences of a similar kind are necessary for him to learn, to comprehend, and to understand. That is why development at the stage of barbarism takes such an enormous time.

²When man has once acquired that general fund of experience of life which is required for comprehension, he can start specializing. In life upon life he has to study ever new spheres of life, until a dawning general understanding of life makes itself felt.

³This is repeated at each stage of development. The stage of civilization has its particular understanding of life, the cultural and humanist stages have theirs. This is why people at these various stages “do not speak the same language”. They all have the words in common, but the content of experience that man puts into them differs for different stages. What a barbarian means by “freedom” is not the same as what a cultural individual puts into the word.

⁴When man reaches the stages of culture and humanity, he eventually develops his sense of reality and his interest in human things, his understanding of the true values of life, of the meaning and goal of life and the means for attaining the goals.

⁵The monad is always enclosed in the causal envelope during its entire sojourn in the human kingdom. During incarnations this envelope embraces the new envelopes of incarnation. When the self awakens to consciousness in the physical world, it is from the beginning totally ignorant and disoriented. The new brain knows nothing of what the old brain knew. During the years of childhood and adolescence the self must activate consciousness in its new envelopes – from the lowest molecular kind up – by means of its latent abilities and dispositions. Having contact with other people and sharing their experiences, the self learns to perceive and understand and it tries to orient itself in its new world. Whatever the self has no opportunity to contact again remains latent. The capacities the self does not exercise again remain latent.

⁶During his childhood and adolescence man recapitulates the general consciousness development of mankind from the stage of barbarism. It depends on many factors how long a time he must spend until he reattains his true level, the level he reached in former lives: the capacity of his new brain, his environment, education, opportunities of contact with things that may bring his subconscious (latent) knowledge to a new life. There are many people who in a new life never reach their old level. There are others who reach it but in old age. If life takes a normal course, man should have covered the stage of barbarism at 14 years, the civilizational stage at 21, the cultural stage at 28, to start anew where he left off at 35 years – provided he has previously reached the humanist stage, which not many have. The higher the level the self has managed to reach, the faster man passes these stages in each new incarnation, if bad reaping does not hinder.

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EIGHT

THE LAW OF SELF

8.1 Self-Realization

¹Self-realization is to realize what you potentially are. All life is in essence divine. By this we understand that all monads will some time realize their inherent potential divinity.

²In the lowest three natural kingdoms, the consciousness of the monads develops automatically in the group-souls through inevitable experiences of life. In the human kingdom, however, self-consciousness awakens, and thereby the law of self starts working.

³As human beings we thus must by ourselves begin to wander the long path, by our own work get the experiences, knowledge, qualities, and abilities that will raise us up into ever higher superhuman kingdoms and, finally, in the highest divine kingdom, make us cosmically omniscient and omnipotent. The law of self-realization rules all self-conscious life.

⁴The law of self says that the individual's development is the individual's own business, that nobody else than himself can develop him. It is so because what develops is individual character, what is eternally unique in each individual.

⁵The law of self makes it clear that man's consciousness development depends on himself, however many incarnations it may take. The greatest obstacles to our conscious self-realization are our delusions leading us astray, our emotional illusions and mental fictions. Our totally mistaken views of life and its meaning make us misjudge ourselves and our possibilities, blind us to the meaning of our incarnation, cause us to make mistakes without number, make us give way to despondency and despair.

⁶Self-realization requires knowledge, trust in life, trust in self, trust in the law, self-determination, and will. Man can become self-determined only when he has reached a higher mental stage, is no longer a victim of emotional illusions and mental fictions. Will is the unflinching resolution to apply the knowledge you have understood in theory. In its full extent this is not possible until the man has reached the stage of ideality. However, essential preliminaries of all these necessary qualities and abilities can be developed also at lower stages by anyone who is sufficiently resolute.

⁷Self-realization is a long-term work even when you have begun to consciously strive for it and seek to apply the laws of life intelligently.

⁸Anyone who wants to reach the goal wants to use the means; tries spontaneously and without external influence to apply his knowledge of the laws of life. To take on yourself any other "obedience" than to follow the highest light you see is to break the law of freedom and the law of self as well. It is not the business of others to force self-realization or aspiration for development. That is as impossible as to force somebody to love.

8.2 Self-Realization through Experience and Understanding

¹Self-realization goes through your own experience. All develop by having experiences and working them up. Only by working up your experiences will you get insight and understanding. Only by reflecting, analysing, making efforts to be objective can you perceive the general lesson that lies hid in each personal experience. Whatever is given to us by others in the form of teaching, advice, experience shared, is as a rule too weak to influence us. It will soon be lost unless we have already reached the corresponding understanding and are able to use it as our own. In that case we have already had the experience and worked it up in a previous life; then we have the insight latently and just needed to remember it anew.

²From the lowest to the highest level, development is a series of problems that man must solve, tasks that man must do himself. A problem he does not bother to solve, solves in the

wrong manner or by the aid of others, will come up again until he has solved it in the one right manner, which is the solution of his individual character, so that he has finally understood that problem of life in his own way. Only then he will be able to reach the next higher level. Whatever is important for a man in some certain problem of life will be found by him alone and nobody else.

³Self-realization is understanding and application. Each higher level in evolution (there are 777 such levels in the human kingdom) affords the possibility of understanding something that you could not understand before. There is a difference between comprehension and understanding. Understanding is something definitively conquered and belongs to the abiding individuality, the self. Comprehension depends on the degree of education during the present incarnation and belongs to the personality, the envelopes, the new brain. "Uneducated" people on higher levels thus understand more and better than "educated" people on lower levels. What you understand you can as a rule apply and realize. Not so what you merely comprehend. This was what Plato had in mind when uttering his axioms, "virtue is knowledge" and "he who knows the right does the right". For if you will not do the right after knowing, this shows that you have not understood but only perhaps comprehended.

8.3 Trust in Life, Trust in Self, Trust in Law

¹Self-realization presupposes three qualities to be effective. These are trust in life, trust in self, and trust in law. They are not possible to develop until man has reached the stage of culture, has seen the vital importance of unity, and begun to understand the meaning of life.

²You must distinguish between the meaning of life and the meaning of your incarnation. The meaning of life is the development of consciousness. Man's present incarnation is one piece in an enormous jigsaw puzzle that he cannot survey. He does not remember his past and knows nothing of his future. So he cannot see the main thread of evolution running through his existence. He discovers no meaning of the single life he knows about. This incarnation can appear unbearably hard, painful, meaningless to him.

³Trust in life gives man the faith that life intends all for the best even though there seems to be much that tells against this faith. Trust in life is a non-intellectual certainty of the fact that there is also a positive meaning of what happens, that life is a school for the gaining of necessary experience, that the game is never wholly lost, that defeat is never final, that there are always new opportunities and a new day, that failures and misfortunes are necessary to make us understand life and men, to draw necessary lessons for the further journey.

⁴When man comes to study hylozoics, he gets an intellectually acceptable explanation of life which demonstrates to him that his trust in life was well-founded. But how could he possess trust in life before he received this knowledge? The answer is that the experience the self has latently in its subconscious is immeasurably greater than what man has actualized in his envelopes of incarnation. In them, he knows only what he has assimilated through education and personal experience in this life. He does not know that he has lived thousands of times before, that he, the monad, is immortal. The self knows it, however. And that is the basis of man's trust in life.

⁵Trust in self has the same basis. The self knows instinctively that it has, ultimately, only itself to rely on, but it also knows that within itself it has the potentiality of everything. The self has innumerable times before managed seemingly hopeless situations and problems. Trust in self affords man the ability and courage to be himself, simple, artless, spontaneous, to dare to think, feel and act in his own way, dare to show his ignorance, dare to doubt, dare to question the "wisdom" of authorities, dare to defend freedom and what is right, dare to follow noble impulses, dare to make mistakes. Trust in self is independent of success or failure, of the illusions that break when tried. It is independent of the praise or blame of men or the individual's own lacking ability. And it has nothing in common with conceit, self-assertion, or

presumption.

⁶Trust in law is our reliance on the immutable laws of nature and laws of life. There are people who have never studied esoterics and who have never heard the expression, “law of life”, but who nevertheless have a spontaneous confidence that tells them that there is no such thing as the “injustice of life” but that perfect justice rules the world. They do not worry for their own development or that of others but know that all work that is well done in the service of good must yield results, even though such results may be long in coming. They trust the law and do not demand to see results.

⁷Trust in the law includes the ability to wait for the right opportunity, the right connection, the right level of development. That is the direct opposite to the anxiety and hustle that makes many occultists dabble in things for which they will not be ready for many incarnations yet and which are no short cuts for them, but just longer ways round.

8.4 Obstacles to Self-Realization

¹There are many obstacles to self-realization. Some of the most serious are the following ones.

²The separative tendency is the direct opposite of the will to unity. It manifests itself in egoism and a spiteful attitude to life and everything in life, also to oneself. This includes not just express hatred but also aggressiveness, irritation, envy, and the desire to dominate others. All these things counteract unity, as do exploitation and competition. The separative tendency of course also includes moralism.

³Moralism, or the judging attitude, is due to hatred and ignorance of life. Hatred is an impersonal force as is love. A man who is filled with hatred must get an outlet for it. Who will be the victim is less important. By his mere existence a nobler man serves to remind others of their smallness. And so he becomes obnoxious to the moralists with their poor hatred. For depreciation of others is the “self-realization” of the spiteful individual.

⁴The moralist believes that he can assess another man and then has a right to judge him. A big mistake. No man can assess another man. What does he see of the other man? The self in its present incarnation, at the most. That is all. A fraction of the individual’s acquired qualities and abilities appears. Add to this the fact that his bad reaping for the present incarnation can have forced him down to a much lower level than the one he has once attained.

⁵His reaping gives no indication of a man’s status in evolution. Hard reaping may be due even on the highest human level, especially when the man is to reap his final reaping before he is able to pass to the fifth natural kingdom.

⁶Moreover, the moralist does not suspect that, with his motives of hatred, he is quite unable to objectively assess even what he can see. He sees only what he wants to see, the negative traits. In so doing he unmasks himself. We see in other people only the lower that we possess ourselves, actually or latently. The higher always passes us by unnoticed.

⁷Other obstacles to self-realization are such as hamper the very instinct of seeking which is so important for our inner growth and renewal. Some of the biggest obstacles are described below.

⁸Intellectual slavery appears in the fact that you dare not form your own opinion but yield to authority, do not even examine the grounds on which the claims of authority rest.

⁹Dogmas tie up the views and make it impossible to accept new, necessary ideas. Everything is ruled by dogmas: politics, religion, professional life, science, social life (where they are called conventions). By definition, a dogma is something that must not be questioned. Dogmas lose their power according as it is more generally understood that the law of change governs every process, that nothing is allowed to exist forever, that new forms must be created and old forms be broken down for the inherent purpose to be realized.

¹⁰The struggle for existence and the trivialities of everyday life have a great power to engulf

the man, if he does not possess strong inner counter-forces that enable him to keep his contact with the world of ideals alive. This is not to say that we should shirk the duties that the community and social life put upon us. But in all this, our striving shall be to help ourselves and others to life on a higher level than the merely trivial.

THE LAW OF DESTINY

8.5 What Is Destiny?

¹Everything that lives develops towards the cosmic final goal. It is the destiny of us all to reach that goal sooner or later. How this will be achieved, what path we shall go, nobody can predict. It is part of our freedom and individual character that we choose and take the consequences of our choices. That we will reach the goal is certain. And the goal is the only thing that is determined and common to all. Everything else is part of our individual destiny and of the numberless collective destinies we share, now and in the future.

²Life is a hierarchy of collectives without number. The whole cosmos is a collective being that consists of lesser collectives; these of still lesser collectives and so forth down to the individual. Every individual develops under conditions that depend on the larger unit he enters into as a part. The collective has its common destiny, which limits the possible destiny of the individual. The welfare of the individual human being depends on the destinies of his nation and of mankind.

³Destiny is neither blind nor omnipotent. The powers of destiny are those intelligent agencies who, being subordinate to the great purpose of life, influence man and put him into situations where he may have the experiences that are necessary to his further development. This does not mean that man has these experiences. The powers of destiny just afford the opportunities. Man's free will appears in the fact that he has his full freedom to choose. Therefore, it is ultimately man himself that determines his destiny and has to take the consequences of his choices according to the law of reaping.

⁴The law of reaping is the law of necessity. The law of destiny is the law of opportunity. In their cooperation they put man where he is to stand, where he must stand, where he should stand and where he may make his best contribution. By his actions and omissions in lives past man has by and large laid out the path he must wander in this life and in many lives to come. By the experiences he has had ever since the self was roused to consciousness, his individual character has been formed into the eternally unique being that he is himself. He has reached a certain level in evolution. The law of destiny takes all this into consideration when it lets us be born into a certain nation, family, and other human relations.

8.6 We Create Our Destiny Ourselves

¹Destiny is man's own creation, the effect of his own action, the result of his own positive or negative attitude to life, his own attractive or repulsive consciousness expressions. Man has no reason for either self-pity or self-justification. He should be grateful for the fact that there are laws that help him to develop, to increase his freedom, his power over his own destiny.

²Life is an offer, an opportunity of development. If we have understood that we are here in order to have experiences and to learn from them, that there is a life-task for everyone of us, then we also understand that the best we can make of our lives is to find that task and do it. Then we shall also be spared that rebuff of life, which in new incarnations burdens us with even more compelling circumstances and limits our freedom still more.

³"Nobody escapes his destiny." But our destiny is our own creation and for our own good. If we hold that attitude, then we make the best of our lives. Holding the opposite attitude we counteract evolution and harm ourselves. We must reach the insight that however hard our

destiny is, it is not just inevitable but really the mildest suffering as well as that which best favours our further development from the point where we are now.

⁴Still more important for our self-realization is the insight that the powers of destiny are intelligent agencies that take an interest in our self-development and promote it. If you make the one important decision, and so definitively take your stand under unity, then you put in the strongest possible force for the change of your own destiny. That force can change your future completely. To work for evolution and unity is to walk the shortest path out of ignorance and impotence, the quickest path to freedom.

THE LAW OF REAPING

8.7 The Law of Reaping Is Absolutely Valid

¹The complete name of this law is “the law of sowing and reaping”. It is the law of cause and effect as it finds expression in the relations between all living beings. The law of reaping is a law subordinate to the fundamental law of restoration. Being ignorant of the laws of life we unfailingly make mistakes that violate the rights of other beings and disturb the harmony of the cosmos. The universal principle of responsibility says that since we are the authors of the disturbance, we must restore the harmony. Generally and at lower stages this is done when we are afflicted with the same kind of evil that we have caused. However, as our understanding of the laws awakens, possibilities open up for us to work off the debt, make it good through service.

²The law of reaping is absolutely valid in all worlds and for all beings on all levels of development. It is valid for all activity. It is valid for the individual human being as well as for collectives of all kinds, for nations and for all mankind. Everything that happens are forces that become causes. These causes are woven together in immense numbers into an unsurvivable network of effects working changes that reach far into the future. Nobody escapes his responsibility. No kind of activity is free from responsibility: thoughts, feelings, manifestations of the will, motives, words, actions. Every consciousness expression is energy, therefore it is a cause.

³The law of reaping is the manifestation of absolute and total justice. The justice of life is impersonal, matter-of-fact, incorruptible. Injustice of life is absolutely impossible. Only people are unjust to one another. Anyone who speaks about the “injustice of life” discloses his ignorance of the Law, unconsciously blasphemes the Law. Admittedly, the law of reaping appears to be cruel, hard, merciless to us. Then we have acted so ourselves in lives past. The law of reaping is hard to the hard and mild to the mild. However, nothing is unbearable if you just know the cause and see the end. The cause lies in the past and is bad sowing. And what is one short earthly existence compared to the millions of years of evolution? The law of reaping may wait however long. But the sowing must be reaped some time.

8.8 The Law of Reaping – Our Teacher in Life

¹Religious people pray to god to be “saved from evil”. But do they know what evil is? They believe it is disease, poverty, suffering, dishonour. That demonstrates their ignorance of life. For all those things are only effects of evil. These religious people ought to listen to the heathen Socrates, who said that causing evil is a much greater evil than suffering evil.

²The true evil is our own unwillingness to obey the laws. We cannot be ignorant of them; they have been preached by “wise men” in all ages. Through our actions we have violated the laws, in this life and above all in past lives. This must strike back on us. Everything that befalls us is according to the Law. And the Law is not evil.

³So blind is man that in his attempts at explaining evil he has accused life, god, other

people – everything and everybody but never himself. Many people say they cannot believe in god or in the laws of life because there is evil in the world. “If god existed, then he would not allow this to go on,” they say. But the gods obey the Law. They do not intervene in the just course of the law of reaping. They know that men would never see their responsibility if they were helped out of the misery they have caused themselves. Then they would just become even blinder to their own ignorance and egoism.

⁴We regard happiness and success as our natural rights, misery and suffering as the “injustice of life”. Life was once intended to be the happiness, joy, and harmony of all. The fact that it is not so anymore is due to us alone. Higher beings once walked on the earth, teaching men to respect the Law. But men refused to learn in that way. That teaching went against their deeply rooted will to power. In so doing men chose instead to learn through bitter personal experience.

⁵Some people who hear about the law of reaping question its ability to teach us. We sow in one life and reap in another when we no longer remember what we sowed. It is true that the direct memory of our evil deeds is lost in a new incarnation, so that we cannot relate our present sufferings to their causes. Yet we learn from our reaping. Sufferings and violations we have been the victims of in past lives leave deep traces in our subconscious, making us more sensitive to precisely these kinds of sufferings. And this is later on expressed in the fact that we more easily sympathize with people who suffer and have become less inclined to cause such suffering to others.

⁶The law of reaping alone does not teach us. It is when being adapted to and interacting with the other laws that the law of reaping teaches and develops us. The law of destiny sees to it that man in each phase gets the reaping that benefits his development best. The higher he has reached in evolution, the more bad reaping he can stand. This is often the reason why the hardest reaping is put off until he has reached the highest stages. This is also the explanation of the sufferings of many advanced people. However, in this manner they pay off their debt account faster. Only when this is completely squared is the monad able to pass to the fifth natural kingdom.

8.9 Bad Sowing

¹All mistakes as to the laws of life are bad sowing which yields bad reaping. Bad sowings are, above all, expressions of hatred and egoism. Not only our manifest violations of the rights of others are included here, the visible suffering we inflict on others. But also what we, in our ignorance, believe does not hurt anybody. All gossip, all moralism, all curiosity of the private lives of others belong there. We hurt with our thoughts and feelings, not only if they are directly hateful and malevolent, but also if we in an unkindly manner attend to other people’s faults, failings, defects, personal problems. “Energy follows thought” is a hylozoic axiom. Everything that consciousness observes is affected. And the energy involved reaches its defenceless target.

²Abuse of power is a serious mistake as to the law of freedom and the law of unity. The law of reaping regulates this, too. The consequence is that you will be the victim of the humiliation and injustice of impotence. And you will lose the possibility of wielding power for a very long time. Knowledge is power, too. Abuse of knowledge leads to the loss of knowledge. If in this life you have received knowledge that has afforded a sovereign explanation of the riddle of life so that you may rest from your seeking, then you have a duty to spread the knowledge to others in a similar situation. Otherwise the knowledge will be lost to you in future lives. That does not necessarily mean that you will never get into contact with the knowledge in your next life. It may so happen that you with your new brain do not comprehend the knowledge you nevertheless receive and think to be correct.

³To speak and act against your better judgement, to side with the majority when you see

that it is in the wrong, to be silent when you should speak out, is all very common in the age of mass man. The knowledge that this is wrong makes the bad sowing much worse.

⁴Suicide is a serious mistake. It extends its effects over several incarnations, does not solve any problems (that must be solved), only complicates them.

⁵The worst possible sowing is to inflict suffering on other beings, to avenge oneself, to play the part of punitive providence. Those who do evil that good may come thereof expect good reaping from bad sowing. The suffering we have inflicted on others is returned to us regardless of our motives.

8.10 Bad Reaping

¹Bad reaping is most things in life and everything that cannot be regarded as happiness; everything that harms us and displeases us and thus not just obvious misfortunes and sufferings. The law of reaping works individually, with extraordinary adaptation to everybody's individual character and conditions. It takes the law of unity and the law of freedom into particular consideration. It works in everything and utilizes all opportunities to make it possible for us to pay off from the debt account. The higher the level a man reaches, the more the law considers the possibilities of modifying the effects of the law, dividing them over time, allowing him to make good in other ways. However, all sowing must be reaped.

²You are born into the race, nation, and family that you deserve. You have the school-fellows, teachers, later on work, colleagues and chiefs that you shall have according to the law of reaping. The same is true of your life partner and friends. If these influences work so as to lower your level, then they are the outcomes of bad reaping; in the opposite case, of good reaping. All kinds of sufferings, defects, sorrows, disappointments, adversities, hindrances, losses and so on ad infinitum are bad reaping as is the lack of possibilities of acquiring knowledge and understanding, qualities and abilities.

8.11 Good Sowing

¹Good sowing is to apply the laws of life without friction. Man becomes the lord of nature by applying the laws of nature. By obeying the laws of life he will become the lord of life.

²Good sowing is to cultivate the will to unity, to work to acquire noble emotions and qualities, to gain knowledge and understanding, to strive after self-realization.

³Good sowing is to work to abolish social evils, to enhance understanding between people, to spread knowledge of the laws of life, to lessen suffering in the world, to defend freedom and right and the just cause of the weaker man.

⁴Good sowing is to bring children up in love, to bear your suffering heroically, to be indifferent to the hatred people direct at you and not hate them back, to counteract illusionism, lies, and hatred in the community.

⁵Very good sowing and the quickest liberation from egoism and illusions is to do the right just for its own sake, without any thought of personal advantage or disadvantage, gratitude or good sowing, and to assist The Great Ones Who work for evolution instead of counteracting Them as most people do.

⁶Good sowing is to systematically cultivate the sense of joy and happiness and to think good of everyone as a matter of principle. In so doing you strengthen what is best in everyone and make life easier to live for everybody.

8.12 Good Reaping

¹It is a proof of our ignorance of the laws of life that we do not comprehend that the advantages that life affords us are good reaping. We think they are our natural rights. Then we accuse life when losing them. It is bad sowing not to use the good reaping according to the laws of life.

²To be born into a civilized nation, into a family where people understand you, to be brought up with love and have friends who ennoble you, to have opportunities of gaining knowledge and of acquiring good qualities and abilities, all these things are examples of good reaping to which we have won the right by sowing a good sowing in previous lives.

³Good reaping is health, beauty, intelligence, talents, understanding, good friends, helpers, success: everything that life affords us without our efforts.

⁴The best possible reapings are opportunities of rapid development through experiences that awaken our higher abilities, intercourse with highly developed people, for instance. One hour of rational talk with a child can change his entire life.

⁵Without good reaping we will never find happiness, however much we pursue it. We are happy in so far as we have made others happy.

⁶Power, glory, and wealth are good reaping only at higher stages. At lower stages, man in his ignorance and impotence can hardly avoid abusing these illusory advantages and thereby sow fresh bad sowing.

8.13 Our Collective Responsibility

¹Mankind does not know what responsibility is and least of all what collective responsibility means. We all are parts of collectives, many kinds of collectives: family, circle of friends, group of colleagues, nation, mankind. And in each collective we are jointly responsible for each other. Nobody exists for his own sake. The laws of life work primarily through collectives, secondarily through the individuals of the collectives.

²All living beings we come into contact with we unfailingly influence. And the law of reaping goes immediately into action. This is part of our responsibility. Those we have not benefited we have harmed. Thus contact entails relation. And this is true not only of our contacts with human beings but in all contacts with all beings in all natural kingdoms: the animals we exploit, the food we eat, the natural resources we extract.

³This we hardly comprehend. And from the fifth kingdom we have been told that no man can understand the law of reaping. But that does not mean that we should not try to understand it.

⁴Most personal relations are casual and transient. If people make a great difference to us, however, have benefited or harmed us much, then these are usually relations that continue from former lives. In this way people can be increasingly attached to each other in life upon life through mutual love and understanding in different relations. The purpose of this phenomenon is that they shall in the future form a group with a joint mission.

⁵Our responsibility for the collective appears in common sowing and reaping and common destiny. We are jointly responsible for oppressive social systems and inhuman laws, incompetent leaders, democracy and dictatorship, wars and revolutions. The fact that responsibility is shared by many does not mean that it is less for each one. "One for all and all for one" is the law of joint responsibility. We have all had advantages to the cost of others. We have all helped to oppress and stupidize mankind.

THE LAW OF ACTIVATION

8.14 Man's Most Typical Quality

¹According to the planetary hierarchy, man's most typical quality is – laziness! You may regard it as the root of all evil. Man's sufferings are due to his violations of the laws of life. If he possessed knowledge of the laws of life and an ability to live that knowledge, then all his life would be joy, happiness, harmony, freedom. But man is too lazy even to think. For if he thought the matter over, he would understand that it is necessary to gain knowledge of life, he would grasp that almost everything remains for him to learn. The laws demonstrate the

necessity of knowledge. If we do not know that life is intended for the freedom, unity, and development of everybody, then we commit crimes against these three laws, and the consequence is the suffering we meet with. But also the majority of those who acquire this knowledge are content to have it as a theory, do not strive for self-realization and higher levels. That too is laziness! We complain about the troubles of life, when we have nobody to blame but ourselves. It appears as if just the force of circumstances drives us forward.

²We do not comprehend that the law of destiny must force us to have experiences that can develop our consciousness, when we do not have the sense to take our development into our own hands. And forced evolution is much more unpleasant than the activation of consciousness we can go to work at ourselves.

8.15 Life is Activity

¹Life is activity. Life is motion. Life is generation of energy. Without activity evolution comes to a standstill. The individual develops by activating himself the kinds of consciousness there are in his envelopes. The most important is the consciousness activity he initiates himself. Most people are passive and allow their consciousness to be dictated by external vibrations. They accept the views of others, not examining what facts they are based on. When they got their education they also acquired a world view, and subsequently they reject everything new that cannot be fitted into it. They do not understand that life is change, development, that you must always be prepared to revise and re-evaluate, that knowledge is endless and that all explanations are just temporary. They have settled down to a quiet life for that incarnation.

²Nothing is good as it is. Everybody complains about everything. But how many do something to improve it? Also those who have received the knowledge of the laws of life and have grasped the fact of collective responsibility, are generally passive and indifferent. They wish that somebody else would do what they should do. Religious people talk about the “will of god” and expect god to right what we have wronged. That amounts to totally misunderstanding the Christ, who always demanded the full effort and responsibility of the individual.

8.16 The Law of Activation

¹The law of activation says that every expression of consciousness is activity in some matter. This expression becomes a cause that inevitably has an effect. Thus everything that consciousness observes is influenced in some manner.

²Every content of consciousness takes some shape or other. Everything you strive for or want to do, have or realize, must first have been a content of your consciousness. Everything you desire you will some time have (though seldom exactly as you thought!). Everything you receive you have once desired.

³A law consequential on the law of activation is the law of repetition, or of reinforcement. Active consciousness reinforces itself through repetition. By each repetition thought is made ever more active, ever more firmly engraved in your memory, an ever stronger factor of your subconscious, ever more intensive in your feeling and imagination. Thus by each repetition the content of consciousness is strengthened, so that it becomes increasingly easier to resuscitate it. By repetition this tendency is automatized. Eventually the thought or emotion is automatically expressed in action.

8.17 The Law of Activation and Free Will

¹Our consciousness expressions are thought, desire, feeling, and imagination. They can be more or less activated, possess more or less “will”. It is through them that we decide whether we will be happy or unhappy. They put their imprint on our present life and determine all our lives to come. They make us strong or weak. And of the four, thought is the most important,

since with it we control all the other three. Thus thought is a power for good and for evil, the greatest power, and the power that determines our destiny.

²The great question is then: who controls our thought? The answer is: we ourselves very little. Thoughts and feelings come and go as they like. Through external suggestions, things we have read, seen, or heard, we are dragged down into consciousness states which lie below our true level attained; states which we detest and which counteract our self-realization. In memories and associations, painful past experiences make themselves felt again. Finally man sees that control of consciousness is necessary.

³Control of thought is control of life. By controlling his thought man becomes the master of his own destiny. The method of activation is the systematic manner of reaching this goal. The method is general and individual. It is general because the laws of activation of thought and emotion and their respective kinds of will are universal and many people can apply a universal method. It is individual because in addition everybody must, according to the law of self-realization, find his own way, elaborate the method of his individual character.

⁴Free will is for many people an insoluble problem. The solution lies in the understanding of the fact that every conscious choice is determined by motives and by the strongest motive. We have many different motives, and they are most often in conflict with each other. We have selfish motives and relatively unselfish motives. We have lower motives and higher motives. We have short-term motives based on the desire for enjoyments, and we have long-term motives directed at the purpose of our lives. Many motives lie hid in the subconscious. Those are motives of fear, shame, and guilt which have been forced on us in childhood through a faulty, often a so-called Christian, upbringing. The question whether we may have a free will or not thus is actually the question whether we can consciously control our motives or not.

⁵We can. The law of activation teaches us that we can strengthen any consciousness content whatever. Everything depends on how strongly we attend to it, how often we consciously cultivate it. The method of activation teaches us how this is done. Using the right method we can strengthen any self-chosen motive whatever, so that this will become the strongest one. Only so shall we attain the freedom of the will. Only through such a self-initiated activity can we liberate ourselves from the automatic dependence on all inner compulsion that hampers our striving for self-realization.

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NINE

9.1 What Does Evolution Mean for Man?

¹In hylozoics, we study evolution in the widest possible perspective: as a part of the cosmic process of manifestation. This is necessary if we are to have a correct view of its goal. But we must not forget the human side of the matter. If hylozoics is to have a practical value for us, then it must be able to help us to live better and richer lives now, in this existence. The present section and the one following it will therefore explain man's next possibilities of self-development.

²Very generally it may be said that man develops to the same extent that he strengthens, builds, and activates all the positive qualities belonging to the human kingdom. Negative (or worse) qualities ultimately depend on the fact that the opposite positive ones have not been activated to dominating strength: cowardice is possible because courage is undeveloped, hatred is born from lack of love, etc. When all the positive qualities have been humanly perfected, then the individual has in fact passed to the fifth natural kingdom.

³The fact that man develops to higher levels does not in the first place mean that he conquers "esoteric" or mystic qualities that are incomprehensible to most people. Evolution means above all that man intensifies all the positive qualities he already has to some extent. Man is relatively brave, persevering, faithful, unselfish, grateful, judicious, upright, and so on. He is at the same time relatively cowardly, resigned, unfaithful, selfish, ungrateful, injudicious, and unrighteous. At the lowest two stages the negative qualities are stronger than the positive ones. At the cultural stage, the positive qualities slowly begin to dominate the negative ones. At the causal stage the negative qualities are overcome entirely.

⁴Evolution is that process in which occasional superconsciousness is turned into permanent waking consciousness. The boundary between waking consciousness and the superconscious is always individual and conditioned by the individual level of development, reaping, and self-activation. In most people today, this superconsciousness is essentially emotional (48:2,3) and mental (47:4,5). The most important domains to activate are, therefore, the next higher emotionality (48:3), the positive feelings promoting unity; and the next higher mentality (47:5), perspective thinking, common sense.

⁵Evolution is self-realization in the physical world. It is the human, physically waking conscious self, the monad's consciousness in the physical brain, that by its own work gains nobler qualities, deeper understanding, wider competence, greater energy. All this must be clearly expressed in the physical world and in the interplay with other people. Experiences and achievements in the private inner sphere may appear however decisive to the individual. But if they do not result in his making a better contribution in the physical, becoming a better helper also of others, then there is a great risk that his "spiritual experiences" are just self-deception.

⁶To the individual, evolution means an increasingly wider capacity to solve problems. Life is a seemingly endless series of problems and tasks that man has to solve. There is no level where problems cease, no level where man comes to rest, for then evolution would come to a standstill. The problems of life are objective. They affect man regardless of his subjective erroneous view on his own life-task, his ever one-sided interests, narrow attitudes. Such one-sided views always imply blind spots in his judgement or numb fingers in his hand. When man has omitted to acquire important qualities and abilities or chosen to close his eyes to realities, then the law of destiny will put him into situations where he is forced to develop the very neglected (and disdained!) qualities and capacities.

⁷Evolution is a process leading to a higher degree of self-activity. At lower stages, where the majority still are, man is predominantly a passive product of impressions from his environment and impulses from his subconscious. He is the slave of the massive telepathic

pressure from “public opinion” and automatic reactions in his envelopes. Self-activation means that the human monad learns to feel and think more and more independently. In so doing man takes the first steps towards mastering the consciousness of the envelopes, so that he will finally be able to decide himself what he will feel and think.

⁸Evolution is a gradual emancipation from illusions and fictions. The intellectual fictions lose their power as man studies the esoteric knowledge of reality and eventually learns how to eliminate his rooted habit of confusing opinions with facts, abstract theory with concrete reality, speculation with knowledge. Illusions are harder to get at. They are emotional valuations that divert from the goal, conflict with the laws of freedom, unity, self-realization, and activation, create attitudes that are hostile to life and knowledge. Those are wrong attitudes to possession (“money”), esteem (“glory”), and power. The esoteric teachers have inculcated that the most efficient emancipation from illusions is achieved through unselfish service.

⁹Evolution is realization. It is true we say evolution of *consciousness*. But evolution concerns the power or motion aspect just as much. Consciousness cannot be developed merely into ever higher degrees of perception and understanding. Consciousness also must learn how to use the ever higher energies, conquer the corresponding wills and skills. What is the use of omniscience without omnipotence? According to hylozoics, man develops only in so far as he realizes, that is: increases his skill in action. The physical world is the most important one. It is in this world that man demonstrates his level of development by serving, helping, raising others.

¹⁰By ordinary human standards, evolution is an immensely slow process. A hundred incarnations may pass without noticeable progress. This is due to mainly two factors: repulsive emotionality and passive mentality, or, to put it bluntly: hatred and stupidity. When man begins consciously striving to improve, his development will put on speed, too. The method of activation gives him the tools he will need to do it.

9.2 *Balance Is Necessary*

¹Evolution is supposed to result in a better and not worse balance between man’s different kinds of consciousness and energies. Man is a whole of physical, emotional, and mental nature. If he is to reach his goal in the human kingdom, the activation of his potential causal nature (47:2,3), then his physical, emotional, and mental powers must reach their highest potencies: physical health and vitality, emotional love, and mental intelligence. If any one of these life manifestations is neglected, then man will miss a necessary lifting force; and if any one is suppressed, it means that energies are locked in the envelopes and so block vitalizing causal energies pouring down. Then the result will be reduced vitality, disease, depression, *idées fixes*.

²The organism must receive its due. Exercise, fresh air, relaxation, freedom from rush and tear, regular and sufficient sleep (as much as possible out of doors) are especially important for all “spiritual” workers.

³The importance of diet is often exaggerated by those spiritual seekers who have not yet reached the balancing view of perspective thinking. Everybody should eat the food that makes him the most efficient in the physical world. The organism that is everybody’s inheritance is different from any other and therefore demands individual treatment.

⁴The mystic’s lack of interest in higher mental activation (47:5) and the one-sided intellectualist’s unwillingness to cultivate the higher emotionality (48:3) are equally big mistakes. The mystic often lacks common sense. He may interpret his “revelations” towards sheer absurdity: “I am the cosmic Christ”, “the world exists only in our mind”, etc. The intellectualist often ends up in negative emotionality, a state of permanent irritation and contempt as the result of comparing himself with others. In so doing he may pervert his superior intellect into pursuing aims that are hostile to life.

⁵Many spiritual seekers today are victims of the mistaken view that you reach higher

consciousness by maltreating your so-called lower nature. It is true that, some time in the future, we shall have “grown out of” all consciousness below mentality. But this will only be when we can function with objective self-consciousness in our causal envelope and then quite naturally have lost any interest in emotionality. If we believe that we will reach higher consciousness by denying the lower, then we confuse cause and effect. The child will not grow up by being hindered from playing, but will only be retarded in his growth. By the very play he will be able to mature, and thereupon he will give his toys away to his younger brothers and sisters. It is not by suppressing emotions and urges, our natural playfulness, that we reach higher powers but by gradually ennobling them towards the ideal.

9.3 The Problem of Evil

¹Theology, philosophy, and occultism have tried to solve the problem of evil in various ways. Generally this has resulted in absurdities. Three examples of this:

²Man is born in sin, and he is destined for eternal hell if he does not accept some certain religion. Evil is an illusion that exists just as long as we believe in it. Evil is an eternal principle in existence, necessary to the existence of good.

³According to hylozoics, evil is a terrible reality on our planet and consists in the violation of the right of every living being. Evil manifests itself already in the parasitism of vegetable life and the predacity of animal life. In the human kingdom, evil is far more developed and appears not only in intolerance, oppression, exploitation, killing, etc., but also in the well-organized and intelligent opposition to all essential knowledge of life.

⁴In the deepest sense, evil is the individual's inability to perceive his unity with all the other life. It is his inability of compassion and empathy. It is his inability to understand that every being is a unique individual character that has the natural right to development, freedom, and the pursuit of happiness. Hatred, repudiation, and contempt arise when a man concentrates on (real or imagined) negative traits in another man and overlooks the positive traits that always exist in everybody. Hatred also arises when an emotionally negative person is reminded of his smallness, for instance just by meeting a person of a higher stage. Feelings of envy and inferiority towards people who are at higher stages or are better off are strong motives of hatred in our times. Entire political ideologies have been formulated as rationalizations of such illusions.

⁵Suffering exists only in the physical and emotional worlds, and in these worlds, only in their lower three molecular kinds (49:5-7 and 48:5-7). Only physical suffering may be incurable: pain, old age, disease, death. Emotional suffering can always be cured through an act of determined will, by refusing to suffer, refusing to pay attention to whatever is believed to cause suffering. That presupposes the ability to control your consciousness. That ability can be trained.

⁶Evil and suffering are problems of evolution. At lower stages they are inevitable, since man is ignorant of the laws of life and unable to apply them. At higher stages, man learns to work according to the laws of life and in so doing he sows more good than evil sowing. But he is still afflicted by suffering as a consequence of old bad sowing. Before the monad is able to pass to the fifth natural kingdom, it must have obliterated all its bad sowing sown in the human kingdom, either by reaping the corresponding bad sowing or by voluntarily making good (the method of higher stages). In the fifth natural kingdom and in the ever higher divine kingdoms there is no evil and no such suffering as is due to individual and group egoism.

⁷Good and evil coincide by and large with what furthers and counteracts evolution and unity. Since human beings are found on many different levels of development, what is evil for one individual is not necessarily evil for another. One example of this: Self-assertion is necessary and a good thing on the lower barbarian levels in order to strengthen early, weak individuality. At higher stages, when man has acquired self-reliance as well as self-determina-

tion, self-assertion becomes an evil and hinders his expansion into group consciousness. For the individual, evil is all the lower levels that he has passed in evolution. The particular evil is the level which he has just passed and which still attracts him downwards. Good is all higher levels that he has not yet conquered. The particular good is the level he is just conquering, his concrete ideal that attracts him upwards. This shows that good and evil are relative. On each level, however, good and evil are absolute in their opposition. So they must be, if man is not to end up in a chaos of right and wrong.

9.4 The Laws of Life in Evolution

¹At lower stages, evolution goes on unconsciously and automatically. At higher stages, man can work efficiently for his evolution by applying laws of life. All the seven laws of life always work together in man's evolution. They work in very different ways, however. Three of the laws – the laws of development, destiny, and reaping – work over long series of incarnations without man being able to directly influence them in their effects. They determine the basic conditions of each incarnation. However, within the inescapable limitations that are in any developmental level, destiny, and reaping, man is often able to apply the other four laws – the laws of freedom, unity, self, and activation – efficiently and purposively. Thereby he can indirectly influence the action of the other laws as well. These four laws thus are the most important laws for man from the evolutionary point of view.

²It is an erroneous view of the law of reaping that everything we meet with in life is just reaping (so-called karma). The law of freedom excludes the possibility of so-called blind fate. We have a 99 per cent chance of changing our apparently inescapable destiny. But in order to do so we must have a positive attitude to life, the insight that we have the power to overcome seemingly insurmountable obstacles.

³The purpose of the law of reaping is to make us understand life, make us respect unity by showing us in the most tangible manner what the consequence is when we have trodden unity under foot. If we have that attitude, then we should be able to take sufferings and adversities composedly and in a positive way, take them as the trials we must pass in order to gain inner strength and endurance, necessary qualities and abilities.

⁴Usually we take reaping in the negative way. In so doing we worsen the effect of the reaping and sow fresh bad sowing. It is true that man's suffering is self-inflicted. However, only about one tenth of his suffering is bad reaping. The remaining nine tenths must be put down to his negative way of facing his bad reaping: by sorrow, worry, fear, depression, grief, hatred, desire for revenge, and so on. Imagination magnifies and imagination causes us to relive suffering many times over. At the stage of culture man awakens to the insight that he must learn to control his consciousness, consciously keep his thoughts, feelings, and imagination in check. Thereby he has discovered the most efficient weapon there is in his war against suffering. Using it he can learn to overcome the very most of his suffering.

9.5 Positivization

¹Already in the subhuman kingdoms, the monad has managed to acquire a basic tendency. This is either attractive (positive) or repulsive (negative). Having an attractive basic tendency, the monad strives instinctively to adapt to the beings around it, because it – albeit vaguely – perceives its inescapable unity with them. Having a repulsive basic tendency, the monad strives to assert itself against the life surrounding it, to exploit it and to dominate it. The two basic tendencies develop further in the human kingdom into love and hatred, the will to unity and the will to power. Those human monads who have the repulsive tendency must overcome it, replacing it with the attractive tendency, before they can reach the causal stage. This demands a gigantic work, especially since the majority of mankind on our planet have acquired the repulsive tendency. It is not easy for the minority working to strengthen or

acquire attraction, when their environment with its individual and collective negativity (also affecting them telepathically) counteracts that striving. Repulsion is the most massive hindrance to evolution on our planet, collectively and individually.

²From this it is clear that work for attraction – unity, love, understanding, tolerance, brotherhood, co-operation – is the most important evolutionary work that the individual and the collective can do. The necessary basis for this work is the individual's striving for a positive attitude to life.

³Our attitude to everything in life, to other people and to ourselves, is either negative or positive.

⁴The negative attitude (traditionally called “evil”) includes everything that counteracts the laws of freedom, unity, self-realization, and self-activation. To this belong all tendencies to curtail the right of man to live his life as he thinks fit as long as he does not violate the right of others to the same. To this belong all the moralistic demands of some certain way of life or obedience to convention, all hindrances to the pursuit of knowledge, all restraints on man's aspiration to higher levels, all dictatorial, totalitarian, and authoritarian tendencies except necessary measures taken against violators of the rights of others, everything that tends to instil into man fear, pessimism, discouragement, and the sense of meaninglessness or absurdity (plenty of examples in modern art), all kinds of gossip, slander and prying into other people's private life, all suspiciousness and pettiness. And last and first: all judgement and moralization.

⁵The positive attitude (traditionally called “good”) includes everything that works in harmony with the four laws of life mentioned above. The positive attitude strives for loving understanding of everything human, strives to see what is best in everybody, and wants to disregard the worse side as a matter of principle. It refrains from judging and moralizing, since it has seen deeper and knows that faults are always universally human, that we see only what we possess ourselves, that whoever judges another judges but himself. Since everything can be misunderstood, it must be said here that the positive attitude does not imply neutralism or weakness in the face of violations of rights. The positive man does his best to counteract hatred, falsehood, and violence, intervenes resolutely on the side of the violated, but tries at the same time to understand and not to judge the violator – this attitude requires the ability to distinguish between things and people, the errors and the erring. The positive attitude to life is based on trust in life and trust in self and makes its best to instil the same spirit into others. It wants to bring out and show people their immense possibilities, whatever gives us power, courage, and joy; helps us to overcome our rooted tendency to be hypnotized by hindrances and failures.

⁶We can never do too much in the work to increase positivity in ourselves and others. Here is some advice on how to work.

⁷*Of happiness.* All people strive for happiness. Ancient wisdom tells us that happiness will come to us when we have ceased hunting it for ourselves, when we live in order to make others happy. Happiness is not to be found in outer things and circumstances but in inner contentment. We become happier to the extent that we liberate ourselves from our discontent, our envy, our demands on other people and on life.

⁸*Accept the inevitable!* Certain things are in our power; most things are not. It is no use complaining about the inevitable, grieving, putting up a resistance, desiring differently. Vain desires steal from the will, the power we need so well to make a positive contribution where we indeed can make one.

⁹*Of suffering.* Suffering is inevitable as long as we are human beings. We should as a matter of principle, without exception, regardless of our sympathy for or antipathy to the suffering person try to help whenever and wherever we can. Suffering is at bottom always self-caused through crimes against the laws of life. It is, however, a misconception of the laws of life to refrain from helping, pleading “the karma of the suffering person” as an excuse. Because

when trying to relieve suffering we are the agents of the laws of life.

¹⁰*Of attacks.* When we are under attack by other people, when we are being criticized or blamed, we in ninety-nine cases out of one hundred meet repulsion by repulsion: either aggressively and retaliate with corresponding abuse, or depressively and bed ourselves down in self-pity. However, there is a third method which is positive, constructive, and evolutionary for both parties: impersonal compassion. Using it we listen to criticism in this spirit: "I may learn something of this, however exaggerated and twisted it be. I may learn what another person thinks to be my failings, which can help me to overcome them. I learn something of the nature and functions of man. I exercise myself in the virtue of invulnerability." And, above all: "I make the best of the relation to this person by meeting wrath with calm for then he cannot do otherwise than regret the matter later, so that we can become friends again." We are responsible for each other. If we meet unkindness with unkindness, then we unfailingly contribute to the other person's getting stuck in a negative and painful state.

¹¹*Of fear of failing,* that serious hindrance to evolution. All too often we fail to act, to do what we can out of fear of making mistakes. Hylozoics affords us the theoretical understanding of the fact that man is a very imperfect being, since he is under development. But in some way we still cling to that life-hostile moralism (fomented through the demands of Christianity that man be perfect) saying that "he is perfect who makes no obvious mistakes". The absurdity of this view is clear from the fact that the passive individual who is sitting back when wrong is being done of course "makes no mistakes". According to the law of reaping, however, passivity and omission have their consequences, and by no means the mildest ones. One way of shaking off this perverse passivism is to say to oneself, over and over again: "The value I give to myself is not due to my so-called failures but to my sincere attempts and my constant striving forwards."

¹²*Be slow to accuse others* for problems! Rather seek the causes in yourself, if you are to seek them at all! Don't be slow to act! Do it now!

¹³*Of trust in self.* Generally, we are too dependent on how other people view us and value us. Being under this force we strive to please others and have an inner compulsion to justify our actions before others. We need to strengthen our trust in ourselves. A good beginning is to refrain, on principle, from giving others glimpses of our private life, from explaining motives for our private standpoints, etc. That is a right granted us by the law of freedom. It is a method working on the side of evolution also because it is a non-aggressive way of efficiently counteracting general gossip and curiosity.

¹⁴*Of gratitude.* Every day we should contemplate, for a few minutes, how immensely much we have got for which we should be grateful, how many favours, opportunities, possibilities life grants us almost every moment, how we could use them better in the service of life and in so doing pay off on the debt account. Motto: "Be grateful for everything!"

9.6 Activation

¹In hylozoics, the teaching of the three aspects of existence is fundamental. The beginner is overwhelmed by the idea that everything has a consciousness aspect. But then he must not forget that everything also has a force or energy aspect. It is not enough to develop higher kinds of consciousness, to perceive and understand more and more. It is precisely equally important to develop higher kinds of will and ability, higher kinds of skill in action. For only then you will be able to realize what you have understood. Realization is in the motion or power aspect.

²In our times, more and more people awaken to the insight that the meaning of life is not in the values of the matter aspect (the acquisitive society) but in those of the consciousness aspect. It is perhaps inevitable that this growing movement for a "new age" is one-sidedly directed to "higher consciousness" as a goal in itself, since most people end up in mysticism

and begin striving for “spiritual experiences”. The mystic thinks that ecstatic states are a final goal and when he has reached them he has “reached union with god”. The esoterician, on the other hand, regards such experiences as a “mere beginning”.

³The esoterician knows that this activation of consciousness must be given an outlet in the physical world as well. It cannot be too strongly emphasized that it is in physical life, by struggling with its problems and solving them, that man acquires all the qualities necessary for the higher evolution. Those qualities are essential, which means that they must be humanly perfected before the monad is able to pass to the fifth natural kingdom.

⁴The essential qualities are perfected through a serving attitude resulting in a life of service. Service makes us activate our higher emotionality and then helps us to keep our consciousness on that level. Service helps us to keep our attention away from the negative emotions of other people and hinders such emotions from arising in ourselves: emotions of egotism, self-pity, irritation, aggression, depression. Service helps us to see things, people, and ourselves in a more realistic perspective. Service helps us to liberate ourselves from many illusions and fictions.

⁵Self-activation, extravert activity, and service are necessary to efficient evolution also to counteract a too great and useless sensitivity. The explanation is this. Upon the activation of a somewhat higher kind of consciousness follows a greater sensitivity and impressionability. This turns into suggestibility and vulnerability if the individual does not simultaneously learn to control his consciousness, learn to decide himself what his consciousness is to contain. Also extravert work accustoms consciousness to self-activity, to active attention, and in so doing counteracts efficiently the tendency to passivity, impressionability, suggestibility, vulnerability.

⁶One third of our life time we use up for ordinary sleep. In addition, most of our so-called waking hours we live through in some kind of half-sleep. Then we are little more than mental robots, and the self is neither wide awake nor particularly attentive. We see without looking, hear without listening, talk without reflecting, and our so-called thinking is little more than a chain of mechanical associations. When occasionally awakening to a state of greater wakefulness, it is like being roused from sleep, so we have no exact or clear memory of what we have just done or thought about. Only when some certain thing catches our interest do we give it our full attention. However, even in this state of heightened attention we in most cases still lack self-consciousness, the insight of “I am here now”, “I am looking at that thing”, etc. It is in a way frightening to see that one is much more mechanical than conscious, and that one practically does not possess self-consciousness. Instead of being frightened, however, we could use this insight as the starting point in our work upon ourselves.

⁷For we have no incentive to work hard to acquire something that we presume we already possess, namely self-consciousness. Just a bit of self-observation is enough to convince us of the fact that this presumption is a piece of self-deception. Only those who have trained themselves in self-observation and self-remembering for a very long time possess permanent self-consciousness; we others have it for five seconds or so once in a while. All this is indication that mentality is still but faintly developed in mankind. Man is essentially an emotional being.

⁸However, we can develop mentality and, with it, its most important quality: self-consciousness. We can learn to control our thoughts so that it will be we who decide what we are to think and not to think. We can learn to live in inner, subjective, reality as well as outer, objective, reality with a heightened degree of self-presence. The two decisive factors are our understanding of the fact that we are not self-conscious but can become so, and our power to control attention. Now and then, for brief intervals, we remember this fact and become more awake. But after a short while the robot takes over and we forget ourselves. Thus we have some capacity for self-remembrance, but we constantly forget to use it. We really should be

able to do so many times a day.

⁹The training of attention is the basis of all methods of activation taught in the esoteric schools. This begins with the question: when you attend to something, is your attention controlled by some mechanical tendency or do you control it? Being fascinated by a TV show so that you forget yourself for close on two hours is an instance of the lowest kind of attention: robot control. Studying yourself and the other person while the two of you are conversing is an instance of attention of the next higher kind: self-control. Attention of the third and highest kind is achieved when you are able to attend to an external object (a flower, for instance) or an internal one (your own thought process) while at the same time being self-conscious (“I am here right now”). Attention of this third kind can be symbolized by an arrow pointing in both directions. This is very difficult, and in the beginning it is achieved only at rare intervals. However, unflagging hard work will yield results, so that in the end a permanent state is achieved. That work is necessary since this state is the basis from which all higher kinds of consciousness are developed. They could all be described as a series of more and more powerful kinds of permanent self-conscious attention.

¹⁰There is nowadays a great interest in various forms of meditation. From the esoteric point of view, three stages are to be distinguished: concentration (a preliminary stage), meditation proper, and contemplation. Concentration is the same as self-controlled attention: you pick an object to attend to and do so for as long as you can keep your attention, not allowing foreign thoughts or associations to come into the process. Meditation is that higher quality of self-controlled attention where you simultaneously remember yourself, exercise self-remembrance: I am thinking this. If you lose self-consciousness at this stage, the result is trance or ordinary sleep. If you succeed in keeping self-consciousness, however, you may reach the third stage, that of contemplation, where the object of meditation is seen in the light of a higher kind of consciousness, so that illumination, that is, higher insight, ensues.

¹¹Needless to say, forms of so-called meditation where attention is not controlled and self-remembrance is not exercised are not efficient for the achievement of higher consciousness, and so really should not be called meditation.

¹²There are risks to meditation. If you have some wrong motive – the desire to become great and important, to gain occult powers, etc. – meditation will do you more harm than good. The motive of our meditation should always be to perfect our tools for the service of evolution. Meditation should never concern uncertain things or hypothetical problems but only real or at least probable things, otherwise you will engrave existing fictions and illusions deeper into your consciousness.

¹³The greatest effect of meditation is achieved when it is exercised daily and then preferably at the same time. It should be short (five minutes are enough) and be interrupted as soon as concentration cannot be kept anymore and thoughts start wandering.

9.7 Thought Power

¹Thought is the most powerful, most important energy man can use for his purposeful evolution. The following seven insights can be utilized in this work of his:

²(1) *Energy follows thought.* Every thought and feeling is a cause that has an inevitable effect. It takes shape in some way or other. The corollary is true as well: everything you want to take shape, everything you strive for or want to achieve, must first have been thought. Everything you think of, observe, regard with attention, is influenced. Thereby it is reinforced and vitalized.

³(2) *Thought is reinforced by repetition.* The energy effect resulting from every thought and feeling is reinforced by repetition. The more often you repeat a certain consciousness content, the stronger it will get, the more easily it will recur in your consciousness. Finally it will manifest itself in action quite automatically.

⁴(3) *Do not fight the negative!* Since everything that consciousness attends to is reinforced, you should not fight undesirable, negative qualities, not dwell on them in thought and feeling, not deliberately “break with the past”, not fight faults and failings. For such an attitude just leads to a hopeless war against them. On the contrary, you ignore them, resolutely refuse to give them any attention at all, and concentrate on the opposite, good qualities. In so doing you starve out the negative qualities, and they will pine away for lack of nourishment.

⁵(4) *Thought can never be lost.* Nothing that has ever passed through attentive waking consciousness will ever be lost. Everything is preserved in memory, which is the subconscious, and lives on there with its greater or lesser force. Like memories so also acquired qualities can never be lost, can become latent but can be resuscitated. From this it follows that every least positive thought or feeling has a permanent effect in the great positivizing work, becomes a big or a small brick in the great construction work. Therefore, no work in the service of good will ever be done in vain.

⁶(5) *Thought is inexhaustible.* This is just another formulation of the law of giving, which says: “To him who gives will be given. He who holds back will lose.” We will never fear that we shall reach a limit in our ongoing conquest of the powers of thought as long as we constantly give out to others what we have received. Nor will we, when so giving out, fear that we shall be exhausted or go without our share in it. The more we give, the more we receive to give. The energies that sustain us do so not by being stored in us but by pouring through us. Or to use a likeness from the Bible: You can walk on water but not stand on it.

⁷(6) *All things are symbols.* Physical events, actions, or objects either are or can be made symbols for states of consciousness and inner qualities and so remind us of them. This law of symbols we apply negatively more often than not. Happenings, people, things we allow to remind us of negative experiences we have had in connection with them or such things as resemble them. The symbols lead their own lives in the subconscious, acting destructively from there in the form of irrational aversions, inhibitions, phobias. However, man can by acting consciously make physical events symbols of inner positive states and qualities: joy, courage, trust, liberation, love, hope, and so forth.

⁸(7) *Thought liberates us by deidentification.* Our identifications bind us. The most typical features of almost all our consciousness activities are mechanicalness, absence of self-consciousness, and identification. They are but three aspects of the same condition. Identification is so common a feature that we hardly notice it; it is the water we like fish live and swim in. Generally, it can be described as a mechanical force inside us that directs our attention to some object – thing, person, event, thought, feeling, etc. – so that we become completely absorbed or lost in it, in which process we temporarily also lose our power of self-remembrance, self-consciousness, and will.

⁹You can make the following experiment. If you have some power of self-observation you know that in your life there are certain recurrent situations, which are negative, unnecessary, and self-caused. There are, for instance, conflicts with other people, your demand for other people’s consideration, your feeling that you do not have the attention you deserve, etc. During a conflict with another person, negative emotions arise that are unnecessary and harmful. Those emotions swallow you up so that, for the time being, you do not know of anything else – you are identified with those negative emotions: “I am angry”, “I am sad”, “I feel hurt”, etc. Now, the experiment consists in your trying to “catch yourself” just before you are carried away by this negativity. In other words: you try to self-remember just before such situations tend to arise. You must make this experiment many times before you will have significant results, and there are three stages on the path to success. At the first stage, you do not even remember, until long afterwards, that you should have tried to “catch yourself”. At the second stage, you do remember – at once afterwards and yet too late – and you leave the state of identification with the insight: “Right now, I am awake, but only a moment ago I was

fast asleep.” The third stage is the stage of success: you wake up just in time and hinder the robot within you from taking over.

¹⁰This experiment is valuable in a double sense. It demonstrates to you that you are a robot and asleep, but can become a self-conscious, awakened being. It shows you a way to improve your relations with other people.

¹¹A few insights that may be of some use: Do not say: “I was angry.” Say: “A feeling of anger took possession of me.” All art of living can be summed up in the words: “I am not my envelopes. My envelopes desire this, but I do not desire it.”

9.8 *Methods of Activation*

¹The following six methods of activation are based on the seven insights of thought power. They are efficient if used regularly and have no negative effects if used in the manner prescribed in Chapter 9.6.

²(1) *Self-Observation*. You exercise observation of yourself, your inner states. You do not try to control or influence them, not to suppress them in any way, not to analyse and least of all to criticize. You just observe the ceaseless flight of thought, how one association follows the other without pause. You are quite concentrated on self-observation as long as you exercise but interrupt it whenever you sense the slightest discomfort or stress. This exercise can be done as often as you like, for some minutes at a time.

³Eventually you notice the positive effects of this simple exercise. Unrest, inner division, and dissipation (which more often than not are due to telepathic mass pressure) are reduced, concentration, calm, inner harmony increase. Undesired feelings and thoughts do not assert themselves as much as before. Often they are eliminated before reaching the threshold of waking consciousness.

⁴(2) *Meditation on desirable qualities*. You concentrate your attention on a particular, chosen quality for five minutes at the most. You study it from all sides, conceive of it as increasing in strength, visualize yourself in situations where it is put to the test. The exercise should be done every day and preferably at the same time, and so that you change the qualities on a regular basis. There are twelve months and twelve essential qualities. In order for the exercise to yield results it must not be a mere intellectual play. Feeling and imagination must enter into it, so that the qualities referred to become the objects of desire and longing. Also this attitude can be trained forth in meditation.

⁵Meditation on qualities makes it easier to acquire them. Admiration is a powerful force for the realization of ideals. A small boy once heard his parents talk admiringly about a man who with a great presence of mind had saved the lives of many people when a ship went down. This made an indelible impression on the boy. Thereupon, whenever he heard or read about disasters, he imagined himself into the situation, reflecting on how he would have acted. As an adult, at a serious train accident, he was the only one to keep his head cool and so could do a great service to his fellow men. Unknowingly he had meditated on the quality of self-presence and so had acquired it.

⁶(3) *Visualization*. You observe an object intensely during a minute. Then you close your eyes or cover the object and try to reconstruct it in your inner eye as faithfully and with as much detail as possible. It is a matter of character whether you prefer to visualize with open or closed eyes – the two methods are equivalent. Of course you can visualize pictures from memory, mentally write letters and figures on a blackboard, recall faces you have seen during the day, etc. Visualization increases your power of concentration and activates mentality.

⁷(4) *Occultations* are actions of “heroism in miniature”. This means that you do the very opposite of what the lazy part of yourself wants to do without your putting up an internal resistance. For example: to take the stairs instead of the lift, to not watch that TV show but take a walk with the dog instead. Two things are important: That action follows immediately

on the resolution without preparation, afterthought, or inner persuasion. That you do what you have decided cheerfully, without negative emotions.

⁸Occultations strengthen mental will, reduce the tendency to passivity and negativity. They can be performed as often as you like. They are particularly valuable when doing them we can improve our relations with other people. We can let the negativity and aggressiveness of others be the “mental wall bars” against which we train our positive will – by remaining calm and unchangingly polite despite the abuse directed at us. This is training the will to unity.

⁹(5) *Charging*. During one minute at the most you concentrate your attention intensely on a certain positive idea or quality and simultaneously imagine that you transfer this concentrated energy to an object or an action. Then you direct attention to something else.

¹⁰The effect of the exercise is as real as the energy transference – according to the law saying that energy follows thought. The thought of power is power and gives power. Using it you positivize those surrounding you and yourself. The charge remains for a long time and is reinforced by repeated charges. A new contact or just the association of thought with the thing charged evokes the positive idea in the consciousness of the charging person according to the law saying that all things are symbols. In this manner you may surround yourself with quite a set of mental power stations radiating positive energy of all kinds. Using positive energy you can charge gifts, favours, handshakes, everything you like.

¹¹Just one warning: Do not give any energy to the “unworthy”, malicious people who return evil for good. “Love is an impersonal energy” – an axiom in esoterics. This implies, among other things, that with our love energies, if they are strong enough, we intensify the various tendencies already existing in the person to be charged. If these are predominantly negative, then those are the ones that will be the most reinforced, like the warming rays of the sun cause beautiful flowers to grow, but thistles as well.

¹²(6) *Self-Remembrance*. You will recall what was said about this in Chapter 9.6. Make a pact with yourself to self-remember, say three times a day for at least three minutes at a time. If you think that too small a commitment, just see if you can keep it up even for a week. This is very hard work, but necessary, if your aim is to produce self-consciousness.

¹³However, you will have to make your own experiments to convince yourself why it is better to self-remember than not to do it. You will find that the best method is to compare states of consciousness: you are always moving from a state of relative wakefulness or self-consciousness towards a state of relative sleep or mechanicalness, or vice versa. For example, ask yourself about a thing you regret having done: could I ever have done it in a state of self-remembrance?

¹⁴It takes some time to find the knack in self-remembrance. In a way it is like learning to ride a bicycle: every normal person can do it, it is impossible to do it at once, but all of a sudden the skill is there. Unlike riding a bicycle, however, you have to regain the skill every time you remember to remember yourself. And it takes some time to learn to tell the difference between imagination about self-remembrance and real self-remembrance: the same difference as between imagination about work and real work. Real self-remembrance has a feature of strangeness, like when you awaken one morning after sleeping in a strange house: “I am here. How strange!” It has an aspect of heightened aliveness, impressions being more vivid. It is also accompanied by a calm though strong optimism, like the insight of the mystics that “all is well”. One important characteristic of real self-remembrance is that it never hinders or impairs normal consciousness functions, whether those of thinking, feeling, or moving. It is “above” those functions, not detracting quality from them but, on the contrary, adding quality.

¹⁵Self-remembrance has many quality degrees in an ascending scale. Eventually you will learn to “put more and more into it”, using it in connection with more and greater ideas, observing in several directions, engaging several consciousness functions simultaneously:

thinking, feeling, receiving sense impressions, and moving muscles with self-presence and intention. Once you have discovered this world of self-remembrance you will never see the end of its riches.

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TEN

10.1 Introduction

¹Mental consciousness is of four main kinds, corresponding to the molecular kinds 47:4-7. The majority of mankind is activating 47:6, principle thinking. The next mental goal is the activation of 47:5, perspective thinking, a process that has barely started. Also the minority at the cultural stage are often content to activate this useful thinking just slightly. This section intends to remedy that somewhat, by giving information of a practical nature.

²As we shall see, it is apposite to divide mental consciousness into:

lower mentality, 47:6,7, and

higher mentality, 47:4,5.

³Lower mentality is the mentality of the emotional stage, the intellect that has difficulty in asserting itself against emotionality and so more often than not becomes its servant instead of its lord; intelligence at work to satisfy emotional desires and to rationalize emotional valuations. Examples are collectively: ideologies, dogmas, conventions; individually: our personal world view and life view.

⁴Higher mentality is the mentality of the mental (humanist) stage, the intellect that is able to emancipate itself from the dependence on feeling and imagination; which therefore is the more efficient mentality. We can manage in physical life with lower mentality. If it is our goal to reach physical and emotional satisfaction alone, then we will not need higher intellectual capacity than 47:6. It is only when we begin to be interested in life as a problem, in the problems of world view and life view, that we need a more efficient thinking than the usual one.

⁵This higher kind of thinking is of importance not just for solving theoretical problems of knowledge. Its greatest value lies actually in the fact that it is our tool for solving practical problems, for analysis of and release from individual and collective limitations and sufferings.

⁶In this section we shall chiefly describe perspective thinking, partly by showing its methods and typical insights, partly by contrasting it with emotional mentality.

10.2 Emotionalism

¹Man's ordinary thinking is only exceptionally determined by reality. Also when it is in his own interest to consider the facts of the matter first of all, he will find this to be the most difficult thing of all. Mostly he is the victim of emotional thinking, and the more his thoughts concern things personal and human, the more emotionality holds sway.

²This is not to say that feelings are bad. On the contrary we need feelings of attractive power which can urge us to action and kindle our longing for ideals. But then we should direct our feelings to the world of physical action, not to the world of thought. Whenever emotion has any say in the mental world, the result is always misleading, always in some manner.

³Emotion in the world of thought, emotion as the instrument of control and selection of thought, emotion as a surrogate of clear thought, is called emotionalism. The following tendencies characterize emotionalism.

⁴The most typical is the tendency to make everything a matter of emotional attraction or repulsion. This tendency wants to sort everything – real things, people, events, statements, ideas – into either of two pigeon-holes: “I like it” or “I don't like it”. This is mostly done unconsciously. When something has once been given its emotionally positive or negative character, this will colour all subsequent impressions so that our views on the thing or person in question all have the same tendency: positive or negative. That is why the bad guy must always be wrong and do the wrong things, why the good guy must always be right and do the right things. That is also why different people, with positive or negative prejudices, tend to value the same action or trait of character differently so that the same individual is viewed by the one as

“soulful” and by the other as “affected”, by the one as “spontaneous” and by the other as “lacking in self-control”. This tendency makes us exaggerate or minimize whatever we view as attractive or repulsive, depending on whether we have a positive or negative attitude ourselves.

⁵The tendency to react with attraction or repulsion easily stifles the faint beginnings of mental perception there may be. “Emotion blinds.” Impersonal, matter-of-fact criticism is taken personally and negatively, and the message is overlooked.

⁶A great problem is the emotionalization of concepts. In order to communicate with others we must use words. Words are largely common to all. Concepts, on the other hand, the ideas or conceptions that the words serve to express, are far from being common property. When a concept is emotionalized it means that the man has not been able to conceive its mental content but has replaced this with a predominantly positive or negative emotion that he connects with the word from then on. Many words, in the vocabulary of politics, for instance, in many people evoke mainly emotional associations – positive or negative – and when they subsequently use the words themselves, they above all express their personal feelings connected with them. The words “democracy” and “fascism” may serve as examples.

⁷Thus also subjectivism is typical, often unconscious, sometimes conscious, conceded and yet cherished. Even when undeniable facts point in the other direction, emotional thinking may say: “Yes, but I don’t feel it that way.” The desire for a warming belief, the urge to identify oneself with collective mass emotionality, the demand to be devoted and absolutely loyal to a teaching or a leader are all incompatible with the striving for an objective and balanced outlook.

⁸It is a piece of developmental work for man to learn to sort out his emotions so that he can feel solidarity with people without the need of sharing their views, even can recognize errors in their views and yet keeping his positive attitude to the people.

⁹As long as man is at the emotional stage he confuses the impersonal with the personal. At the stage of civilization, this is mostly done the negative way: he reacts negatively to a person and then the views, capacities, motives, etc. of that person are worth as little. At the stage of culture, man strives to have a positive view of people. Before he has reached a balance in his attitude, at the stage of humanity, he will have difficulty in seeing actual errors in their thinking, for in his opinion that is “to be negative”. “Wonderful people” (saintly types, etc.) he preferably exalts to infallible authorities in matters of objective knowledge.

¹⁰Emotionality has an inherent tendency to react on the basis of absolute extreme values without intermediate positions. When something is good, you tend to overlook the fact of the negative that must be there, the limitation there is to it after all. When something is bad, you find it difficult to see the positive that is in it nevertheless, its function in a greater context. This absolutization is done in semi-awareness of the fact that if just something is conceded of what belongs to the opposite tendency, then there is a risk that the entire view is changed into its contrariety. Belief must be absolute, for if the least doubt is allowed, then everything feels “abysmal” and you are prepared to reject it all. If you find a minor error in the teacher’s teaching you reject him. If the “imperfection” is a (real or imaginary) fault in the teacher’s personality (“character fault”) and you reject his teaching because of that, then your thinking gives proof of absolutization as well as confusion of personal and impersonal things.

¹¹It is manifest how emotionality values form at the expense of function, content, and meaning. To emotional man, the form and manner in which something is expressed are often more important than the very message. An adroit writer may paint with words that lack a sensible meaning, even to himself, since it is a matter of transferring, or influencing by, emotions (entertainment) rather than giving information (teaching). Not even authors of esoteric books have recognized the risk of using traditional terms such as “mind”, “soul”, “spirit”, “god”, which most readers unreflectingly receive in the habituated religio-sentimental spirit rather than decipher as designations of various definite states of consciousness of which there is an exact knowledge. When hylozoics, in order to emphasize this fact, introduces unambiguous

terms such as 47-, 46-, 45- and 43-consciousness (corresponding to “mind, etc.”), they complain that they find them “incomprehensible”. As if, before, they had comprehended “god”!

¹²It is to be recognized that the tendencies of emotionalism are found in all people, even though at various degrees, that it is a component of our thinking as long as we are human. Therefore, we need not call individuals emotionalists, since we cannot determine a person’s stage of development in the individual case. On the other hand we should observe ourselves better, study our emotionalism and learn how to be less dependent on it. Just by using more self-observation and self-remembrance we gain much. If we can then calmly and methodically elaborate our observations into generally valid insights, more or less like the above ones, then we shall have taken just as many, important steps towards liberation from those illusions that tend to keep us on the level we have attained.

10.3 Identification and Projection

¹Objective reality outside our skin is no illusion, quite contrary to what certain philosophers have argued. Illusions are rife, however, in our inner reality. They are our delusions, misinterpretations of factual conditions.

²Being creatures in evolution we are imperfect and ignorant. If we are fairly aware of our immense ignorance and the serious shortcomings of our judgement, then we cause much less trouble to ourselves and others. Then we do not jump to conclusions about things of which we know nothing.

³A middle-aged couple comes out of the supermarket. She is carrying two heavy bags. He is carrying one little bag. Somebody in the surrounding crowd says something about “lazybones of a man” loud enough for him to hear it. Illusion got a voice and spoke. Reality: The man has a serious heart condition and his doctor has forbidden him to carry heavy things.

⁴Identifications we may call such inner states where we treat real events and things, living people, as if they were identical with our notions of the “typical” about them. So we can identify a new situation with an unpleasant episode of the past, a new possibility with an old hindrance, a new living man or woman with the “type” our (sex, race, class, etc.) prejudice sees in him or her. We identify the whole with the part, the disabled individual with his disablement, the erring man with his error. We identify the group with a singular individual of it whom we have seen and who perhaps was not representative of it at all (“that’s how they are, the whole bunch of them” thinking). We identify the permanent with the accidental and momentary and judge or rather condemn an individual on our “first impression”.

⁵We identify because we are unaware of our partial view. Every view is partial. We know the part, or the accidental, or we believe we know it. The whole we do not get to know through the part. If we reach the awareness that our view is partial, then we can eventually stop identifying. Then we can study humility instead.

⁶During our childhood and school years we are inoculated with innumerable delusions belonging to all spheres of life. If we have more correct ideas latently from previous lives, these can assert themselves more and more strongly at each new life period (at 14, 21, 28 years) to regain their lost dominance at 35 years. But this presupposes that we live reflectively, thoughtfully, observe ourselves and others, work daily upon the experiences we have had. As most people wander through life with the least possible reflection, their illusions and fictions are ineradicable for their present incarnation which often is wasted.

⁷If we allow our false notions of a certain thing to become firmly rooted, then we grow impervious to other information, new impressions. Then we cannot receive the new as it is, but project the old onto it. Then we learn nothing new but only see what we already know or believe we know. The new impressions and experiences that could have vitalized us with fresh energies and ideas are powerless when we continually allow old memories and associations to push them out. In that way we handle more than 95 per cent of all new impressions and

experiences, and this is the explanation why so much seems to be ordinary, ingrained, monotonous, routine. We live in our subjective and dead past, not in the objective and living present.

⁸Those who spread information about esoterics may hear many kinds of objections to this knowledge of life. The common feature of almost all these views, however, is that they are based on unconscious projections. The thing people believe they criticize is not the esoteric idea in question but their own misconception of it (often a private obsession) which they project onto the idea. This tendency to projection is reinforced by the enviroing pressure of opinion and the mass tendency of always having a view formulated on something before they know what it is about.

⁹The fact that projections in many cases are ineradicable is due to their being woven into strong emotions – negative, painful emotions in most cases.

¹⁰A few instances of serious identifications and projections.

¹¹*The girl who never learnt French.* At school she had a very unsympathetic teacher of the language, a sadist. She got many painful experiences and no skills worth mentioning. As an adult she had several impulses to take up her studies again, but they were always stifled. As she took out the books, she also brought up her old memories. She identified the new (self-chosen) learning situation with the old (enforced) one. She projected the memories of pain on her concept of “French”. Identification: French = pain.

¹²*The man who hated women.* He had been unlucky in several relationships in succession. The fault lay, as he saw he it, with the women, in their unreliability, etc. He started to hate the entire sex: “That’s how they are, the whole bunch.” He identified all the new live women he met with his concept of “women”. That concept he had isolated out of memories where disappointment was the common characteristic. Identification: women = disappointments.

¹³*The boy who feared the sea.* He had once survived a ghastly accident at sea. He had seen friends drowning. Never more he wanted to travel by ship. He detested the sea. He identified sea, ships, etc. with his terrifying experiences. He projected his terror on his concepts of “sea”, “ships”, etc. Identification: sea, ships = horror.

¹⁴Why do we identify? Because we have the ability to recognize, to see similarities between many memories and experiences, so that details of new things remind us of old things. Our ability to see factual differences is not equally well developed. It is more important, however. That ability eventually enables us to see that the things we identify are not identical, that concept is not reality, that the conclusion drawn from an observed event is not the event.

¹⁵We identify because we do not think, do not reflect. What we call thinking is in the overwhelming majority of cases a chain of mechanical associations by similarities, often just apparent or superficial similarities. Then no discerning function is present to point out: “this situation is new, it actually has just a few and superficial similarities with the old one; most things in it are entirely new.” The man who hated women would just see similarities between the new women he met and his thoroughly negative concept of “woman”. The differences – the positive qualities in the new women – he either would not see at all or he rationalized them away: “exceptions that prove the rule.”

¹⁶Of course we do not project only negative emotions but positive ones as well. We project joyous expectations on new concrete situations which we identify with our concepts. This too may cause us trouble. One tragic example is the entry of the Khmer Rouge into Phnom Penh on April 17, 1975. The entire Cambodian capital was in a whirl of happiness, government and rebel soldiers fraternized. Now, at last, peace had come. However, after just a few hours everything had changed into terror and chaos. Using immense brutality, the Khmer Rouge drove the inhabitants out of all towns into the countryside, murdering all who made resistance. It has been calculated that more than one million people were killed in the ensuing terror. People had identified a totally new and thoroughly unknowable situation with their

concepts of “peace and reconciliation” conditioned by their longing. They projected their need of positive emotions on a rebel movement of whose true aims they at the time knew nothing.

10.4 Awareness of Identification

¹We can keep ourselves better aware of the fact that we identify and so identify and project less. In so doing we can avoid many mistakes and sufferings. We start by observing our own and other people’s identifications. Then we sum up our findings:

²(1) Concrete reality around us is infinitely rich in details, characteristics. Our concepts of these concrete things are limited sections, selections from the concrete and are poor in details and characteristics.

³(2) Reality exists only in the present, is ever dynamic, changing in every detail. Charlie₁₉₉₀ is not the same as Charlie₂₀₁₀. Our concept of “Charlie” is static, rigid, represents the past and so is more or less obsolete.

⁴(3) Concrete reality is inexhaustible, indescribable, inexpressible in the sense that whatever we say about it (our description is concepts), this is not everything. The concept is exhaustible, describable, expressible. The territory cannot be exhaustively described; the map, however, can.

⁵(4) Reality consists of individual things and events, which are all absolutely unique and individually different. Of course there are similarities between them and important similarities. But similarities are not identities. Chair₁ is similar to though not identical with chair₂, chair₂ is similar to but not identical with chair₃, etc. You cannot sit on all concrete chairs_{1,2,3...}. Some of them are broken.

⁶Into our concept of “chair” we have unreflectingly put the characteristic “possible to sit on”. But if we identify concrete chairs_{1,2,3...} with our concept of “chair”, as we do when we do not observe reality reflectingly but just associate mechanically, we try to sit on the concept and so have a sudden, hard contact with the floor when the real chair does not keep what the concept promises.

⁷(5) Factual differences are at least as important as imaginary similarities.

⁸(6) Concrete individual things (chair_{1,2,3...}) are always unpredictable to a certain extent. They continue to exist into the future. They have to be examined individually and should not be taken for granted. By contrast, our concepts have been formed once and for all in the past.

10.5 Non-Identification

¹When we have seen that we identify, we can start training ourselves in non-identification. We have learnt that the thing, the person, the event are not identical with our impressions of them, are not identical with our concepts, thoughts of or words for them. Now we go further in thinking: Whatever we can see of the thing, etc., is not its whole reality; whatever we can say and think about the person, etc., it concerns only a tiny portion of all his qualities, his inexhaustible reality. We keep our attention on this fact for a moment. Then we observe objective reality – the thing or the person – and are silent. When subsequently opening our mouth, we keep our attention on what we are saying, being aware of the fact that whatever we say, our words and thoughts are not this reality.

²Now note that this insight is no variety of illusionist philosophy saying that we do not perceive any objective reality, that our perception is just subjective. Our insight instead concerns how we perceive objective reality, how subjective our perception is. It is emotional thinking that conceives of the world only in terms of identities and opposites. It naively started from identity between consciousness and object: everything there is in consciousness is also in the object, and vice versa. Using reflection (philosophy, etc.) they eventually understood that consciousness and object are not identical. According to philosophical (two-valued) thinking, non-identity could only mean the opposite of identity: nothing there is in consciousness is in

the object, and vice versa: nothing there is in the object is in consciousness, which quite logically implies that we cannot perceive anything of the external world.

³Experience teaches us that the words “everything” and “nothing” are seldom useful when we are to make an exact description of actual facts. “Something” is most often the better alternative. Awareness of identification is simultaneous insight of non-identity and of non-contrariety. The two useless categories of identity and contrariety are rejected. Instead, we introduce the always useful category of relation: something that exists in consciousness also exists in the object; and vice versa: something of the territory is in the map, etc.

⁴Having the concept of relation in our consciousness we can always ask ourselves: What relation is there between my subjective conception and objective reality, between my valuation of a person, for instance, and the real person?

⁵“I see something of the person, but not everything.”

⁶“Something of what I see is right, but not everything.”

⁷This “something” is sometimes bigger, sometimes smaller than it is right now.

⁸We should more often ask ourselves: What relation is there between conception and reality, between abstract and concrete, in our views of events, other people, and ourselves?

⁹Some examples of various kinds of relation (neither identities nor opposites):

¹⁰An individual is not a collective (“somebody is not everybody”). Just because I was disappointed once with a lawyer, a woman (a man), an Indian guru, etc., this does not mean that “such are lawyers”, etc.

¹¹Some time is not the whole process (“once is not always”). The first and only time I saw Charlie he was rude to me. That does not mean that he is so always.

¹²My reaction to a person is not that person. My feelings, assumptions, conclusions, psychologizings about other people are more often based on my desires to assert myself, justify my actions and views, etc., than on the people themselves.

¹³One aspect is not the whole. “I am a failure.” But if I reflect, I should see that my failure was just one aspect out of the many aspects that make me up, that I also have better aspects. It was not me that was a failure but something I did. “I” am not identical with my failure. Else I would not dislike it nor go on in my striving to improve myself.

10.6 Two-Valued and Multi-Valued Thinking

¹Emotionality is two-valued. It swings between opposites: attraction and repulsion. In its evolution, mentality has been activated by emotionality. The lowest two kinds of thinking, inference and principle thinking (47:7 and 47:6, respectively) are unable to liberate themselves from their emotional origin. They are dominated and motivated by emotion.

²Therefore, these two kinds of thinking are two-valued. They go by opposites that they are wont to regard as absolute. They have difficulty in finding a steady point for observation in between the extremes of all/nothing, yes/no, 100/0 per cent, white/black, etc. As perspective thinking (47:5) is activated, thought liberates itself from its dependence on emotion and so abandons thinking by opposites.

³Two-valued thinking has shaped language and the pairs of opposites typical of it. Even though individuals may raise their thinking above the scheme of two values, yet they are compelled to use the modes of expressions afforded by the common language and are thereby tempted to accept opposites as absolute and essential: water is either warm or cold, we either love or hate, we either know or are ignorant, we are either brave or cowardly, etc.

⁴The phenomena of reality can seldom be described as mutual opposites. We adapt ourselves and our thinking better to reality when we abandon the all-or-nothing categories and instead introduce gradations and modifications; in our language use words such as “partially”, “almost”, “usually”, “seldom”, “in certain cases”, etc; reason in proportions (percentages, for example); comparisons, relativizations (“A is warmer than B but colder than C”). Moreover, we

could use the insight that the “same thing” (the same word, for instance) does not mean exactly the same in every context: for example one man can “do exactly the same thing” out of a selfish motive as another man does unselfishly. All these are instances of multi-valued thinking.

⁵Multi-valued thinking is non-exclusive (non-absolutizing). Two-valued emotional thinking has a marked tendency to exclude one thing in order to emphasize some other thing, to construct opposites that do not exist in reality. One example of this is when they criticize theoretical studies (of the esoteric world view, for instance) pleading that “we should try to solve the practical problems of mankind instead”. As if the one work excluded the other or stole power from it! On the contrary, they stimulate each other. Another example is when man in evolution (generally at the stage of culture) “discovers” the consciousness aspect, sees that this aspect holds the true values of life, etc., and then is at once prepared to call “spirit” the only reality and matter “illusion”. It is as if thought, in these early phases of its development, could not retain a newly found concept in any other way than by putting it in absolute opposition to something already known.

⁶Multi-valued thinking is the realization of the fact that there are “infinitely many” positions between the two extremes that our ingrained pairs of opposites bid us to believe in and go by. This is the aspect of perspective thinking that is the easiest one to understand more generally, though not so easy to apply. How common is it not, when we have some pressing duty to do for another, that we act in a great hurry but as we get the quieting information “it’s not that panicky”, we relax completely and put off the thing till next month – as if it were not pressing still? Also compare how, when we are informed as to serious environmental problems, we oscillate from deep worry to indifference when the alarms turn out to be slightly (but then just slightly!) exaggerated.

⁷Multi-valued thinking understands that the words of language are highly defective tools for the expression of thoughts, that few words have exact meanings in themselves, and that, consequently, you have to discover the intended meaning in each particular context. Two-valued thinking tends to get stuck on the form, the linguistic expression. Therefore it often finds contradictions (paradoxes) between sayings in which the same word has been used (multi-valuedly) in several meanings.

⁸In esoterics we are enjoined to “forget ourselves, our comical insignificance” but also to “exercise self-remembrance, to remember who we are and where we are going”. This is a good example of a paradox, which principle thinking has difficulty in digesting. We dissolve the paradox when understanding that the word “self” does not refer to the same thing in the two sentences, but that the first instance refers to the “false self”, transient personality, whereas the second instance refers to “the true self”, the monad’s self-consciousness.

⁹Esoterics teems with such paradoxes for principle thinking. And so it is since esoterics refers to realities of which most people as yet have very little individual experience, and so our common language is still very deficient in generally comprehensible words for these realities.

¹⁰Perspective thinking pays particular attention to the time factor or dynamic aspect. Whatever is true at a certain time, in a particular situation, need not be true at another time: “Do not say that Caesar is brave. Say that he was brave on that occasion and on that.” Emotional thinking has a disastrous tendency to refuse to see how the law of change rules all things. When this thinking has finally grasped something, assimilated some view, then it wants to have this unshakably firm for all time to come. The most obvious examples are people’s indiscriminate belief in so-called sacred books. The fact that such books gave useful and even necessary rules of life to desert people of 1500 B.C. does not imply that they have any validity for modern people.

¹¹“You shouldn’t generalize”, they say. However, what most people call generalizations are no generalizations but absolutizations or, anyway, are understood as such: Scotsmen are thrifty, Swedes are stupid, etc. (implying “all are such ones”). The meaning of a generalization, how-

ever, is to make a general statement that is valid for most cases, while you are aware of the fact that many things are beyond the validity of the generalization (so-called exceptions that prove the rule). You should generalize only when you know why you can do so in that particular case. Most generalizations are without foundation and senseless. Sensible generalizations belong to multi-valued perspective thinking. It is typical of principle thinking to misunderstand such generalizations as two-valued absolutizations (all-or-nothing statements), and so think that they can be refuted by pointing out unimportant exceptions from the rule.

¹²Correct generalization: “The middle ages were (on the whole) a dark period in Europe.” Principle thinking “refutes”: The middle ages were not dark at all, just think of...” and then they enumerate a handful of light-bringers who of course were persecuted or executed.

¹³There is no desert without oases. The fact that you can find oases does not mean then that the desert is not a desert.

¹⁴Principle thinking thinks that “darkness is always darkness”, that is, one hundred per cent. If you can find ever so small a gleam of light in it, thought is apt to turn over to say “not dark at all”.

10.7 Relativity

¹Just as higher emotionality feels that everything is unity, so higher mentality reaches the insight that everything is unity.

²Relativity is the insight that in reality nothing exists in isolation or exists as something in itself, but only in relatedness with other things and in mutual influence, interaction. Relations between things are what is essential in existence. And among relations, immutable, constant relations are the most important. Those we call laws. The thinking that always considers relations, that strives to see things in their relatedness to a surrounding greater whole, ever greater wholes, is one aspect of perspective thinking.

³As long as we use principle thinking, every concept tends to exist in our consciousness in isolation from other concepts, without a clearly apprehended relation with other concepts. Perspective thinking understands that the real things which concepts stand for are always “relative”, that is: they enter into greater contexts with other things. Principle thinking, on the other hand, is apt to confuse (identify) the concept with reality and to regard real things as if they were absolute and isolated phenomena.

⁴Principle thinking may reason about time and space, cause and effect, matter and consciousness, as if the reality behind these words consisted of “time”, “space”, “cause”, etc., like some sort of prefabricated units.

⁵The perspective thinker understands that reality is a unity of matter–consciousness–motion; a unity from which time–space cannot be separated but is the mode in which conscious and dynamic matter exists. Nor can you separate “cause” and “effect” in reality. If, in judging a certain course of events, you one-sidedly view certain forces and energies as “causes” and others as “effects”, then you will soon be compelled to revise your view. For the “causative” energies cannot avoid being influenced by the things they influence, and so there will actually be a system of composite interactions.

⁶The corresponding obtains in the matter of subjects and objects in psychology and education. Perspective thinking does not view the teacher as the mere subject of instruction and the pupils as its mere objects. The teacher learns by teaching and he does so through his pupils. If he does not do so, then he is no longer a teacher. They are all subjects as well as objects.

⁷One more example. Principle thinking conceives knowledge as an absolute: the right conception of reality. When we study how knowledge works in the concrete, however, we see that it is a relative thing and no absolute. Knowledge is a relation between the conceiver and the reality which is the object of his conception, though not any relation but the relation of correct conception. Again, a “correct conception” is no absolute. Different subjects, different

people have different abilities of conception. There is for everybody an upper limit to his understanding, a limit that is individual and different for everybody. What is knowledge for one man is not knowledge for another. What he does not understand is no knowledge for him; what he misconceives is the opposite of knowledge (fiction) for him. Some years or incarnations later, the same thing that seemed absurd to him may afford him a revolutionizing understanding.

⁸Valuations are concepts. Principle thinking uses them, too, in isolation, not seeing the things they refer to put into their surrounding whole. The leaders of big business see “profitability” or “economic growth” as absolute values, which thus must be secured at any price, also at the cost of values that in reality are superior – human and indeed global survival – values to which any group egoistic value must be subordinated.

⁹We are especially apt to make values absolute, since they are anchored in emotions of pro and con, and emotion is without measure. Whatever is good for us and in a certain phase of our development, we feel is good for everybody. Examples of this are certain Oriental schools of meditation that now proliferate in Western countries. They want to teach “Western man” to meditate – all people, and by the same method. These schools are ignorant of the facts that people are at different stages and levels of development, and that they all have different qualifications and needs. They do not understand the wisdom of the old saw: “One man’s meat is another man’s poison.” In the concrete this means that meditation must always be individualized, so that it is made quite different for the different needs. For many people, the best meditation (the best method of activation) is no meditation at all, namely for those who already are too introvert, tend to flee from reality. Their only “meditation” should be intensive work and attention in the physical world.

¹⁰It should be added that needs and desires are not the same thing. Exoteric psychology has not understood that and cannot even understand it. Desires are subjective and often go against the laws of life. Needs are objective being conditioned by the factors of the laws of development and destiny. Most things we desire we do not need. Many things we truly need we do not search for.

¹¹Many beginners in esoterics embrace their new interest mostly in the emotional way, which is inevitable until they have learnt more. Often they wish their friends to study “these wonderful books”, not understanding that esoterics is not in itself good and suitable for everybody. Then perspective thinking has a different view on the matter. It knows how to put the idea of spreading esoterics into a greater context: the work for human evolution. In the concrete, this means that people are educated to take more responsibility, to show more compassion, to be more independent in feeling and thought, to be more self-active, and more critical in their thinking. Unfortunately, it appears that esoterics in the hands of immature people has an effect quite opposite to the one intended, strengthening undesirable tendencies such as flight from reality and responsibility, egoistic desire of salvation, belief in authority, gullibility, etc., while invoking “esoteric principles” they believe they have learnt by misunderstanding isolated data in the esoteric literature. If esoterics is made an absolute value, detached from its larger evolutionary context, it will unfailingly counteract its true purpose.

¹²To perspective thinking, many values are seen to be included in higher, superior, and therefore more important values, being parts of them. The lower values have, therefore, a justification only as long as they do not counteract the higher values. The laws of life indicate the limits of what must be protected, may be allowed, and must be neutralized. The consideration of what is best for the whole is the lodestar.

¹³Examples of this are nationalism, humanism, and globalism, which in the order mentioned make up a series of ever higher values, a hierarchy of values. Nationalism is good and right as an expression of the national character. However, when it comes into conflict with the next higher value, the welfare of all mankind, the ideal of humanism, then

nationalism must be checked. Yet humanism is no absolute value. Because it must be assigned its place as a part of the still higher value, the welfare of all life on our planet, the ideal of globalism. A humanism that suffers mankind to live a high life at the expense of all the other biological and energetic life proves to be false and untenable in the long run.

¹⁴The perspective thinker orders his other values correspondingly into hierarchic systems, and in this work he is greatly aided by his knowledge of the laws of life.

¹⁵Some more examples. Many pacifists hold that killing people is an absolute evil that can be tolerated under no circumstances. Attack and defence are equally reprehensible. Thus a nation must unresistingly accept the aggression of other states. The one essential thing is that “human lives are not lost” (as if they could be so!). The nation in question has to put up with occupation, terror, the introduction of ideologies that are hostile to life and knowledge, all of which hampers evolution.

¹⁶The perspective thinker has a very different view on these things. Physical life, life in the organism, is no absolute value to him but a relative one: a value inasmuch as it implies a possibility of further evolution. The greatest possible freedom (also freedom from fear) and self-determination – for the individual as well as for the nation – is necessary for evolution. Therefore, it is always justified to sacrifice physical life, if the life of consciousness cannot be secured in any other way. Moreover, according to the law of freedom, you always have a right (and a duty!) to defend your freedom against illegitimate intrusion, and anyone who forgoes that right contributes by his passivity to strengthening the power of evil in the world.

¹⁷How do I work to make my thinking less absolutizing and more relativizing?

¹⁸Above all by observing relations. By studying how “the same thing” works differently in different contexts and, conversely, how different things fulfil “the same” function. You search out and study the larger context, the ever widening fabric of relations that every individual thing always functions in. You do not stare at your absolute concepts, racking your brain on their mutual contradictions, for that is like hunting ghosts, but, instead, you go to the concrete realities behind the concepts, for they are always free of contradictions in their relations. You can contemplate the idea that what appears to be “the opposite” of something need not be it but may be its larger context.

¹⁹One example of this is how science at first fights new ideas as being detrimental to research, but later on accepts them as being a larger and more correct view of the same reality. Einstein’s physics was at first regarded as being in opposition to Newton’s physics, but was later seen to be a more general formulation, within which Newton’s physics could go on thriving as a specialization.

²⁰When studying causes and effects, you consider the fact that there is never one single cause of a certain result, and that some certain cause never has one single effect, but that such a simplified view has its basis in a confusion of concept and reality.

²¹To give an example: “This china will unfailingly crack if you wash it up in boiling hot water.” But if the china is lying there cracked, it does not necessarily mean that somebody has washed it up carelessly.

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ELEVEN

The table makes it easier to analyse the composition of matter, the relations of the aspects, the seven types and departments.

1	1	2	3
2	1	2	3
3	1	2	3
4	1	2	3
5	1	2	3
6	1	2	3
7	1	2	3

1 = the will aspect (the motion aspect)

2 = the consciousness aspect

3 = the matter aspect

11.1 All Is Energy

¹Among the most important things that hylozoics teaches us is that all is energy. All is matter. All matter is in motion. And matter in motion is the same as energy.

²We live in a vast ocean of interacting energies. Energies are of lower or higher kinds. They are comprehensible to human reason or incomprehensible. Energies arise near man or come to him from immense distances. Energies represent psychological types – conceivable to man or inconceivable – for all is also living life, beings at various stages of development. Energies are short-lived or relatively long enduring. Energies are cyclic, return in rhythms that we can calculate and so foresee; or they appear unforeseen and uncalculated. Only the individuals of the highest or seventh divine kingdom have complete knowledge of all energies in the cosmos and can master them all.

³It is a proof of mankind's ignorance of the energy or motion aspect of existence that we look on everything – nature, man, society – as static, mechanical, solely material things and not as dynamic, living energy phenomena.

⁴Many human problems, problems of life as well as of knowledge, can be definitively solved only when the insight that “all is energy” has become common among men. Some examples:

⁵Men, animals, and plants are still regarded as lumps of physical matter only, as chemical robots. But only higher energy can give life to the chemical set-up. When this life-energy is temporarily and partially drawn out of the organism, the creature loses consciousness. Should it be drawn out definitively, the organism dies. The chemistry, however, is the same also at the moment of death, so it is unessential. Physicalism cannot solve the mysteries of life and death.

⁶In everything there is a striving after finality, meaning, harmony within the being and with the surrounding world. In the organism this striving manifests itself as health and beauty. And this is always the effect of energies higher than those of the organism itself. The higher the energies, the higher the degree of finality, the greater the harmony with the all. Health is harmony undisturbed, the uninhibited work of the causal energies in the organism via the etheric envelope. Disease is blockage in some one of the interjacent envelopes: mental, emotional, etheric. When doctors begin to understand this, then medical science will experience its greatest revolution hitherto.

⁷Every action is energy, a cause which inevitably has an effect. What is essential here is to understand the thoughts, the feelings that precede physical action, their quality. Low thoughts and feelings, hateful, egoistic, are released into actions that harm other beings. The physical effects of actions may pass quickly. But the consciousness energies lying behind them live for a long time, reach out in wide trajectories from their author but come back sooner or later, hitting him with the same effect.

⁸Everything in the world of men is centred around money, which they perceive as something material. However, money is primarily energy, even though of the coarsest kind. And energy must flow freely, if it is to give life, health, and welfare. When energies are blocked in the organism, are unevenly distributed, then some organs will receive too little and others too much, and this gives rise to disease that affects the whole system. When the energy called money is not allowed to flow freely in the community, then disease comes about in the body politic. Wealth increases dramatically among the few, whereas the many are worse and worse off. The activity to expel the disease brings about a fever crisis in the organism and in the community something similar: a social revolution. This leads, as all crises, to death or a quick recovery.

⁹When the energy side of money is more generally realized, then people will be more concerned about what they spend their money on. That will be their first opportunity to understand the esoteric principle of the upgrading or ennoblement of energies. When money

is spent on good purposes, such as benefit evolution and unity, then the quality of the energies is raised, which has an ennobling effect on the entire cash flow and thereby also on the whole society. When people see that flow and not stand-still is the important thing about energies, then they will abolish all such things as favour the binding and blocking of money, first and foremost interest, which is a great social evil.

¹⁰To sum up: When people discover that there is an energy side to everything, then they will have their most important insights hitherto. When they have understood what energy is, come to see something of the limitless manifoldness of energies, then they will become alive to the import of quality: higher and lower, constructive and destructive, ideal and trivial. Thereby the striving after what is higher, beautiful, good, true, harmonizing will become conscious for the first time in the history of mankind. The individual's present unconscious striving to be as everybody else will then be superseded by his conscious striving after perfection.

11.2 The Seven Fundamental Types

¹Everything comes from the highest world (1), finally returns to the highest world, first and last depends on the highest world.

²Everything consists ultimately and originally of primordial atoms, or monads. They are brought into the cosmos, into manifestation, via one or other of the highest seven worlds (1–7). This puts from the beginning a stamp on them, so that every monad belongs to any one of seven fundamental types.

³The septenary is the basic division for everything in the matter aspect, thus also for the types and energies of matter. The septenary depends on the fact that the original three – the three aspects of motion, consciousness, and matter – have given rise to a maximum of seven basic combinations (see the diagram at the beginning of this section). These are the basis of the seven types.

⁴In the first three types the motion aspect is strong. This is especially apparent in the first type, where all three aspects are strong and equally strong. In the second type, consciousness is weaker than motion but stronger than matter. In the third type, it is the opposite case: matter is weaker than motion but stronger than consciousness. These three types can therefore be said to be the most pronounced expressions of the three aspects: motion, consciousness, and matter in this order.

⁵The remaining four types are further variations on this basic theme in more composed matter. What is common to these four types is that the motion aspect can no more be the strongest one – those combinations are exhausted. Instead, the consciousness aspect dominates – in types four and six – or the matter aspect – in types five and seven. How about the motion aspect then? It is in the fourth type weaker than consciousness but stronger than matter, in the fifth type weaker than matter but stronger than consciousness. Then having come to types six and seven, we see that the motion aspect is the weakest, which it must be. In the sixth type, motion is dominated by matter, which in its turn is ruled by consciousness. In the seventh type there is the opposite case: motion is dominated by consciousness, but the latter in its turn obeys matter.

⁶The above concerns the monads in the highest seven worlds. When the monads subsequently are put together into ever lower matter, to build the worlds 8–49, the septenary division is repeated in six series: 8–14, 15–21, 22–28, 29–35, 36–42, 43–49. The seven highest cosmic worlds thus are the basis of everything in the cosmos. They make up the cosmic blueprint, the pattern of all lower manifestation.

⁷In this connection it is necessary to study and begin to understand two principles: those of analogy and dimensional reduction.

⁸Analogy means similar repetition: the first world or type in the first series accords or harmonizes best with the first world or type in the other six series. Something of what

characterizes world 1 reappears in worlds 8, 15, 22, 29, 36, and 43. Something of what is peculiar for world 7 recurs in worlds 14, 21, 28, 35, 42, and 49. And so forth.

⁹Dimensional reduction means that analogy, repetition can never be exact but that each lower series implies a further deviation from the basic pattern, a further weakening of its power and clarity. This worsening, weakening of quality, is particularly noticeable in the motion and consciousness aspects.

¹⁰Even though the copies worsen in each lower septenary series, yet the principle of analogy implies that we can draw at least interesting analogies about higher worlds on the basis of what we know of the state of things in lower worlds.

¹¹Thus, for instance, the four odd types 1, 3, 5, 7 are on the whole expressive of the objective side of existence; the three even types 2, 4, 6 are expressive of its subjective side.

¹²Whereas it is possible for us to understand the laws of analogy and dimensional reduction, yet the cosmic types occurring in the worlds 1–42 are essentially incomprehensible to the individuals of the fourth and fifth natural kingdoms.

¹³As long as we are human beings, we can at the utmost begin to grasp the reality of the essential world and the lower four solar systemic types 4–7. The individuals of the fifth natural kingdom strive to understand the submanifestal world (world 44), which is common to the entire solar system, and the six solar systemic types 2–7.

¹⁴We cannot grasp what reality is beyond this, how the three aspects express themselves in higher worlds, through higher types. We have been told that matter, consciousness, and motion exist in all higher reality but manifest themselves so differently from everything of which we have experience that we would not understand them. The following information will suffice.

¹⁵Matter manifests itself in the higher regions of the emotional world (48:2,3) as light rather than anything substantial. This light effect intensifies in each higher world. Already the matter of the mental world shines like the sun, dazzling the unprepared. Intuitions (47:1-3) do not make any thought-forms but are, objectively, lightning phenomena. From the essential world (46) on, matter is of no significance but as the necessary basis of consciousness and motion.

¹⁶Already in the essential world, consciousness is of a nature that is so different from what we human beings mean by consciousness, reason, love, intelligence, etc., that all our concepts based on human ignorance fail. How could it be otherwise in a reality where all opposition to other fellow beings has ceased and the unity of all is the one reality?

¹⁷From the superessential world (45) on, the will aspect intensifies in each higher world. Already in the submanifestal world (44), the individuals perceive will as the essential reality, will being the ability to do the good for the whole. All consciousness becomes subordinate to this will, is made its tool.

¹⁸In the worlds of man, the seven types express themselves chiefly as:

- 1 Will, power, purpose
- 2 Love–wisdom, aspiration to unity
- 3 Active intelligence
- 4 Harmony through conflict
- 5 Science, technology
- 6 Idealism, ideology
- 7 Organization, method, systematics.

¹⁹The seven types exist in all things, so that every individual, every being, every solar system, every planet, every envelope or aggregate, every centre of an aggregate expresses some one of the seven types more strongly than the other six, which also participate, however. Belonging to a type means that the type dominates, not that it precludes the other six.

²⁰Every monad belongs from the beginning to some one of the seven types. Belonging to a type is not definitive, however. In the course of development the individual has opportunities, in his various envelopes, to acquire the qualities of all the types. This is necessary to his acquisition of that all-roundness which is the final destiny of everybody. He is also to decide himself which type he will ultimately represent.

²¹In this connection it must not be forgotten, however, that every being is something unique having an individual character that can never be lost. Therefore he represents his type in his unique way that cannot be reproduced or replaced by anybody else. This fact explains why it is necessary to try to understand every being in his individual character, to tolerate and even to respect him. Only the ignorant strive for standardization, uniformity in thought and action.

11.3 The Seven Basic Energies

¹There is no energy without matter or free from matter. All energies are material. The material basis for all energies in the cosmos is monads, primordial atoms. The seven original combinations of primordial atoms become the basis not only of seven types of consciousness but also of seven types of energy.

²Just as the seven consciousness types are scaled down in each lower septenary series, so the energy types too. The first basic energy is best expressed – even though ever more faintly – in worlds 8, 15, 22, 29, 36, and 43. The second basic energy follows the law of least resistance in its successive dimensional reduction through worlds 9, 16, 23, 30, 37, and 44. The corresponding is true of the five other basic energies.

³When the basic energies reach down into the lowest seven worlds, the worlds of the solar systems, 43–49, they are taken charge of by the governments of the solar systems, which scale them down even more. In each of the seven solar systemic atomic worlds the energies are differentiated into six molecular energies. Every solar system with its planets makes up a widely branched-out network for the distribution of all these energies.

⁴The cosmic energies (1–42) are unceasingly active. The scaled-down solar systemic energies (43–49), however, are periodically active. This is done in obedience to a law that makes all activity in the solar systems run in regularly recurring periods or cycles of alternate activity and passivity, day and night, work and rest.

⁵It is in order to enable life to exist and develop at all in the lowest seven worlds with their relatively inert matter that different life-sustaining energies must constantly alternate. Unceasing alternation safeguards the very balance of life.

⁶This is most easily seen in the physical world. Tension and relaxation, work and rest, are equally necessary for man to keep his health and well-being. Besides, much rest is unnecessary, could well be replaced by a change of work.

⁷Another example is vital force in the organism. This consists of five different energies that replace one another at intervals of 24 minutes, thus recurring periodically every two hours. In hylozoics these five are called Saturn, Mercury, Mars, Jupiter, and Venus energies.

⁸The seven basic energies are found in all worlds, in all kinds of material compositions, envelopes, beings. The most evident sign of their presence in man is the seven energy centres that are located in the etheric, emotional, and mental envelopes of every man. And now we have come down into the lowest worlds where these energies are sufficiently scaled down for us to understand them. The characters of cosmic and solar systemic energies are essentially incomprehensible to us humans, even though we can draw some analogies.

⁹Man's seven most important envelope centres are organs of physical etheric, emotional, and mental consciousness and activity. Moreover, they are channels or inlets for still higher kinds of consciousness and energy. They are counterparts in higher matter of the various gross physical organs. Their situations in their respective envelopes can also be given in relation to these organs.

¹⁰The crown centre is the seat of those energies that make possible intuition, causal-essential understanding and, above all, the ability to realize the understanding, the power that welds together the various warring elements of the personality and makes the individual a goal-conscious, efficient worker in the service of good. Its character is the will to unity. Its energies are always of the first type.

¹¹The heart centre is the source of those energies that make love, affection, admiration, idealism, self-sacrifice, and service possible. Its consciousness is the higher emotionality, above all as arouser or vehicle of essentiality. Its character is the direct understanding of the heart. Its energies are always of the second type.

¹²The solar plexus centre is the hotbed of those forces that strive to keep man in the lower emotionality with its swinging between fear and courage, despair and hope, self-hatred and self-love, its illusions, fanaticism, psychism, and mediumism. Its character is infatuation. Its energies are always of the sixth type.

¹³The remaining four chief centres – the basal centre (at the base of the spine), the sacral centre (in the lumbar region), the throat centre, and the frontal centre (between the eyes) – cannot be unequivocally connected with some one basic type like the three previously mentioned centres. For these four change types according as man reaches a higher stage of development or needs to have special experiences.

¹⁴In general it can be said that the basal centre (fourth or seventh type) and the sacral centre (third, fifth, or seventh) have just physical significance as centres of motion and sexuality, respectively. The throat centre (third or fifth type) and the frontal centre (fourth, fifth, or seventh) are the seats of, respectively, the lower (47:6,7) and the higher (47:4,5) mentality.

¹⁵It is these envelope centres of finer matter with their type energies that make man what he is, afford him better or worse conditions of asserting himself in all the spheres of life. Envelope centres are causes of organismal organs, chiefly the endocrine glands. Disturbed or weakened activity in some centre can manifest itself in a number of ways: as physical or “mental” (more accurately: emotional) disease, over- or underactivity, character change, etc.

¹⁶Average man at mankind’s present general stage of development has the three centres below the diaphragm powerfully activated but the four ones above the diaphragm just slightly active. Of the higher four, only the throat centre is in the intelligentsia at the stage of civilization strongly activated. In terms of energy, evolution can be described as the expedient and systematic transference of energies from the centres below the diaphragm to those above, namely:

¹⁷When the energies of the basal centre can reach up into the crown centre, then man will have the desirable balance between mental insight and physical action. As it is now, most people having insight are physically passive and most physically active people have but little insight.

¹⁸When the energies of the sacral centre reach up into the throat centre, then man can become also intellectually creative. Until then he has been solely physically or sexually creative. Sublimation is the faculty of raising sacral energies into the throat centre, so that no power or attention remains for sex. This releases the greatest possible amount of creative energy, for artistic or scientific work, for instance.

¹⁹When the energies of the solar plexus centre increasingly reach contact with the heart centre and are absorbed by it, then man transforms his selfish desire into unselfish love of his fellow man. When he can raise all the solar plexus energies into the heart centre, then he will be invulnerable to all the attacks of hatred and an emotional genius, what people call a saint.

²⁰It cannot be too strongly emphasized that in this evolutionary process, the driving force proceeds from the superconscious. Its causal and essential energies shall activate and vitalize the higher centres, causing them to attract the energies of the lower centres and transmute them. Man activates this superconsciousness by vanquishing his selfishness, his manifold

desires, and by living the life of service. In other words: for the individual to succeed in his conscious work for evolution, he must not confuse cause and effect. His changing his life, raising his consciousness, is cause. The redirection of energies from lower centres to higher ones is effect. No good is attained by anyone who thinks he can proceed in the opposite direction: tamper with centres, meditate on them, etc. On the contrary, there is a great risk that he will seriously harm his “mind and body”.

11.4 *The Triads*

¹It stands to reason that the picture of human evolution previously given in this book is utterly simplified. Lots of important facts must be left without mention in this elementary presentation of the knowledge of life. In this chapter, however, and in several others further on, some significant data on the essence, origin, and destiny of man will be given. This information is intended to complement the earlier presentation and to put man into a greater context with the living universe surrounding him.

²All monads do not pursue the same path in evolution. There are several, parallel ways of evolving from the mineral kingdom through ever higher kingdoms in the solar system. The “human evolution” is the name of one of these paths, the one having the human kingdom as its fourth stage. It is characteristic of this evolution that its monads develop by using triads.

³The word “triad” means “unit of three”. A triad is a unit of one molecule and one atom each of the two next lower atomic kinds. The molecule must be of the fourth kind from an atomic kind having an odd numerical designation. Consequently, the only possible kinds of triads are the following:

- (1) 47:4, 48:1, 49:1 – triad of the first kind, or first triad
- (2) 45:4, 46:1, 47:1 – triad of the second kind, or second triad
- (3) 43:4, 44:1, 45:1 – triad of the third kind, or third triad.

⁴Moreover, a triad is a relatively permanent unit. It does not dissolve, as the envelopes of incarnations do, but the same unit of one molecule and two atoms accompanies the monad during its evolution in one or more natural kingdoms.

⁵The triad molecule and atoms consist of evolutionary matter, not of involutory matter as the envelopes. This means that the triad is to a certain extent “intelligent” and self-active, even though incomparably more weakly so than the monad itself.

⁶The three triads make up an unbroken chain of consciousness and energy which already in the mineral kingdom connects the monad with all the worlds of the solar system, 43–49. This makes it possible for the monad to be conscious in several worlds simultaneously. Note the choice of words here: the triads only afford the possibility. The monad must itself activate all the higher kinds of consciousness and itself conquer all the higher kinds of will from below the lowest world, the physical world. In doing this it starts with the first triad, hence its name.

⁷That interaction between monad and envelope, exchange of energy and consciousness between them, which effects the monad’s evolution, does not occur directly but indirectly. It is conveyed by the triads. The experiences of the envelopes become those of the triads, and the triad vibrations determine the envelopes’ contents of coarse or fine molecular matter. The vibrational range the monad has trained its triads to perceive and work in determines the evolutionary level of the monad.

⁸The functions of the triad include: to form and maintain the envelopes, to be centres of the exchange of energies, to make up an indestructible memory, to enable the monad to retain faculties it has acquired, to make it easier for the monad to digest the lessons of experience it has had, to concentrate and integrate the monad’s consciousness of three kinds.

⁹The monad’s envelopes, efficient instruments, are first of all and properly speaking the

triad units. The envelopes of involutory matter are, by analogy, envelopes of the triad. It is all a hierarchic system, like everything in existence.

¹⁰The monad develops in, and works chiefly with, one triad at a time. In the mineral, vegetable, and animal kingdoms the monad's consciousness and will are limited to the areas of expressions of the first triad. It is only in the human kingdom that the monad is self-conscious in its first triad. Therefore, man is esoterically called the first triad self or, for short, the first self.

¹¹In the human kingdom, from the cultural stage on, the monad begins to be able to use the second triad, only the mental atom to begin with. When the monad is able to use all three units and becomes self-conscious in the essential atom, it passes to the fifth natural kingdom, becomes a second self.

¹²Thereupon the monad can wholly do without the first triad, which is then scattered. The atoms and the molecule making up the triad are eventually divided into primordial atoms, which in that process become independent evolutionary monads and pass into the mineral kingdom. It is all a system in which everybody helps and is helped.

¹³There is an analogous process in which the monad conquers its third triad and thereby becomes a third self.

¹⁴In the first self dominates matter, in the second self consciousness, and in the third self will. Small wonder then that the planetary hierarchy asserts that man cannot understand what consciousness or will actually is. The sequence of the development of the three aspects is interesting. You are a materialist because and as long as you have not discovered the consciousness aspect of existence. And that aspect must be developed so as to dominate the being with its knowledge of law and love-wisdom, before will is allowed to become power.

11.5 Solar Systemic and Planetary Energies

¹The monads that follow the human path of development go through three major stages in their evolution in the solar system. During the first stage, the monads are found in the first triad and pass through the mineral, vegetable, animal, and human kingdoms in that order. During the second stage, the monads exist in the second triad and pass through the fifth natural kingdom, the kingdom of unity. During the third stage, the monads exist in the third triad and pass through the sixth kingdom, the first divine kingdom.

²The triad is an envelope for the monad, and life in the triad is for the monad an envelopment – incarnation – in its matter. Therefore these three stages may be called the monad's three major incarnations during its existence in the solar system. In contrast with the many minor incarnations, where the triad clothes itself in additional envelopes of involutory matter and later in envelopes of evolutionary matter, there are no intervening periods of disincarnation. The passage of the monad from the first triad to the second triad and from the second triad to the third triad occurs instantaneously.

³The most important difference, however, is that immense transformation of the individual which his absorption into the higher triad brings about. All the good qualities and abilities, which the individual acquired during his many incarnations in the human kingdom but which then became latent, are now re-actualized to their old strength. Only now can they make themselves really felt in harmonious interaction with each other, at the same time as all the bad qualities have been finally worked off. The monad enters into full possession of the "treasure in heaven" which it has accumulated, unknowingly but by its own work.

⁴The monad's self-conscious and definitive transition to a higher triad unit and, above all, to a higher triad is called "initiation" by the planetary hierarchy. There are seven initiations for the self-conscious monads of the human evolution within the solar system. The initiations are always the result of the monad's own self-activity but have become possible only through measures taken by the planetary governments of the planets in question.

⁵By analogy with the individual monads, the solar system goes through three major incarnations, each one involving a complete recasting of its matter (worlds and globes), a raising of its collective consciousness, and an increase of its energetic capacity. Just as life in the three triads is especially oriented towards the matter, consciousness, and motion aspect in turn, so the same is true of the three incarnations of the solar system. Of old the three incarnations are called the green, the blue, and the red period. Every solar system passes through these three phases.

⁶Our solar system is in its middle phase, and our sun is a blue sun (has that colour in higher worlds). It thus has a lead in evolution over all suns that are still in their first, green phase. According to that law of life which says that the elder help the younger, our sun sends some of its particular consciousness energies to a number of younger solar systems, the inhabitants of which need this stimulation for liberation from lower matter and re-orientation towards the consciousness aspect. According to the same law, our solar system receives higher energies, which above all rouse consciousness from mere passive “understanding” and contemplation to a life of action and realization.

⁷These are energies received from twelve red solar systems. Of old these solar systems are named after the twelve constellations, within whose areas they are apparently localized. These so-called zodiacal constellations have been given names after models from the world of myth, names which in symbolic form state something of the characteristics of each of the twelve energies. When these atomic energies reach our solar system, they are received by the sun, which distributes them to the planets while transforming them into molecular energies of seven atomic kinds (43:1 into 43:2-7, 44:1 into 44:2-7, 45:1 into 45:2-7, etc.). These seven main kinds of molecular energies are called planetary energies. They circulate between all the planets of our solar system, so that the planets receive energies from each other.

⁸Every solar system and planet always represents chiefly some one of the seven cosmic types, always in its own peculiar manner. Everything in the cosmos and the solar systems has a typical and individual character at the same time.

⁹Since everything in the solar system occurs in cycles, this means that every process of nature, be it short or long, is dominated by some certain type. The energies that manifest themselves are always type energies, and the activities that take place are always type activities. This has in its turn the effect that every process is something individual that can never more recur or, in its repetition, yield the same result.

¹⁰Everything just mentioned is the basis for the explanation of that most ancient science of mankind, astrology. The knowledge of the relations of our system and planet to other solar systems is perhaps the knowledge most important for really understanding life, for it concerns the very greatest beings, their inner life and mutual relations. Stars and solar systems are no bulks of dead matter, as the astronomers choose to view them, but living beings, gigantic in extent and intelligence and fully capable of managing their affairs. We little human mites cannot avoid being affected by the monstrous energies they send between themselves. In so doing they stimulate us immensely in our consciousness development so that we, drifting with the wind of evolution, are given large parts of it for nothing.

¹¹Of course the true, esoteric knowledge of these things has very little in common with that exoteric astrology which most astrologers think is the “whole truth”. Vulgar astrology is superstition, astronomers say, and they are quite right. It is concerned almost exclusively with the lowest two manifestations of cosmic and planetary energies – the physical and emotional – for the action of higher energies cannot be read out of horoscopes cast with present methods. These horoscopes can certainly be quite accurate as for people who let themselves be entirely ruled by their emotionality. As for individuals at higher stages, however, they are highly unreliable. Moreover, the horoscope cannot foresee the individual’s destiny. The law of freedom precludes that. When the true, esoteric astrology is one day publicized, it will

scotch all such fallacies. Then, too, we shall generally understand the import of that esoteric saying, “The wise man rules his stars, the fool is ruled by them.”

11.6 Ideas Rule the World

¹Physicalists believe that everything in existence happens mechanically. They believe that the finality manifesting itself in the processes of nature is the product of chance and is a special case within an overall chaotic process.

²According to hylozoics, the truth is the diametrical opposite of this: Generally, everything has a purpose. The mechanical forces acting within the solar system are special cases within an overall finality. The all-embracing process is the result of a plan, an idea. The entire manifestation is a continuous idea process, an unceasing ideation.

³There are cosmic ideas, solar systemic ideas, planetary ideas – as many kinds of ideas as there are kinds of atomic consciousness and atomic worlds in the cosmos.

⁴And this depends on the fact that there are intelligent beings in all those worlds, collective beings that plan their living-space and life-time. Those beings either are, or enter into envelopes of, monads that have collectively reached the ever higher divine kingdoms. They are like well-managed states, each one having its own government.

⁵The supreme ruler of each collective is a monad that has in its expansion already reached the next higher kingdom but has chosen to sacrifice itself and remain in order to serve as the necessary connecting link with the higher kingdom. There must always be such a dominant, who is the guarantee that the decisions of the government do not deviate from the plan of the next higher government.

⁶Individual arbitrariness is precluded. The divine collectives administer the cosmic ideas of the maintenance and development of life and apply them with perfect precision within their area of responsibility. The solar systemic government scales down the cosmic plan to its own level and communicates this solar plan to the planetary governments. The government of our planet scales down the solar plan to the planetary level and delegates to the planetary hierarchy the responsibility of elaborating the plan in detail for the different natural kingdoms in the planet. So it must be done according to the law of self-realization, which forbids higher beings to do what lower beings are able to. God does his part and not ours.

⁷The traditional religions are right in their assertion that we are wholly dependent on “higher powers”, that we owe it to the gods that we exist at all. But they are wrong in their belief that we human beings can in any way influence (corrupt) the gods with our prayers or that they are fond of personal adoration. That is to suppose human, nay, all too human, qualities in them. The gods delight in working in obedience to the Law and so helping all lower life upwards, lightwards.

⁸The planetary causal world is the lowest world in which the planetary plan can be read in an unadulterated fashion. That is the reason why Plato called that world the world of ideas. The ideas of the world of ideas are the sum total of all the good, true, and beautiful which will in time be realized in our planet and in our mankind.

⁹Only the élite of mankind – individuals at the stages of humanity and ideality – are capable of clearly perceiving the ideas of the world of ideas. To the extent that these people are able to clothe their experience in words they can scale down the ideas from the causal to the mental, to perspective thinking (47:5). From there the intelligentsia at the stage of civilization are able to apprehend parts of the ideas, scale them down to emotional principle thinking (47:6) and so make them attractive to the masses. In this double reduction, however, what is essential in the ideas – value in life, perspective, incorporation in wholeness – is lost. What remains is perhaps some right idea which, misapprehended and put into a wrong context, is made a dogma, a catchword, an ideology. With this idea scrap the rulers of mankind dominate the still uninformed masses. Thus even in their distortion ideas rule the world, quite contrary to what

philosopher Marx thought.

¹⁰The ideas of the causal world have, as everything else in existence, three aspects. In their matter aspect, the ideas are the perfect forms of beauty, which everything in nature strives to attain and which the true artist strives to apprehend and to reproduce. In their consciousness aspect, the ideas clarify the purpose of life and the ways of realizing it. In their will aspect, the ideas are the energies of finality that slowly but surely raise the lower life up into the higher.

¹¹The good that man wishes and does is good by force of springing from the world of ideas, being an unpolluted flow from its source of life. The beautiful that man apprehends and shapes is beautiful by virtue of being a pure manifestation of the ideal. The true that man understands and proclaims is true by right and only by right of being the true image of an eternal idea.

11.7 We Are Not Alone

¹We human beings are not alone. Scientists begin to accept the idea that there could be other intelligent beings in the universe. But they have got stuck on the fiction that life can only be organic life. They believe that intelligence equals a highly developed organic nervous system. Therefore, they must believe that man cannot find his equals or superiors elsewhere than on the planets of far-away suns, where natural conditions by fortuity have favoured the evolution of organic matter. Such a belief is in all essentials a confession to loneliness, a belief in neighbourhood without neighbours.

²Hylozoics holds a basically different view. It teaches that the entire cosmos is one single swarm of life at all stages of development. It explains the origin of life from above, from higher worlds, not from below the lowest world, as science believes. The plan, the idea, the pattern, and the impelling force always proceed from a higher world. Only in very rare cases the result is organic life as on our planet. For this kind of life is the least favourable to consciousness development, and where it is found it is always an anomaly, a deviation from the normal order and a result of collective bad sowing.

³In our solar system, all the planets are inhabited by individuals belonging to all the six natural kingdoms. It is only on our Terra, however, that the individuals of the second, third, and fourth kingdoms have organisms. On other planets also the lowest monad envelope is an aggregate envelope. Many of these races have the etheric envelope as their lowest one.

⁴Let us consider how much time and energy we humans must spend on nourishing, housing, and clothing our organisms, how much suffering they cause us, how much unnecessary care and wrong attention we afford them! Then we understand what we could achieve instead, if we did not have these lumps of matter to drag along, but light energy envelopes like people on other planets. Then we could give our undivided attention to consciousness development, our own and that of others. Also our mankind will some time reach as far, will be etherized. But that will not happen until the majority live for consciousness development and not for their organisms as they now do.

⁵The mankinds of other planets live in accordance with the laws of nature and of life, cooperate with the entire living nature, serve the lower natural kingdoms in their consciousness development. The mankind of Terra alone has chosen the path of egoism and rebellion against life.

⁶This fact is particularly evident in our relation to our next unsuspected neighbours, those who share with us the living-space of Terra. These neighbours are discarnate humans, beings belonging to the deva evolution, and individuals of the fifth and sixth natural kingdoms.

⁷The so-called dead are as much human as we so-called living people. The unessential difference is that they lack the organism with its etheric envelope. Spiritualists know that contact with the so-called dead is possible, and their mediums offer to arrange it. The fact that a contact is possible does not, however, imply that it is wholesome. It is a point of maturity to

reach for mankind not to do indiscriminately whatever is possible to do. That is a particularly necessary insight for researchers, business and political executives of our times. As long as our wish to contact the so-called dead is conditioned by our egoist desires – mourning, regret, curiosity, sensationalism, etc. – so long will unreliable trance mediums remain the only channels.

⁸As we overcome our selfishness, however, the possibility opens up for the discarnate to contact us while we are asleep. For then we too live in the emotional world and in a manner similar to theirs, released from the two physical envelopes and with the monad centred in our emotional or mental envelope. To be fully awake in the emotional world during sleep is the only rational way for the “living” to communicate with the “dead”. That is a faculty, which can be trained, and which in the future will replace trance mediumism. Then intercourse between the inhabitants of the two worlds will be natural, on an equal basis, wholesome and joyous for both parts.

⁹With our gross physical eyes we see how the earth, water, and air of our planet are the abode of swarming, richly developed and differentiated vegetable and animal life, and we rejoice at it. But could we in addition see the etheric world (49:2-4) with our etheric eyes, then we would directly experience the truth of the esoteric axiom “everything is life”. Then we could observe how air and water are filled with living creatures without number, of all sizes, shapes, and colours. We could see how organic and mineral life-forms above and below earth are built and maintained by innumerable small and big “energy beings”. We could experience how an entire area – a forest, a hill, a lake – is ensouled by one giant spirit, a landscape deva, who under him has countless helpers of lower ranks.

¹⁰Then we would see that folk-tale and folk-lore have told the truth, witnessing to the existence of these beings, but have lied, ascribing ill-will and other evil qualities to them. These nature-beings collaborate with nature and live according to the Law. But as usual man all too readily believes ill of the strange and unknown.

¹¹Could we raise our power of perception to the emotional world and still higher, to the mental and causal worlds, then we would discover the existence of higher, more developed beings on the same line of evolution as the lower nature-spirits. Now we do not speak of nature-beings any longer but of devas or angels. The dividing line between the two groups goes between the lower and higher emotional and corresponds to the boundary between animal and man in the human evolution. The devas have never been men and will never become human. They are monads that pursue another evolution parallel to that of the human monads.

¹²The mineral kingdom is common to all evolutionary monads. After it, however, there is a division into two branches, called the earth and the water evolution, which each consists of a number of lines. Only one line of the earth evolution leads – via mosses, ferns, herbaceous plants, bushes, trees, and mammals – to the human kingdom. The other lines of the earth evolution and the entire water evolution lead to the deva kingdoms. On most of those lines the monads start in lower plants or fungi, go on in such animals as reptiles, birds, and fish to pass into etheric and emotional nature-beings. There is also a line, however, where the monads never incarnate into organic life-forms (plants and animals). On higher etheric levels, the lines of the water evolution pass into an air evolution and those of the earth evolution into a fire evolution. This has to do with an overall polarity in existence. In the higher regions of the emotional world, the air and fire evolutions coalesce into a unitary deva evolution.

¹³The devas (higher emotional, mental, causal, etc.) have their life-tasks within the area of the matter and energy aspects of the planet and the living beings. They build the whole living reality, maintain it, supply it with nourishment and energy. In so doing they are foremen and teachers of the nature-beings in their countless swarms. Higher devas, at least mental devas (who are higher than normal man in consciousness), assist the planetary hierarchy with work

for consciousness development. They work chiefly by using inspiration, addressing themselves to such humans as have overcome their lower emotionality and egoism and strive to do some good for the totality. Their paths of contact are many: art, literature, music, research and education, religion, healing, philanthropic work, nature and wildlife preservation. Devas like nature-beings shun spiteful, wrathful, violent individuals but are attracted to the loving and the mild. They take a lively interest in, and have compassion for, every living creature, regardless its level of development. By contrast, they are indifferent to man's mechanical creations and are averse to everything that injures, pollutes, and disturbs living nature. The devas represent in quite a particular way the female, motherly, nourishing element of existence. It was they that Goethe, the esoterician, had in mind when writing: "The ever womanly draws us above."

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TWELVE

12.1 Our Living-Space

¹The space we live in, our home in the solar system, we share with all involutory and evolutionary kingdoms – elementals, minerals, plants, animals, nature-beings, men, devas, and higher beings – on our planet. The boundaries of our home are not where the outermost atmospheric layers of Terra are, however. Hylozoics teaches us that the invisible is always greater and more important than the visible. And our greater home includes six more planets with which Terra has a most intimate connection.

²These seven planets are not of the same materiality. Two of them have etheric physical matter as their lowest, two have emotional matter, and two have mental matter as their lowest. Thus only our Terra has gross physical matter. The other six are as yet invisible and imperceptible to most people, despite the fact that they are very close to us in space.

³All seven planets enter into and are united in a common, encompassing envelope of essential matter (46). In this giant globe of unity matter, second selves are able to move freely between the seven planets. This is the property of the planetary government and hierarchy, the abode of superhuman beings from different evolutions and the meeting-place of such beings from many planetary systems.

⁴The planets that are known to astronomers – Mercury, Venus, Mars, etc. – are the lowest, gross physical globes in similar systems or chains of eight globes: seven lesser globes and one great encompassing globe. The planetary systems together make up the living-space which the monads need for their manifestation: first involution, then evolution.

⁵Many planetary systems are needed for the total manifestation of the monad, as a rule one system per elemental kingdom or natural kingdom. Thus we who are humans in the present Terran system were animals in the preceding planetary system. Those fellow beings who are now animals were plants in the previous system.

⁶Also the physical, emotional, mental, etc., matter of the very planets (including the monads' envelopes) has largely been taken over from the ancient system. One result of this is that our system already at its birth had certain acquired qualities that have facilitated the formation of matter and so indirectly furthered consciousness development. Instances of such faculties are the self-formation of cells, seed-forming, and ovulation. This also answers the question, "Was the first hen a hen or was she an egg?"

⁷All manifestation in solar and planetary systems takes place in cycles. Where planetary systems are concerned this means that the mass of monads stays during a definite period in one of the seven globes, subsequently to continue their manifestation in the next globe in the prescribed order. When the monads have in this manner been transported round the seven planets of the chain and have returned to the starting globe, a planetary cycle, eon, or cosmic day is over.

⁸The cosmic day is followed by an equally long cosmic night during which activity in lower worlds (47–49) is at rest, the monads sleep in their causal envelopes or group-souls, while activity is the more intense in higher worlds (43–46), where the results of evolution are worked up and preparations are made for the next great day.

⁹When the monads have made seven journeys round the planetary chain, the majority are ripe to pass to the next higher natural kingdom or elemental kingdom. However, many of them have already made the passage in some earlier eon. Others have lagged behind the great mass and must go on in the same natural kingdom (or elemental kingdom) in the new planetary system, where they are roused to life again after the cosmic night and the dissolution of the old planetary chain.

¹⁰An eon, a cosmic day or night, is 4320 million years. A planetary period is the seventh part of this, or about 620 million years. The life of a whole planetary chain (the nights left out

of account) thus is 30 billion years.

¹¹The monads of our planetary system have already made three journeys round the chain. Thus we are now in the fourth eon, and it is the fourth time that there is full life activity in our planet. There are always monads of all natural kingdoms in all seven planets, even though the great majority is concentrated in one of them at a time and so the pace of evolution is more rapid there.

¹²All these septenaries of course depend on the seven basic types and type energies. Each eon expresses chiefly one type and so favours some certain kind of activity, some certain kind of consciousness, some certain natural kingdom more than the others. No natural kingdom is superior to any other. All are needed in the planetary household. Man's belief that he is the crowning work of creation and that everything exists for his sake is a great delusion.

¹³The current fourth eon is above all intended for the activation of emotional consciousness and for the evolution of the animal kingdom. In the emotional eon, desire, feeling, and imagination are the most characteristic, most differentiated, strongest ruling, apparently most important kinds of consciousness also for the majority of human monads. Emotional will dominates mental will, as yet just faintly developed, and mankind is at the emotional stage. That minority of present mankind, who strive to develop mental consciousness beyond emotional thinking, therefore have particular difficulties, and they are walking against the wind of mass consciousness. However, they represent the human type that will be the normal one in the next, the fifth eon.

12.2 *Our Origin*

¹In order to understand at all what man is we must know something of how he arose once in the past and how he then developed. In this study we must carefully distinguish between the evolution of man's material form and the evolution of consciousness in the form. Those are two processes that have run parallel, partially conditioning each other, but nevertheless have been basically different expressions of life and therefore have been led by different groups of superhuman beings. Man has not arisen by chance, no more than any other living creature. His appearance on the planet of Terra was predestined in the plans of higher beings.

²Everything comes from above, from the superphysical; and so does man. This is true not only of the monad but also of man's life-form. The physical form he has today, his organism, is the final product of the entire biological evolution. It has taken about 320 million years to shape it into what it is today, for so long has the current globe period been going on, and man has been present from the very start.

³That is not to say that man had from the beginning an organism. Before each incarnation man's etheric envelope is formed first and the organism later and upon the etheric as its model, and analogously this is true also of the "great incarnation" of mankind, its entry into physical manifestation on the planet.

⁴According to the plan, this physical manifestation takes place during the entire globe period of 620 million years and is divided into seven major phases. These phases are called root-races, and during each one of them is gradually evolved a new physical human type having also new psychological qualities. Each root-race develops on its own continent or group of continents and has there to build its own civilization, which is eventually annihilated by natural disasters. For the root-race epochs are divided by periods of great revolutions in all natural kingdoms. It is the transformations in the mineral kingdom – volcanism, seismic disturbances, etc. – that cause such destruction in the world of man.

⁵The first root-race was begun more than 300 million years ago. Its individuals had etheric envelopes as their lowest and possessed chiefly emotional consciousness. This root-race underwent seven stages of development without differentiating into subraces.

⁶From the first root-race, from its seventh stage, the second root-race was born 150 million

years ago. Also this root-race was etheric to begin with, though with more and more marked tendency to gross physical solidification and organic formation. It eventually developed seven subraces proper, a pattern that was to be repeated in the subsequent root-races.

⁷From the sixth subrace of the second root-race on, men had organisms, although asexual ones. Men reproduced by budding. From germs that these primeval organic humans secreted mammals eventually developed in all their immense richness of forms. Lower animals than mammals belong to the deva evolution and were formed by nature-beings after patterns that were elaborated in the third eon.

⁸Thus hylozoics teaches, in sharp contrast to Darwin's theory of evolution, that man existed before the mammals and therefore cannot have ascended from them. From what has been said above it should be evident that physical man is an evolutionary line of its own, clearly separated from the rest of organic life.

⁹The third root-race arose 40 million years ago. Its home was the continent of Lemuria, which was situated where the Pacific now extends. The individuals possessed from the beginning fully developed organisms, though not what we today would call human shapes. Thus, for instance, first subrace men still reproduced by budding, and second subrace men by eggs that developed without external fecundation. The third subrace individuals were hermaphrodites in whom either sex later dominated. The separation of the sexes did not occur until in the fourth subrace. Since then the human individual has been unisexual and will remain so during this globe period.

¹⁰In the third root-race, in its third subrace, superhuman beings started to incarnate in mankind. Those were the so-called first fathers or divine androgynes. Their task was to lead and teach men as well as to ennoble the organism and higher envelopes. Until then, the guidance given by the first fathers had been just physical. But when, in the fourth subrace, the brain and other nervous system were refined, mental consciousness was possible for physical man, even though emotional consciousness long remained the incomparably most important one.

¹¹Mankind rapidly approached a critical phase. On the one hand, it had in its organismal development reached the stage where consciousness development could really begin. On the other hand this was in the middle of the eon as well as of the globe period where solidification down into physical matter had reached its lowest point, which was unfavourable for any consciousness development except the physical. Yet on the one hand monads transmigrated from the animal to the human kingdom in numbers that had never before been greater. On the other hand this was at the very latest for such newcomers, if they should stand a chance to keep up with their elder human brothers during the remainder of the eon with its ever increasing evolutionary tempo.

¹²Foreseeing this crisis, the solar systemic government decided that the time had come to instal a proper government and hierarchy on our planet. Only such regular authorities could powerfully steer evolution in the right direction. The method used till then, letting individuals, who in the preceding planetary chain had become second selves, incarnate among men, would not be efficient enough in the conditions that would soon ensue.

¹³The planet Venus is the lowest, gross physical planet in a system similar to the Terran system. The great difference is that manifestation there is in its last eon. This also means that the Venusian mankind is preparing to enter the fifth kingdom, the essential kingdom, and that many of its individuals have already done so. Superhuman individuals are correspondingly advanced in their respective kingdoms.

¹⁴Therefore, the Venusians have by far more numerous fifth and sixth kingdoms than were required for guiding the work of manifestation on their own planet. It was not difficult for them to dispense with a group of higher beings who took on the mission to form the first government and guides of evolution for our planet. They much rejoiced in being able to help their younger brothers of the sister planet in this manner.

¹⁵The group of divine beings who had been appointed to form our first government arrived on Terra about 22 million years ago. They were accompanied by a larger group of Venusian second selves, so called masters, and their disciples belonging to the Venusian mankind. To give particular assistance a very large group of devas of second-self capacity, so-called solar angels or Augoeides, had been gathered together from the entire solar system to planet Terra.

¹⁶Countless myths and legends still preserve, even though in distorted form, the memory of the unparalleled event when the sons of fire, the lords of the flame, descended on the earth and took their abode among men. Their contact with and influence on all our natural kingdoms is the greatest and most important singular event on our planet. Without the assistance they have given us in the greatest self-sacrifice, the world and its inhabitants would be far worse today than they are. Man as we know him today, equipped with a wee bit of reason and compassion, is in all essentials a creation by the lords of the flame, the masters from Venus, and the Augoeides. How this creation was done will now be briefly described.

¹⁷During the time shortly before the lords of the flame arrived, the first fathers and the Augoeides had worked intensively to stimulate the consciousness of the furthest advanced animal monads, so that they could causalize collectively, pass to the human kingdom by acquiring causal envelopes of their own. When the Venusians then arrived, there were no more animal monads that could within reasonable time rise to the human stage. Our new government also decreed that no more monads were allowed to pass to the human kingdom for the remainder of this eon. Those animal monads who have causalized individually since “the door was closed”, have to sleep in their newly formed causal envelopes and make their first human incarnation in the next eon. They lose nothing on this, on the contrary they win, since the conditions of developing as men are much more favourable in the mental eon, the particular human eon.

¹⁸The lords of the flame never incarnated in mankind. Besides, no organisms had been able to sustain the powerful energy fields with which these divine beings surround themselves. They have etheric envelopes as their lowest ones, the same envelopes today as 22 million years ago. These envelopes can be momentarily densified and made visible to human eyes. They then present the sight of ideal human shapes, eternally young.

¹⁹The lords of the flame took as their general task to lead thenceforth the entire work for evolution on our planet. They took as their particular task to stimulate men’s first germ of mental consciousness so that it could flower into intelligence. That was a work which required much patience and took millions of years to perform.

²⁰The Venusian second selves became our guides and teachers in everything. They taught us all those things that were the basis of civilization and, later, culture. They taught us to use fire, cultivate the earth, utilize plants, and domesticate animals. They gave us language, writing, and the first sciences. They taught us to revere all living things and see the spark of divinity in them. They were the priest-kings, the rulers of the divine dynasties with whom the history of all ancient nations begins.

²¹The Venusian second selves shaped man as we know him today. When, in its seventh subrace, the third root-race had reached the degree of perfection that was possible to it, the second selves selected the individuals who were the most advanced physiologically and psychologically, isolated them from the rest, and guided their genetic and psychological development in the direction desired. The second selves also incarnated among these people in order to follow up the work of ennoblement in the most efficient manner. This process took about one million years and led to the birth of a new root-race, the Atlantean or fourth root-race, about twelve million years ago.

²²The Atlanteans, whose home was the now lost continent of Atlantis, were the first men who in their organisms were quite human according to modern ideas. Psychologically, however, they were primitive. Their consciousness was almost wholly emotional and mostly of

repulsive quality at that. From the Atlanteans are descended, directly or indirectly, practically all races and nations now living on the earth.

²³About a hundred thousand years ago, the fifth Atlantean subrace, the original Semites, gave birth to a new root-race, the Aryan or fifth root-race. This root-race has been intended as the mental root-race. It has up to now developed five subraces – the Indian, the Arabic, the Iranian, the Celto-Roman, and the Slavo-Germanic – and is about to develop a sixth subrace. This root-race and the last development of the Atlantean root-race, the Chinese and Japanese of the seventh subrace, have represented the intellectual advancement of mankind.

²⁴Hitherto, this intellect has not been much to be proud of, however. It has to a very little extent been able to raise man out of that negative emotionality which is the most serious obstacle to evolution on our planet. In the emotional eon we live in, it is for the great majority of people far more difficult to reach contact with the causal consciousness via mentality than via emotionality. For these people, emotionality will for a long time yet be their only contact with their “higher being”. This contact cannot be established in the lower and negative emotionality, however, only in the higher and positive. Only as mankind learns to use its mentality to positivize its emotionality will this incipient intellect find scope to develop favourably.

²⁵The negative, hateful emotionality has been something unknown and difficult to understand for those immigrants from other planets who have come here in order to assist mankind in its consciousness development. Its transformation into positive emotionality, love and compassion, has for them stood out as the most important and the most difficult task of all. That its execution would require continuous extraordinary work and the greatest possible self-sacrifice has been clearly understood by all who have been called to work at it.

12.3 Man and Augoeides

¹To the physicalists, man must be something inexplicable, a mystery. For they can hardly believe in their own hypothesis that an original lump of protoplasm can, through the play of chance and natural selection, result in a creature equipped with reason, compassion, and wisdom.

²Hylozoics explains that man has been able to arise and rise ever higher thanks to his ultimately being an immortal monad that unceasingly develops its consciousness in ever new envelopes. At the same time, however, hylozoics emphasizes that nothing of this, neither becoming human nor evolving further, would be possible without help “from above”, from superhuman intelligences.

³Superhuman beings have originally shaped man’s physical body. Members of the planetary hierarchy have incarnated among men, become their guides and teachers. The planetary government has poured consciousness-raising energies over mankind. We do not surmise how much we owe to our elder brothers. And yet, the activities mentioned mostly concern the assistance and stimulation they have been able to give us in the outer sense, by external stimulation. Can we grasp the greatness of it all, if we are informed that we have elder brothers who have sacrificed themselves for us so as to give a portion of themselves and so have united their being with ours?

⁴Man’s inmost, truly immortal being is the monad, that is true. But the monad is, despite its enormous potential, relatively undeveloped. What makes man a man is the causal envelope, where all his good qualities, indispensable abilities, and viable experiences from all his incarnations are gathered. The causal envelope is the actual divinity in man, whereas the monad is the potential divinity. And that causal envelope is nothing that man has created. It is a gift to man from an essential (46) deva, an Augoeides.

⁵The name Augoeides is the Pythagorean and therefore Occidental name of man’s guardian angel. In Oriental esoterics other names are used.

⁶When animal becomes man, the monad receives a causal envelope from an Augoeides. It

is Augoeides' own causal envelope, and it is of the highest quality, since this deva is a highly developed essential self. The envelope is only a shell, it is true, void of all content of idea matter, for it is the task of the new man to supply this in the form of qualities and faculties he has acquired. This acquisition is possible only through the assistance of the angel, however, and by the gift of his envelope Augoeides enters into the most intimate union with his protégé, a union that lasts during man's entire existence as a man. When man essentializes, enters the fifth kingdom, Augoeides is free from his mission and can continue his own consciousness development, which he has for long ages been forced to renounce.

⁷"Nearer than your hand and foot, nearer than the air you breathe, nearer than your heart-blood is the inner god." Mystics have witnessed that they have perceived the presence of god. It is Augoeides they then have contacted, for he will always be found by those who are of the right loving spirit.

⁸The true genius, who reveals to men hitherto unknown truths, realities, is a genius by virtue of his contact with Augoeides. The genius knows that he is just an instrument for something that is immeasurably greater than his own personality.

⁹Augoeides does what he can to stimulate the rudiments of higher consciousness there are in his protégé. Every warm and genuine feeling, every noble and unselfish thought he will meet halfway and pour his energy and inspiration into it. Man does not perceive this as external influence, for it is not. Man and Augoeides are united in the envelope they have in common.

¹⁰The guidance given by Augoeides is always subtle, imperceptible. Man is not to feel guided, let alone watched. He must not degenerate into listening to inner voices, obeying inner guides. Such voices are never Augoeides' voice but come from the deceived deceivers of the emotional world. The same can be said of all the all too ready guides in the "other world". Do not follow them! They all lead astray.

¹¹Augoeides is the fulfiller of the law of destiny in man's life. So far as man develops beyond the lower stages, where the law of reaping holds almost sovereign sway, so far as he has sown so much good sowing that the law of destiny, which is the law of opportunities, can go into action, so far Augoeides will be busy arranging for the new incarnation of his protégé. It is much he can assist with just by placing man in a certain environment, a certain family, certain personal relations, certain situations. Whether man then will use the opportunities offered, is another matter.

¹²Augoeides' guidance of man is the grain of truth in the religious belief in "god's guidance in man's life". The guidance given by Augoeides, however, is never such as the egoist imagines it. Augoeides will help only in matters that concern the good of the whole, consciousness development, the progress of the collective. To all the desires, wishes, dreams of material success and happiness of the isolated self he is indifferent. He has, like all superhuman beings, countless duties in his worlds, and devotes to his protégé just as much time as he considers necessary for the latter's consciousness development. The only "gratitude" Augoeides expects is that man uses the help given and develops in order to be able to help in his turn.

¹³It is only at the stage of culture that man has ennobled his emotionality so that he is receptive at all to the inspirations of Augoeides and can rightly use the addition of power and insight they imply. At lower stages Augoeides limits his assistance to balancing man's bad reaping so that consciousness development is furthered as far as possible.

¹⁴At all of man's stages of development Augoeides has moreover his definite tasks at the end of each incarnation and at the beginning of each new one.

¹⁵When it is time for man to conclude his present incarnation, it is Augoeides who completes physical death by severing all connections between the organism and etheric envelope.

¹⁶At the beginning of the new incarnation, Augoeides chooses the matter that is to enter into

the new envelopes. This he does with a particular view to the seven types. Also from the causal envelope Augoeides takes a little matter of mainly one and the same type. Out of this he shapes a lesser causal envelope which during incarnation embraces the first triad with the monad.

¹⁷It is this triad envelope which in traditional esoterics has been called the “personality”, whereas the greater causal envelope remaining in the causal world has been called “the Ego” or “the Self”. In ancient esoterics there was also another term for the two causal envelopes: the twin souls. That designation has been rejected, however, since it was misunderstood and, in the occult sects, gave rise to all manner of imaginative fictions.

¹⁸At the moment of birth it is Augoeides who connects the superphysical envelopes with the enclosed monad to the organism with its etheric envelope. It sometimes happens that Augoeides at the last moment finds that the completed foetus or the circumstances of life the child would be born into are not in harmony with his planning. Then he refuses to connect, and the child is stillborn.

¹⁹Thus during incarnation man has two causal envelopes. The purpose of the small triad envelope is to supply the great causal envelope with new causal matter. All good qualities, all abilities of eternal value, correspond to idea matter (causal evolutionary matter), and in so far as man makes progress during his incarnation, the triad envelope grows. When the incarnation is over and the lower envelopes have dissolved, the triad envelope coalesces with the great causal envelope, and the latter is enriched by the gain of the incarnation. Thus grows the great causal envelope slowly but steadily throughout the incarnations.

²⁰The causal envelope given by Augoeides to man has four centres which together make up a lotus-like organ: four rosettes of three petals each. This twelve-sectioned organ exists from the beginning just in embryonic state but grows eventually in the course of incarnations. It is situated at a place which corresponds to the heart of the organism and is in connection with all centres in lower envelopes. At the end of the monad’s sojourn in the human kingdom, it has reached a powerful development, dominating with its energies and consciousness qualities the entire personality. It is the organ of all good human qualities, the so-called essential ones. “Essential” means “belonging to the essence, or inmost being”, and these qualities together make up man’s true being, the things in him that have a true value in life, that he can take with him into the next higher kingdom, the essential kingdom.

²¹The twelve essential qualities have been called tentatively: trust in life, trust in self, obedience to law, uprightness, impersonality, will to sacrifice, loyalty, reticence, joy in life, purposiveness, wisdom, unity. Such designations say little or nothing, however, until man has had deeper experience of what these qualities mean. That is experience which deepens at each higher stage he reaches in evolution, so that the qualities appear to be continually “new”. Only conceited ignorance thinks that it can comprehend and judge everything of which it has a first superficial idea.

²²In everything concerning man’s acquisition of the twelve essential qualities Augoeides is prepared to give his efficient assistance. Above all he is able so to help when man, in deep meditation, concentrates on the highest qualities, ideas, and ideals he manages to perceive and then makes himself open to inspiration, the addition “from above”. The condition that the contact then endures, however, is that man establishes a harmonious rhythm between the inner and the outer life, his contact with Augoeides in the inner and his service of mankind in the outer.

²³In his Augoeides man has his protector in life as well as in death. Man has nothing to fear whether in this world or in the next, however threatening it seems. For, being a monad, man is immortal, and when he is in contact with his Augoeides, he is beyond the reach of all the attacks of hatred, all the attempts of fear to stifle him. It is only when man is unaware of this fact – has never been taught it or has momentarily forgotten – that he can in any way be

affected by evil.

12.4 The Planetary Hierarchy and Its Work

¹It is our destiny as men to become more than human some time, become members of the fifth natural kingdom, the essential kingdom. During the ages many people have so achieved. Most of them leave our planet for good, as missions await them in other places of the solar system. But a small group chooses to remain with us and live in physical incarnation. They together constitute the hierarchy of our planet.

²No man can reach beyond the human kingdom without the assistance of, and co-operation with, the planetary hierarchy, a certain appointed member of it who has taken upon himself to guide the man on the difficult path from the fourth to the fifth natural kingdom. Therefore, knowledge of these our elder brothers is indispensable for all who strive for true development. This knowledge is important also because it directs and sharpens our attention to the embodied ideals of mankind. This furthers our striving to reach our goal, whether we are clearly aware of it or not.

³The hierarchy of our planet consists of second selves and third selves. The second selves have essential (46) or superessential (45) self-consciousness. Therefore, they are called 46-selves and 45-selves, respectively. The third selves have submanifestal (44) or manifestal (43) self-consciousness. They are analogously called 44-selves and 43-selves.

⁴It is in the logic of the matter that we human beings cannot grasp the width and depth of the consciousness and ability of the hierarchic selves. But by making analogies we can get some picture of it.

⁵The consciousness of second selves can be termed world and planetary consciousness. To them, the total consciousness of the mineral, vegetable, animal, human, and essential kingdoms enters into their own selves, an enormously widened self. The consciousness of a perfect second self, a 45-self, reaches beyond that of man as much as man's consciousness reaches beyond that of plants.

⁶The consciousness of third selves is not confined to a single planet. Submanifestal (44) consciousness has full scope only in activity that concerns a whole system of planets. It is therefore called interplanetary consciousness. Manifestal (43) consciousness is limited only by the very solar system and so is called solar systemic consciousness.

⁷Planetary and systemic selves are obviously giants of consciousness. Yet, their natures and functions should not be considered one-sidedly, from the consciousness aspect only. These superhuman and divine beings are also giants of will.

⁸The perfect second selves know and master all laws of nature and laws of life within a planetary system. By the mere will they are able to realize everything possible within the limits of these laws. This is explained by the fact that in their evolution they have conquered not only a higher consciousness but also the energy or motion aspect of this consciousness, which controls all lower energies.

⁹The corresponding is true of the perfect third selves within the entire solar system. They know all the laws of the system and apply them with perfect precision. This is "omnipotence", albeit of the lowest degree. Therefore, the third selves are the lowest kind of selves that are called divine selves.

¹⁰This implies that our planetary hierarchy has "overcapacity", if the expression is allowed. All its functions in the lower four natural kingdoms could in fact be discharged exclusively by second selves, if normal conditions prevailed on our planet. However, this is precisely what is not the case with our mankind, that almost total failure; with serious crimes against the laws of life also in lower kingdoms (predacity of animals and parasitism of plants). The fact that also third selves have joined the hierarchy and that the planetary government exists as an even more powerful authority is the ultimate guarantee for the final victory of good in our globe.

These planetary divine selves are the links with the hierarchies as well as governments of other planets and also with the solar government. This is the guarantee that the plan for the evolution of life on our planet decided by higher kingdoms will be carried through.

¹¹The planetary hierarchy's four kinds of ever higher selves – 46-, 45-, 44-, and 43-selves – are four degrees of ever higher functionaries. Each such officer has tasks that correspond to his degree, that is: capacity. They all work very closely together making up a unitary being, like an organism having one single common and shared consciousness, and so it is meaningless to speak of individual contributions. This hierarchy of our planet works in the following seven spheres of life:

(1) It makes up a protective wall between the lowest four natural kingdoms (thus including mankind) and those “forces of evil” against which we would otherwise be defenceless. Only such evil as is part of bad reaping foreseen is allowed to penetrate that wall.

(2) It works tirelessly to awaken consciousness in all forms of life and then to stimulate that consciousness to ever higher activity, ever clearer perception.

(3) It directs world events, as far as mankind will permit (for mankind has free will and free decision), so the growing consciousness will have adequate expression in social forms, politics, religion, science, art, education, economics, etc. The hierarchy does this work chiefly by inspiring receptive people with higher ideas.

(4) It shapes and determines, more than we surmise, the cultural ideas that cyclically appear in mankind and the civilizations that are their results. These forms are subsequently stimulated in so far as they can serve to express some part of the planetary government plan.

(5) It receives vitalizing energies from the planetary government and scales them down for use in lower kingdoms. These energies are necessary to the evolution of both the planetary hierarchy and all the lower kingdoms and to their inner transformation towards the ideal.

(6) It receives from the planetary government and forwards to mankind those energies that cyclically annihilate ideologies, religions, organizations, and civilizations when “time is up”. This the hierarchy does in order to clear away what is unfit for life and to make place for new life, more expedient expressions of ever growing life.

(7) It gives to the most advanced men the training that is necessary for their transition into the fifth natural kingdom. This the hierarchy does by supplying esoteric teachers – at least 45-selves – and introducing man into such a teacher's group of senior and junior disciples. It is in such a group that man is trained for the higher life, chiefly by learning to serve mankind.

¹²The hierarchy is under the management of three chiefs, 43-selves who carry the ultimate responsibility that everything goes according to plan. These three are the hierarchy's highest and most powerful manifestations of the first, second, and third basic energies. All the members of the hierarchy are directly or indirectly subordinate to them and are therefore organized in three main groups, so-called departments. The three chiefs have Oriental titles that have also become customary in the West: the Manu, the Bodhisattva, and the Mahachohan.

¹³The Manu, the representative of the first basic energy, shapes the root-race, its subraces, and guides their subsequent destiny. Each root-race has its own Manu. Since people of two root-races are living on our planet, there are two Manus in incarnation: Manu Chakshusha for the Atlantean root-race and Manu Vaivasvata for the Aryan root-race. However, Manu Vaivasvata directs the activity of the first department.

¹⁴The Bodhisattva, the World Teacher, the representative of the second basic energy, shapes the world ideas, those ideas that impel mankind to try to achieve ever higher goals. During the emotional epoch that came to an end in the year 1950, the Piscean age of 2500 years, this led to the birth of the great world religions and the philosophical systems. During the mental epoch that has just begun, the Aquarian age, likewise of 2500 years (1950–4450), the many divisive, over-emotional religions will be superseded by one, truly universal religion

founded on the rock-bottom of esoteric knowledge. It will teach men the laws of life and train them how to consciously collaborate with the planetary hierarchy and the devas.

¹⁵Our present Bodhisattva is in the West best known from his incarnation as the Christ, in the East as Maitreya, with a previous incarnation in India as Krishna. His predecessor in his office is that individual who last incarnated as Gautama the Buddha and before that as Vyasa in India, Thoth-Hermes in Egypt, the first Zoroaster in Iran, and Orpheus in Greece.

¹⁶The Mahachohan, the representative of the third basic energy, sends out the impulses and energies resulting in the build-up of new cultures and civilizations. Under him are found not just the third main department, the department of idea-transference, but also the four subordinate departments that canalize the fourth, fifth, sixth, and seventh basic energies. The fourth department is chiefly the life sphere of art; the fifth that of science, research, and technology; the sixth that of mysticism and ideologies in close collaboration with the main department of the Bodhisattva; the seventh department that of physical social construction (legislation, economics, finance, administration, etc.). Our present Mahachohan was in his last publicly known incarnation the Count of Saint-Germain Rákóczi.

12.5 The Planetary Hierarchy Reappears

¹“If this planetary hierarchy exists and is so competent and powerful, why doesn’t it intervene to save mankind in its distress? Why does it allow evil to rule in the world?” This is a common objection.

²Undoubtedly the planetary hierarchy has all the resources to transform our planet into a veritable paradise. But how long would people then let this paradise last? The hierarchy does not want, even if it could, to change the hearts of men against their will. First a majority of mankind must decide to work with, and not against, the laws of life. Then, but only then, the hierarchy can give all its support and assistance. When that time has come, mankind will progress more and progress more truly in a hundred years than during all its previous history. The hierarchy does its utmost to drive development on to that juncture when it can appear in public, welcomed by the majority of men.

³During the greatest part of its existence on the planet, mankind has been under the guidance and teaching of the planetary hierarchy. As long as these conditions prevailed, we progressed in development, even if we did it slowly. Civilizations, and also cultures, flourished and reached heights that we have never reattained in later times.

⁴However, the majority of our mankind had (and still have) a repulsive basic attitude to life. During several epochs in the distant past, this negativity was so rampant that most people turned their backs on the hierarchy and instead submitted to other powers. Thereby penetrated into mankind many aspects of evil that had been unknown till then: war, slavery, religion based on fear, black magic, human and animal sacrifice. Time and again, however, the hierarchy succeeded in bringing mankind back into obedience of the Good Law.

⁵About 12 000 years ago, the planetary hierarchy withdrew for the last time. Mankind had to make its own choice and take the consequences of that choice according to the law of freedom. Since then, mankind by and large has had to “manage its own affairs”. The knowledge of reality and life was lost. Mankind took life-ignorant and blind power-hungry people to be its leaders. The accumulated result of this during the last millennia is all known to us.

⁶However, there has always been a small minority of people at the cultural and higher stages, people who have consistently been on the side of good and who have not forfeited their right to the knowledge of life and to assistance for their development. To their benefit, the planetary hierarchy set up secret schools of knowledge everywhere on the planet. During this long dark age, the hierarchy kept its hope of being able to reappear one day.

⁷For this reappearance the planetary hierarchy has been working more decisively ever since

the 13th century. No date can be fixed for it, however, since it all depends on mankind's free-will and attitude, but it will still take several generations. Actually, it is gradual process. At first, groups of disciples – mental and causal selves – and junior members of the hierarchy – essential selves – incarnate in order to prepare the ground, chiefly by formulating and living those truths that are going to usher mankind into the new Aquarian age. The work they do is destructive and constructive. It is destructive in so far as the old views in religion, philosophy, science, politics, economy, etc., must be destroyed through unrelenting criticism. It is constructive in so far as these disciples carry the mission of teaching esoteric knowledge of life in ever wider circles, in ever clearer, ever more easily applicable forms, in a continuous revelation.

⁸This revelation of the esoteric knowledge, formerly kept strictly secret, is in fact the most important process now going on in mankind. It is influencing unconsciously far more people than those who consciously profess their adherence to esoterics. Imperceptibly, originally esoteric ideas penetrate into customary human views, bringing them closer to the real, raising and ennobling them.

⁹One example of this is the more general understanding and respect of human rights, having their esoteric foundation in the laws of life. Another example is the increasing interest shown by scientists in the consciousness aspect of everything, also the seemingly lifeless. A third example is the understanding gaining ground more and more that “children are old souls”, individuals having their unique characters and the right to be spared the ideologies of their parents or of the community they grow up in.

¹⁰When sufficiently many such originally esoteric ideas have been generally accepted, more and more people will be interested in knowing their source and will study esoterics. This has been possible for more than a hundred years already, for in the year 1875 the knowledge formerly kept secret began to be publicized.

¹¹Some of the most important planetary hierarchy's agents in this work deserve to be mentioned. They are disciples of 44-selves Morya (first department), Kuthumi (second department), and Hilarion (fifth department).

¹²Helena Petrovna Blavatsky (H.P.B.) received the mission of presenting mankind with the first esoteric facts about reality. She founded and then led the Theosophical Society. This is not to say that this Society has any exclusive right to teach esoterics; it has been one channel among many. Blavatsky brought out two great works: *Isis Unveiled*, 1877, and *The Secret Doctrine*, 1888. Her chief task was to demonstrate that esoterics has existed since time immemorial among all nations and has been the same doctrine in various symbolical presentations.

¹³H.P.B.'s two chief collaborators were Annie Besant and Charles Webster Leadbeater. They systematized the teaching given by H.P.B. and made it more accessible, partly by introducing a modern terminology. In their capacity as causal selves, these two had the ability to study objectively material reality in all the worlds of man (47–49), and the results of their research they recorded in a long series of writings. From their teachers they also received a mass of “new” (that is, formerly secreted) facts to publicize.

¹⁴Alice A. Bailey worked for 30 years (1919–1949) telepathically as a secretary of 45-self Djwhal Khul (both are disciples of Kuthumi). Djwhal Khul had been commissioned by the planetary hierarchy to present the esoteric teaching that is to guide mankind in the near future. The result of this dictation is recorded in 18 volumes published in the name of Alice A. Bailey. The most important of them are *A Treatise of Cosmic Fire*, 1925, and the five-volume work *A Treatise on the Seven Rays*, 1936–1960.

¹⁵D.K.'s teaching is fundamental for our age. It is of course impossible even to sum it up here in its vastness. Some main points will be mentioned, however. D.K. has in many respects corrected the presentation given by the three great theosophists. It was not exactly erroneous,

but in anticipation of the great revolutions the planetary life is now experiencing the planetary hierarchy had changed its methods of work and education, and so these methods must now be differently presented.

¹⁶Main points in D.K.'s presentation of esoterics are: evolution in the solar system as above all a manifestation of will ("everything is energy") and man as a phenomenon of will and energy in it; the seven types as the basis of a new psychology; the activation of man's passive causal consciousness (the "soul") as the essential in both "white magic" and the future systems of education; the significance of Augoeides for human evolution; the relation of mankind to the planetary hierarchy and government; discipleship and the initiations; the reappearance of the planetary hierarchy in the physical (externalization) under the leadership of the world teacher; the "new group of world servers", causal and mental selves working ever more consciously with the hierarchic plan for human evolution.

¹⁷D.K. points out that the individual has not received the knowledge in order to enjoy it with a pleasant feeling of superiority. Like all knowledge esoterics brings responsibility with it.

¹⁸D.K. makes it expressly clear that he writes for disciples, individuals at or above the mental stage who have seen the necessity of living a life of action. His writings are not intended for those passive emotionalists who are the main body of occult and "esoteric" societies. His writings cannot be understood without an adequate preparation.

¹⁹The comprehension of his texts is made no easier by the fact that his amanuensis, A.A.B., mostly used the old theosophical terminology. In this, the same word is often used for different things and, conversely, different terms are used for the same thing. One instance of this is the term "soul", which has no less than seven different meanings. Thus it is the task of the reader to perceive, at each individual occurrence, the meaning intended by D.K. He can do so only if he has previously mastered the hylozoic mental system.

²⁰With his works, most of which have been published posthumously, Henry T. Laurency had the task not so much of giving out new facts as to present the hitherto publicized facts in a more comprehensible way. This makes it possible also for those who are not disciples or do not have the knowledge latently from previous lives to comprehend certain fundamentals. In fact, the knowledge must be further "scaled down" to be spread to other categories of people than those reached hitherto.

²¹Laurency's chief work, *The Philosopher's Stone* (Swedish original edition 1949, English edition 1985) contains five revolutionary new facts that had never been publicized before:

(1) The solution of the "mystery of trinity": the three equivalent aspects of existence – motion, consciousness, and matter – the essential feature of the absolute knowledge system, the basis of the philosophy and science of the future.

(2) Matter (atoms) as the carrier of consciousness and consciousness development as the meaning of life.

(3) The self as a monad, a primordial atom. (The "selves" described in the older esoteric literature are the triads of the monad, its envelopes in ever higher kingdoms. The theosophists' and Bailey's "monad" is the third triad.)

(4) The stages of human and superhuman development and their definition on objective (material) grounds, that is: by indicating which atomic and molecular kinds in the envelopes are activated.

(5) The formulation of laws of life with a particular emphasis on the essential ones for our age as an introduction to the Aquarian epoch, being the epoch of law.

12.6 Our Future

¹Neither the hierarchy nor the government is omniscient. Also to them the future appears as a manifoldness of possibilities and probabilities. Which course the real events then will take

cannot be foreseen in detail. In many respects this depends on mankind itself. We have a free will and we can choose our future. For we always choose, even when we do not think we choose at all.

²One fact begins to be evident to all, except to the slow-witted and those blinded by egoism: Our present civilization has reached an impasse. If the present overpopulation, enormous waste of natural resources, and destruction of nature are allowed to go on, we shall soon have transformed our home into an unhome, a lifeless desert. In all essentials, our much-vaunted civilization works like a gigantic machine rushing along with us all to destruction. We have a strange urge to be fascinated by all the empty allurements of the machine and, in so doing, be more and more machine-like ourselves. That is not the meaning of life.

³The meaning of life is the development of consciousness: the ennoblement of feeling and the raising of thought, in which process also the causal intuition is roused. To work for our consciousness development to the best of our ability is indeed our duty. We should be able to see the matter thus:

⁴The natural resources of our planet are limited. Therefore, it is our duty to leave enough of them to future generations. But we do not do so. We exhaust natural wealth more and more rapidly, and there is already a serious shortage of several important raw materials. The sowing of waste will be the reaping of want. However, nobody else but ourselves will reap what we have sown, because the yet unborn people of the future are ourselves in new incarnations. Such is the implacable justice of the law of reaping.

⁵If we are to fulfil our duty to the future, we must choose to go another way. We must make the conscious choice of living our material lives much more simply, more economically. This is particularly true of us who live in the industrialized northern hemisphere, if we mean something by our solemn declarations that all human beings should live in decent conditions. The way of outer material growth is then blocked to us. We must instead set out on the opposite way, that of inner growth, consciousness development. Only when the decisive portion of mankind has understood this, will it be possible to solve the great problems that are now besetting us all on the planet.

⁶For when people have come into contact with their higher emotional and mental consciousness still slumbering, it will be a true need for them to keep that contact unbroken. Then they will quickly learn how to do this best: by lessening their demands of the world and of other people, by consciously cultivating what is best in their relations to others, by loving understanding and the attitude to life as service.

⁷This will also result in physical desirelessness. When nobody desires more than he really needs, there will be enough for everybody and there will be no want. When people learn to find happiness and joy in their own and other people's inner life, then they will lose their interest in all the poor substitutes – the craze for purchase and possession, power games, superficial entertainments, gluttony, erotomania, and drugs – which steal so much time and energy and make up the major part of our waste of irrecoverable natural resources.

⁸Everybody who wants to may begin with himself. Put questions to himself like: What do I do with my life? How am I in my relations to those about me and those I meet in everyday life? What needs to be done? Do I want to let bygones be bygones? Do I want to live my life on a higher level?

⁹When we live our lives on a higher level, aware of what we are here to do – work together for evolution – then we shall live more efficiently. We shall need far fewer incarnations in the human kingdom. The throughput of the human kingdom will increase, and so the world population will decrease substantially, which is quite necessary. Only so will the wealth of our earthly home be enough to us all to the end of time.

¹⁰If we choose such a future, the higher beings of our planet will give us all the assistance we need. Our thought cannot yet grasp everything that will then be possible. That much we

have nevertheless been given to know:

¹¹The teachers and disciples of the planetary hierarchy will incarnate, appear in the open, and will quite naturally become the leading figures in all spheres of human life. They will not assert themselves by force, but people will quite simply turn to those who have the greatest capacity, represent the clearest thought, and in action demonstrate that they are inspired by the noblest motives. These elder brothers will present us with a mass of knowledge of such transforming power that all human views, sciences, ways of living, working, and relating will be literally revolutionized.

¹²Diseases will be definitively eradicated when their causes in physical, emotional, and mental defective conditions have been clarified and the right individualized modes of treatment have been introduced into medical practice.

¹³Children will be so brought up and taught that they early in life learn to overcome all those inhibiting and destructive, negative emotional complexes that now harass most adults. They will be tested with respect to their latent talents and will receive such individual guidance and training as best favour the flowering of these talents. As grown-up citizens they will be given a free choice of the particular contribution to society that best corresponds to their ability and needs of expression. This will result in a new type of human being, living in harmony with himself and his environment, a man living at the upper limit of his creative power, not at the lower limit like most people in our times.

¹⁴The esoteric knowledge will be generally studied, which will lead to the disappearance of many false views that hamper life. Thus for instance the understanding that we all are immortal selves will make fear of death disappear. This brings to an end that agony of death which now ruins the lives of so many people and has degraded both art and literature. The understanding of the fact that when suffering we are only reaping what we have sown will help us to keep our attention away from our unhappy selves and so make life easier to live both for ourselves and for those about us. The understanding of the fact of reincarnation will clarify the absurdity of all the expressions of hatred. Men and women will cease to hate each other when they learn that we have all lived many lives as both women and men. Hatred between races and religions will come to an end; if not before, then when it is clear to us that we are born with alternately white, brown, yellow, or black colour of our skin; as Christians, Jews, Muslims, Hindus, Buddhists, or Atheists.

¹⁵When people finally stop cultivating their negative emotionality, they will have the energy and motivation to develop their dormant higher mental powers as well. The mental élite will take the lead, as usual. The planetary hierarchy foresees that this higher mental development five hundred years hence will have had the result that the members of the élite communicate by telepathy. Even now there are groups of people, unknown to outsiders, who know what this means. The first condition of successful group telepathy is a “union of the souls” based on loving understanding, precluding criticism and judgement. The first signs that telepathy works between human beings is that you understand one another without words, that hints, signs, and symbols are enough.

¹⁶The deva hierarchy, in numbers far more powerful than the planetary hierarchy, will enter into communication with prepared groups of mankind, not just in order to prove their existence but above all to teach us. The devas will, among other things, teach us to see etherically. They will do this by raising our capacity of vibration in interaction with their own. They will teach us about the effect of colour on disease that has its origin in the etheric envelope. They will prove to physicalist thinkers that there are superphysical worlds, that discarnate human beings and superphysical devas exist and can be contacted. They will teach us the physics of etheric energies. Thereby we shall once and for all solve the energy problem and also the enigma of antigravitation, which will revolutionize transportation. When men, under the guidance of devas, learn to control their own etheric energies, we shall both overcome bodily

fatigue and learn how to utilize time maximally. When we have learnt to draw all necessary life-sustaining energy from the surrounding etheric world, we shall no more need to take in gross physical food.

¹⁷All the things just mentioned are stages of the systematic etherization of mankind, a process which when completed will have the result that man does not incarnate in an organism any more but has his etheric envelope as his only physical envelope. However, this lies thousands of years in the future and will be possible only for the individuals of the sixth root-race then flourishing.

¹⁸When, in a still more distant future, mankind has reached the cultural as well as humanist stages, then also those walls will have come down which we have raised between us and the surrounding, living solar system. Our globe can then be received as a full member of the “family of sacred planets”. (In the ancient esoteric writings the other planets of our solar system are called sacred, since hatred is there an unknown phenomenon, no powers of evil exist, and vegetables, animals, and men have not been clothed in organic forms, those envelopes of suffering.)

¹⁹The people of other planets will then freely visit us, and we them. We shall together go out to the farthest reaches of our expanded space of living, the outskirts of the solar system, and there we shall begin to descry an even greater community, that galactic unity of which our solar system makes up a part. Then, if not before, we shall have an inkling of the greatness of it all, that tremendous, pulsating Life existing on ever higher levels, that Life which leaves no room whatever for anything dead. We shall perceive something of that indescribable happiness and joy which fill those exalted, divine Beings Who have our entire cosmos as Their space of living and sphere of activity. We shall see that we are one with Them even as They are one with us. And then we shall understand that it is just a matter of time before we unite with Them in being, consciousness, and bliss.

PEACE TO ALL BEINGS

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