

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 quality. 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 kingdom 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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