

## HOW THE EXPLANATION CAME TO BE WRITTEN

It was in September of 1983. A friend, Karin, who was very interested in hylozoics, phoned me. She urged me to try and have an article about the esoteric world view published on the "Today" page of *Svenska Dagbladet*, a leading Swedish daily. "Right now," she said, "they are running a series of articles on the theme 'Either-or is not in any more, now it must be both-and'. Hylozoics fits in here very nicely, as it combines many views."

I thought it was a good idea and decided to make an attempt. I contacted Marianne Fredriksson, who edited the "Today" page together with Ami Lönnroth. She invited me to the editorial offices, and we had a friendly conversation in the course of which I had the opportunity of presenting my proposal. The result was that we agreed that I should write an article of six manuscript pages. Marianne Fredriksson also wished to acquaint herself with hylozoics, so I lent her the copy of *The Knowledge of Reality* by Laurency I had brought to our meeting. This was a Thursday, and we had agreed to meet again on the following Tuesday. By then I should have finished my article and she would have read the book.

I must say here that I strongly doubted that anyone, even a very intelligent and well-read person, would be able to grasp in only five days the essentials of such a demanding and compactly written book as *The Knowledge of Reality*. It is not a matter of mere reading it, but also of digesting the rich content of ideas presented. In my own case, I had concentrated all my attention on *The Knowledge of Reality* for more than three years, before even starting to read Laurency's chief work, *The Philosopher's Stone*. However, I said nothing that could disturb the good relationship just established between the two of us.

When I showed up in the editorial offices the next week, the atmosphere had changed completely. Marianne Fredriksson's positive attitude was gone, and a negative one now dominated her. Her reading of *The Knowledge of Reality* had not turned out well. "Laurency is wrong about mantra yoga," she announced flatly. She declared that she had practised mantra yoga for years and knew what she was talking about. She detailed other things which she had found in the book and which had met with her disapproval. I did not contradict her, but let her have her way. Esoterics should never be defended against the criticism of the immature. When she had finished, I only pointed out that we had an agreement to the effect that I should write an article, that I had come to deliver it, and that, even if she no longer approved of the subject, she nevertheless ought to read the article. She replied that of course she would do so.

Marianne Fredriksson now hastily read my article. When she spoke again, the atmosphere had changed, and she had changed as well. Once again she was the friendly person whom I had met the week before. "That is a good piece," she said. "A very good piece."

"You mustn't think that I don't know what esoterics is about," she continued. Obviously, she wanted to soften her rather harsh statements about Laurency. She went on: "I have read Alice Bailey's books, for instance. But I know precisely where the limits are to what we may write and what we mustn't write. Reincarnation and karma, for instance, are impossible subjects. Then they would just attack us asking why six million Jews had to die."

"Oh yes," I thought. "There we have the six million again." It should be added here that more than four years before, in the spring of 1979, I had been liberated from all compulsory thinking on the so-called Holocaust through a most illuminating conversion with my friend, research chemist Arne Groth, Ph.D., who knew a lot about the findings of the Holocaust revisionists. I could not broach anything of this to Marianne Fredriksson, of course. At this time, exceedingly few people had even heard about the revisionists. It was a very valuable item of information, however, that belief in the "Holocaust", this judeocentric world view, controlled even the staff of the *Svenska Dagbladet's* page for spirituality and psychological self-help, defining the self-censorship the editors knew they had to exercise.

Thus my article was never published in the *Svenska Dagbladet* or in any other publication for that matter. It was destined for something quite different.

In the beginning of 1984, I had the idea of writing a correspondence course in hylozoics. I planned for twelve letters and wrote them as I received pupils. The article which I originally wrote for the *Svenska Dagbladet* was the nucleus from which the first letter was evolved.

A few years later, I had the idea of revising the correspondence course so that it could be published in the form of a book. I removed the study questions and the commentaries, refashioned the text of the letters into sections of a book, dividing them into chapters, etc. The last two letters were replaced with newly written texts. I finished all of this in October of 1990. In August of 1991, the book was published, its title being *Förklaringen* (*The Explanation*). This first edition in Swedish is out of print since many years, but there is a second edition posted on the internet, on this website and on [www.laurency.com](http://www.laurency.com)

Later, *Förklaringen* was translated into English – *The Explanation* – and into Danish (*Forklaringen*), and these translations have been posted on the Internet. Recently, translations into Finnish (*Selitys*), German (*Die Erklärung*), and Hungarian (*A magyarázat*) have been finished and posted on this website. Translations into Estonian and Spanish are proceeding.

In February of 2007 the news reached me that Marianne Fredriksson had passed away. I then sent a thought of gratitude to her liberated soul: Out of our meetings in the autumn of 1983 and out of the article that resulted from them were born a correspondence course and later a book, which is now being translated into more and more languages and so fulfils the function of giving people their first introduction to the hylozoic realm of ideas.

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