

FUNDAMENTALS OF LIGHT TECHNOLOGY

PART FOUR

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1 About Reality

¹The basic standpoint of the hylozoic conception of reality, of the logical corrective against all fantasizing, is the fact that the reality of every particular world is different from that of other worlds, that every world is real to the kind of consciousness pertaining to that world, that you must not explain the reality of one world by the reality of another.

²Reality is always what it appears to be and in addition something totally different and immensely more. In the physical world, reality is what it appears to be, namely physical matter and forms made out of it, in addition physical consciousness and physical motion; none of these aspects is illusion.

³Also in the emotional world reality is what it appears to be, namely forms of emotional matter, in addition emotional consciousness and emotional motion. The fact that there is emotional consciousness is obvious to man also without hylozoics to explain it to him, because at the present general stage of development of mankind emotional consciousness is to the majority the most prominent, the most important, and strongest kind of consciousness, that which the average human being spontaneously calls the “soul” or “psyche”. And the fact that there is emotional motion implies that there is no stillness and unchangingness in the emotional world, no more than there is in the physical world.

⁴The fact that to our teachers in the planetary hierarchy the emotional world is an illusion or is without reality thus depends on other factors than the fact that the three aspects of reality exist in that world too. It depends on the fact that the forms of secondary matter occurring in the emotional world are exclusively products of emotional consciousness expressions by life-ignorant beings (by human beings and emotional devas) and so are without significance to higher consciousness development. Those forms are in many cases even deceptive, namely to the extent that they are emotional imitations, “illegal reproductions”, of higher realities, such as causal reality ideas and members of the planetary hierarchy. Such reproductions can never contain what is essential in those higher forms they seek to emulate, can never benefit human beings in their endeavour to reach higher stages; on the contrary, they become hindrances to evolution. Moreover, the members of the planetary hierarchy never dwell in the emotional world.

⁵The physical world certainly is not deceptive as the emotional world is, and in the physical world it is, in contradistinction to the emotional world, possible for human beings to acquire knowledge of at least physical conditions – physical matter, physical consciousness, physical motion, physical laws – and thanks to the schools of knowledge instituted by the planetary hierarchy also preparatory knowledge of higher worlds. Nevertheless the planetary hierarchy

includes the physical world among the worlds of illusion. This is due to the fact that it is possible for rational beings, such as human beings, to live in this world and yet be without any knowledge of higher worlds whatsoever, no knowledge of the laws of life, of consciousness development as the meaning of life, of the existence of the planetary hierarchy, etc. Such a state of ignorance is impossible for rational beings in the higher worlds from the causal world up.

⁶The mental world is the world of fictions. In that world, too, human beings are bereft of criteria of reality, and so they must become victims of their self-formed conceptions without essential reality content. To most human beings, the mental world does not even exist as a reality of its own, a world of its own, for this would require mental objective consciousness, and this is never innate in the current eon, the emotional eon, but is acquired only together with causal objective consciousness by disciples of the planetary hierarchy.

EIGHT COSMIC IDEAS

2 Meditate on Cosmic Ideas with Self-Consciousness

¹These eight cosmic ideas are the ideas of 1) the unity of everything; 2) the three aspects of everything; 3) down-scaling, or dimensional reduction; 4) the law; 5) consciousness development as the meaning of life; 6) the twelve essential qualities; 7) hierarchy; and 8) Augoeides.

²If the aspirant contemplates these eight ideas in states of self-consciousness, they may afford him a total vision of existence and its meaning without unnecessary and cumbersome details.

³The more of the essential content of the ideas he is able to apprehend (the more his knowledge) and the better his state of self-consciousness and the longer he is able to maintain himself in it (the better his being), the better his meditation will be and the more he will be helped by it for his consciousness development.

3 About the Unity of Everything

¹The separative instinct in man has been the nursery for the development of his discrimination. The faculty of discrimination balances the striving for unity when this is pushed too far and is not expedient. Only the voluntary merging of individuals and groups motivated by common interest and aim is of value. Such a merging is seen only in the final part of the human evolution. It is incident upon an earlier stage of intense self-assertion and intense self-realization.

²Unity is not only love but is wisdom as well. Both must be there and be united in harmony and balance. Love without wisdom often causes harm. Wisdom without love easily turns into callousness without compassion.

³Nothing 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.

⁴Duality exists only in the lowest three worlds, 47–49. From world 46 up unity reigns. Unity cannot be understood using the resources of mere emotional or mental consciousness. Unity must be understood by the experience of at least essential consciousness (46), which is the lowest kind of unity consciousness. This experience is possible, although only in an incipient phase, for the causal self, when a self of this kind is in occasional contact with unity consciousness, when the monad, being centred in 47:2, is in contact with 46:7.

⁵We all make up one common 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 ever since their consciousness was actualized in the process of involution.

⁶The 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.

⁷Emotional imagination at the stage of the mystic tends to misunderstand unity as equality. In the entire cosmos there is no equality until all monads have reached the highest divine stage.

⁸Unity has a structure. It is not a homogeneous condition of the equality of all participating monads, not a state of dissolution of all limits, stages of development, distances in space, time, and quality.

⁹Unity manifests a hierarchy of collective beings: groups of groups having specialized tasks. All participants cooperate without friction.

¹⁰What makes up a collective being is determined by a certainly distinguishable though not separating limit against other departments and other functions (expressed paradoxically: a unit for itself in unity). All monads of a collective being are self-identities having their individual characters. Their particular abilities are shared in common and can be utilized by others if the work at the specialized function so requires. The collective being guarantees a common, all-round capacity of everybody and a freedom from the limitations of individual characters.

¹¹It is to degrade the idea of unity to misapprehend efforts motivated by political and economic interests to centralize all human power on the planet (European super-state, one-world government) as expressions of the striving towards unity, when such efforts are instead travesties of that striving.

¹²Unity is a law of life, one of the seven fundamental laws of life. And every such law of life acts without coming into conflict with any one of the other six. If an alleged unity violates or curtails freedom, it in so doing proves to be a false unity. Freedom, on the other hand, must not violate or curtail unity. And both unity and freedom must promote consciousness development, which is based on the self-realization and self-activation of the individuals and the groups.

¹³It is a particular and necessary exercise, one of many exercises intended to deepen the students' understanding of hylozoics, that the students develop their thinking, in an abstract fashion and starting from principles as well as illustrated by concrete examples, how each one of the seven basic laws of life is necessarily connected with, in its manifestations is conditioned and promoted by, the other six.

¹⁴Consciousness of unity has been described as a union of love and wisdom. Love because in common and shared consciousness, collective and group consciousness, there is no me and you, there is only we, inseparable unity, immediate understanding, when egotism and egoism have been annihilated in the individuals and only their self-identity and individual character remain. Wisdom because all the experience and all the knowledge gained by everyone of the individuals making up the collective are common to them all and accessible whenever they wish.

4 About the Three Aspects of Existence

¹Materialism says that “everything is matter, subjectivism in philosophy and occultism says that “everything is consciousness”, and modern physics says that “everything is energy”. As long as this “everything” is taken in an exclusive sense – “everything is exclusively matter”, “everything is only consciousness”, “everything is energy and nothing else” – so long this epistemological speculation is one-sided and misleading.

²These three ways of looking at things have, each one of them, concentrated on one aspect of reality only. They are partial views of a reality that is simultaneously matter, consciousness

and force, or motion.

³These are the objective aspect, the subjective aspect, and the dynamic aspect of reality. Together they enter into the hylozoic synthesis, are inseparable in it but without confusion or conversion. Mankind has not succeeded in finding this synthesis by its own effort but necessarily had to receive it as a gift by members of the planetary hierarchy – the founders and teachers of the schools of knowledge.

⁴The relative order of the three aspects is: 1) motion (will), (2) consciousness, 3) matter. This is the order in which they appear in the sacred syllable AUM (originally AVM), where A represents motion (will), U (V) consciousness, and M matter. (On the difference between U and V: The Latin alphabet in antiquity used only V; U began to be used in the Middle Ages and served long into the Modern Age only as a variety of V.)

⁵The West has discovered the matter aspect; India, the consciousness aspect. The will aspect remains to be discovered.

⁶Finality in nature is the result of cooperation between all the three aspects.

⁷Finality in history (the history of human consciousness development through millions of years) is predominantly a work of the consciousness aspect.

⁸The three aspects of existence must be immediately self-evident even to the simplest intellect and it must be impossible to explain them from anything else.

⁹Question: Is it as great a difference between consciousness and will as between consciousness and matter and between matter and will? Answer: The expression “as great” is not exact, since it is not a case of quantity. It is exact to say that it is a case of differences of the “same order”, the “same kind”.

¹⁰The corresponding is true of the difference between the different worlds in the cosmos (1–49). None of them is more real or less real than any of the others. The only exact expression is: “they are all real”. Only hylozoics affords the explanation, and it is as follows. The cosmic worlds all consist of primordial atoms, either directly or exclusively, namely world 1; or indirectly, of atoms of lower kinds composed of primordial atoms, namely worlds 2–49. The fact that a number of primordial atoms (1-atoms) are composed to make one atom of atomic kind No. 2 does not make this 2-atom less real than the primordial atoms themselves; that a number of 2-atoms are composed to make an atom of atomic kind No. 3 does not make this 3-atom less real than either the 2-atoms or the primordial atoms. And likewise all the way to the 48-atoms a number of which are composed to make a 49-atom. None of these 49 atomic kinds is more real or less real than any of the other 48. And when the 49 atomic kinds are all real, then of course the 49 different kinds of matter built out of those 49 different atomic matters are all real. When subjectivist speculation in the East and the West says that “all is illusion”, hylozoics takes the opposite position, proclaiming: “all is reality”.

¹¹When the emotional world, world 48, is called “the world of illusions” and the mental world, world 47, “the world of fictions”, this is not due to the matter aspect but to the consciousness aspect. Emotional consciousness (feeling, imagination) cannot by itself see that the forms existing in the emotional world and being visible to emotional consciousness, after it has been activated into objectivity, are its own creations. The corresponding is true of mental consciousness (thought); it cannot by itself see that its forms in the mental world are its own creations, fictions, which certainly may agree with the reality of higher worlds or have universal validity, but in most cases do not. If, for example, a person who is at the emotional stage is informed through publicized esoterics about the planetary hierarchy, the teachers belonging to it, etc., and embraces these facts with the attraction of desire, feeling, and imagination (longing for discipleship, admission into the hierarchy, etc.), he manufactures (unwittingly) emotional material forms corresponding to his desire, feeling, and imagination. If he is a clairvoyant, then those forms appear quite genuine to him, seem to behave just as he expects, are as intelligent as he is (since they are projections of his own imagination), flatter

him and convince him that he is very advanced, make him pass all manner of “initiations”, etc. There is no limit to what creative imagination can manufacture in 48:4 and 48:3, least of all when that imagination is combined with a vivid intellect in lowest two mental molecular kinds (47:7 and 47:6). The imaginative forms created by man out of emotional and mental matter thus are in themselves real, but they are not what he believes them to be, they are not the shapes of the teachers from the planetary hierarchy about whom he has been informed; and in fact the real teachers repudiate such figments of the imagination and warn us of them.

¹²Reality and everything in reality have the three aspects matter, consciousness, and motion (force, will). The following says the same but expresses it differently: Everything is a trinity of matter, consciousness, and motion. This means that unity always comes first, is basic, and that none of the three aspects can exist by itself, but only by being united with the other two. An aspect is always an abstraction from a reality that is in itself unitary. Matter cannot be explained by or from consciousness, contrarily to what subjectivists believe. Nor can consciousness be explained by or from matter. The same is true of motion; it cannot be explained either by matter or consciousness. And what cannot be explained by anything else is itself original and its own basis. Matter, consciousness, and motion are all absolute.

¹³Matter, consciousness, motion exist in all cosmic worlds but express themselves differently in each, so differently that certain schools have deemed it necessary to use different terms for consciousness in the different worlds, matter and motion, or will, in the different worlds. In particular, the difference between consciousness in the lower four natural kingdoms and consciousness in the higher natural kingdoms has been deemed so great as to warrant the use of two different comprehensive terms: “consciousness” and “identification”.

¹⁴Conceptual thinking keeps the three aspects apart: matter is not consciousness or motion, consciousness is not matter or motion, motion is not matter or consciousness. Lucid and reality-based conceptual thinking does not confuse the reality concepts of matter, consciousness, and motion or does not convert them into each other, and simultaneously this thinking considers the fact that each really existent thing – each monad, each group of monads, each natural or divine kingdom, each world, each globe, each form, etc. – is always an indivisible union of all three aspects. Moreover this thinking reflects on the fact that the three aspects make themselves felt with different intensity in various kinds of manifestations, so that the matter aspect dominates in the worlds of the first triad (47:4–49:7), the consciousness aspect reigns in the worlds of the second triad (45:4–47:3), and the motion, force, or will aspect holds sway in the worlds of the third triad (43–45:3). Finally this thinking has to note that the principle of scale permeates the whole cosmic manifestation, so that 49-matter is not 48-matter, 48-matter is not 47-matter; 49-consciousness is not 48-consciousness, 48-consciousness is not 47-consciousness; 49-force (or 49-will) is not 48-force (or 48-will), 48-force (or 48-will) is not 47-force (or 47-will), etc. up through the worlds and kingdoms, so that where consciousness, perception of reality, and understanding of life are concerned, there is as great a difference between 47 and 45 as between a plant and a human being.

¹⁵Question: What is the use of knowledge of consciousness development, what is the use of all the particular, detailed facts about it? Would it not be sufficient to be informed that consciousness development is a fact, that in the long succession of incarnations we shall have constantly new opportunities to develop consciousness, if we wish, and so be able to move forward?

¹⁶Answer: Only a few such general facts will probably be sufficient to most so-called seekers. However, just as it is true of all exercises in self-activating consciousness, all exercises in light technology, that “there is a qualitative difference between doing exercises with knowledge and understanding of the theory on which the exercises are based and without this knowledge and understanding” (FofLT 2.15.8), the same is true on that greater scale which comprises the entire consciousness evolution from the human kingdom up to higher kingdoms.

Because just as on the smaller scale, that of the exercises in light technology, our ascent out of the human kingdom into the fifth natural kingdom and thence to the sixth natural kingdom becomes the more efficient if we have thorough and therefore rather detailed knowledge of the very process. The principle to be applied here differs on no crucial point from the one that is valid for all such human activity as aims at a definite desired result, whether this is the construction of a bridge, the laying out of a homestead, the investigation of a crime, the rehabilitation of a convalescent patient, or the interpretation of an ancient text; the more you know of the actual state of affairs, the better your knowledge of the facts, the better the result of your activity can be. Knowledge alone is no guarantee for efficiency and final success. Ignorance, however, is a guarantee for inefficiency and failure.

5 About Down-Scaling

¹Down-scaling, or dimensional reduction, is that manner in which the lower 42 cosmic worlds (8–49) have been formed in and out of the highest seven (1–7). Down-scaling therefore lies at the bottom of that principle which the esoterician applies everywhere to view things from above down.

²The cosmic worlds are enumerated from above, since they have been formed from above, all the lower worlds from and in the seven highest worlds (1–7).

³The fact that our cosmos is a perfect organization does not mean that everything in the cosmos is perfect in the least little detail all the way down into the physical world. But it means that the higher worlds are; and the higher the world, the higher its degree of perfection, since the directives issuing from the cosmically omniscient and omnipotent I-selves in world 1 are the least down-scaled in the highest worlds. Each lower world entails a further limitation to consciousness and will.

⁴All events, all processes of nature, the formation, change, and dissolution of matter, in the last resort originate from the highest seven cosmic worlds. They thus constitute the basis of the motion aspect of existence.

⁵These original energies are conveyed to the solar systems through the five intermediate cosmic expansion kingdoms (the five septenary series from world 8 to world 42), in the course of which a higher world transforms and scales down the material energies for further transmission to the next lower world.

⁶The relative significance of the three aspects to each other is constantly being shifted in the process of manifestation. In the lower natural kingdoms, the matter aspect appears to be the only one. In each higher kingdom, the consciousness aspect grows more and more in significance, so greatly that the matter aspect (which of course remains the basis that can never be lost) comes to seem utterly insignificant to consciousness. But since in each higher kind of atomic consciousness the blind omnipotence of dynamis gradually manifests itself more clearly, the motion aspect (also called the will aspect) finally comes to dominate everything.

⁷The chart prefacing the subsection *The Matter Aspect of Reality* of PhS and the section *The Problems of Reality, Part Two* of KofR must be understood and mastered by all Pythagoreans. That chart affords the key to the connection between the numbers three and seven. The number three refers to the three aspects of existence. The number seven is the basis of all further division of the cosmos: the $7 \times 7 = 49$ atomic worlds, the solar system with its three greater and seven lesser planetary systems, the seven departments (rays), the seven parallel paths of evolution, our planetary hierarchy divided into seven departments – they all manifest this fundamental septenary division, since they are down-scalings of the seven highest cosmic worlds (1–7) with their collective beings.

⁸The physical atomic kind and the six physical molecular kinds are down-scalings of the seven solar systemic worlds, the seven lowest worlds of the cosmos (43–49). This means that 49:1 corresponds to 43, 49:2 to 44, 49:3 to 45, etc. all the way to 49:7 corresponding to 49.

Especially by studying the four ethers (49:1-4) man can obtain much knowledge of the higher four solar systemic worlds (43–46).

⁹Analogy is the principal method of inference in esoterics. The saying of macrocosmos and microcosmos depends on this. Also the saying about man as “created in god’s image” is due to this. That does not mean created to resemble some anthropomorphous likeness of god, but means created to resemble god in thinking, that the monad should finally, upon the conclusion of its consciousness expansion, be able to understand the world, life, and itself by its own thinking. Man is created so as to be able finally to understand and to realize. Otherwise his existence would be without meaning.

¹⁰The fact that the lower is a reproduction, as faithful as possible, of the higher enables energies of higher kinds to penetrate down into the lower with the least possible resistance and distortion and also beings of lower kinds (human beings included) to reach higher stages and kingdoms with less effort than would otherwise have been the case.

¹¹The lower being a reproduction of the higher entails also that the analogies of the higher in the lower enable beings of lower kinds to understand something of higher reality at all, so that using this understanding they can begin their ascent towards the higher. For example, the four solar systemic ethers (49:1-4) involve numerous analogies with the cosmic ethers (43–46), the higher four worlds of the solar system. Of course, it was the intention of that cosmic collective being who once shaped our solar system to make it easier by such an arrangement for monads in the lower four natural kingdoms to ascend to higher kingdoms.

¹²The septenary consists of a higher three and a lower four and of a higher four and a lower three. The number four being placed in the middle signifies that it is either the highest of the lower four or the lowest of the higher four. This means that the number four is under “good” influence from above or under “evil” influence from below. “Good” and “evil” of course must be taken in different senses on different scales and be more exactly defined according to the scale being used in each particular case. Example on a lesser scale: the lower three molecular kinds of a world or an envelope versus the higher three and the atomic kind. Example on a greater scale: the lower three solar systemic worlds versus the higher four. Good and evil, happiness and suffering mean less limited or more limited possibility of experiencing life.

¹³The higher three correspond to those states, worlds, etc. where the will aspect, dynamis, is particularly strong, where the plan is best implemented and with the least deviation from the intention of higher kingdoms.

¹⁴The etheric envelope is a down-scaled counterpart of the higher four solar systemic worlds, 43–46. In particular, the higher four centres of the etheric envelope correspond to those higher four worlds: the crown centre corresponds to 43, the forehead centre to 44, the throat centre to 45, and the heart centre to 46.

6 About the Law

¹What “law actually is” is a problem that occupies even the planetary hierarchy. Probably only the highest kind of cosmic divinity can perceive it.

²Of the seven laws of life, three – the law of development, the law of destiny, and the law of reaping – represent the guidance in man’s life, energies acting according to law that enable consciousness development or at least, in lower kingdoms, prevent complete degeneration into chaos. These three laws act in lower kingdoms, the lower two stages of the human kingdom included, by force and necessity. The other four are such as human beings at the higher three stages of development – the stages of culture, humanity, and ideality (in esoteric symbolism called the halls of ignorance, learning, and wisdom) – can gradually learn to understand and to apply. In the fifth natural kingdom, the former human monads of course have to learn to understand and apply the seven laws of life in new ways, involving deeper knowledge of more numerous constant and temporary relationships. In addition there is the

understanding and application of other laws, which human beings cannot understand, for there are such things.

⁴The fact that “there are laws in everything and everything is expressive of law” means that the laws are absolutely valid, never cease acting, and never display any exception.

⁵The laws are immutably valid, always manifest themselves in similar ways under similar conditions, which enables us to foresee and plan. Therefore, the laws of life are the basis of our lives.

⁶All man’s problems ultimately are caused by his ignorance of life, and ignorance of life is above all ignorance of the laws of life.

⁷Of all concepts of lawlessness the worst one is the teaching of theologians about sin as a crime against a cosmic being, conceived as a personality who feels injured and therefore punishes and forgives in an arbitrary fashion.

⁸The understanding of law is the foremost understanding, and understanding of life is above all understanding of law. The knowledge of the laws is the foremost knowledge; this is true of both exoteric science, natural science with the laws of nature, and esoteric science with the laws of life. Teaching about law is the most important part of education, both in the upbringing of children and in the re-education of those who have seriously violated norms emanating from human law and the laws of life alike.

⁹Our conception of right is objectively valid to the extent that it rests on understanding of laws of nature and laws of life.

¹⁰Man cannot live without law. The proof of the validity of this esoteric axiom is the fact that all social systems and power structures based on lawlessness or contempt of law must perish sooner or later, that people will always be divided in their communities, states, and nations – within them as well as between them – as long as human law does not dovetail with the Law of life.

¹¹What some people call “spirituality” esotericians call more exactly “will to obey the law”.

¹²The essence of culture is will to unity. Culture is conscious or unconscious application of the laws of life. The more consciously, the more understandingly the laws of life are generally applied, the higher the culture. The higher the culture, the more refined the methods with which causes and effects of injuries done to individuals are prevented, physical as well as psychological injuries.

¹³When understanding increases, responsibility increases as well. The more awake a man is, the more he realizes his responsibility, realizes that he cannot throw the responsibility to others. The realization of responsibility is the first contact with causal consciousness.

¹⁴Each of the laws of life most important to man – the law of freedom, the law of unity, the law of development, the law of self-realization, the law of destiny, the law of reaping, and the law of activation – is particularly connected with each of the seven departments (“rays”): the law of freedom with the department of will, the law of unity with the department of love–wisdom, the law of development with the department of active intelligence, etc. It should be noted that the Augoeides, who are particularly connected with the causal–mental world, the fifth solar systemic world, are those who implement the law of destiny, the fifth law, in the lives of men and are also called “the fifth creative hierarchy”.

¹⁵Therefore, the seven laws of life are connected with seven ideals of life conditioned by the seven departments, or “rays”; ideals which human beings can strive to realize and in so doing ascend towards the fifth natural kingdom: freedom, unity (love, community, universal brotherhood), consciousness development, self-realization, formation of individual character, responsibility, self-activity.

7 Law and Responsibility

¹The will is free only when it accords with the Law, when man has learnt to rightly apply the Law. Before then, the freedom of the will comes into conflict with the Law and counteracts the meaning and goal of life, a goal which reason accepts when it has seen that this goal is expedient and inevitable. The law of life is harmony, and the harmony of the individual wills is a necessary condition of the continuance and development of life. In the expression “the will to unity” inheres also “the freedom of the will”, for freedom is possible only when the wills are in harmony, when the wills have seen the inevitability of the Law and the necessity of applying it in the only right way. Violation of the Law entails bondage, and therefore right application of the law is the only possibility of enduring freedom.

²Basically, the problem is even deeper. All individuals have an inalienable share in the cosmic total consciousness. Something more is contained in that, however. For consciousness is inseparable from motion, activity, energy, will. The cosmic total consciousness is inseparably united with the cosmic will. And this will, this omnipotence, cannot be divided against itself. Therein is its unity. It also must accord with the Law (the sum total of all laws of nature and laws of life). Therein is its accordance with law. The individual is free as long as he does not violate the Law. Therein is his freedom. In the harmony of wills is the consummation of the Law.

³In evolution there are forces that act with finality towards the goal of life, expedient cosmic forces that in some respects influence the instinct of life to an ever higher degree, for example as the will to live, the will to develop, the will to unity. It is of little significance whether we conceive of these forces as cosmic ideas or as the collective will of higher kingdoms.

⁴Evolution is a law of life, no law of nature but a law of consciousness, formulated by the highest (seventh) divine kingdom and, subsequently, by the other six kingdoms, functioning with the same inevitability as a law of nature. Mankind, too, has a possibility of collaborating, to the extent that it can increase the tempo. And this mankind does by getting to know the Law and applying it correctly. That is a thing the individual must learn before he may expect to attain the fifth natural kingdom, the first kingdom living exclusively for evolution, methodically, systematically, expediently.

8 About Consciousness Development as the Meaning of Life

¹The process of evolution intended to bring about the activation of passive consciousness into self-activity within physical, emotional, and mental matter.

²Consciousness development is a continuous process of liberation from lower consciousness and simultaneous identification with higher consciousness.

³Consciousness evolution implies the acquisition of qualities and abilities.

⁴The human individual's level of development is a function of the degree of his self-activated consciousness, that is, consciousness activated by the monad: emotional and mental, later also causal consciousness.

⁵Evolution appears from below as a series of sacrifices and from above as a series of gains. Sacrifice, renunciation, liberation, elimination is the same process and the condition of further acquisition of consciousness.

⁶All primordial atoms, or monads, from the beginning have potential consciousness, that is, possibility of consciousness. In the cosmic process of manifestation, this becomes at first actualized into passive consciousness, later gradually activated, active, self-active consciousness, and finally self-determined self-consciousness.

⁷After the monad's potential consciousness has been actualized into passive consciousness, nothing of what the monad experiences can be lost. The monad consciousness is like a mirror which mirrors everything but which moreover preserves everything it has ever mirrored. It is

a quite different matter that this cannot quite simply be recalled in the waking consciousness. What is important in this respect is the understanding that the concept of “past time” does not exist in the consciousness of the monad—the self and that, therefore, everything that has been exists in the cosmic total consciousness. To this consciousness the past is part of the present.

⁸Consciousness is one and indivisible. This means that there are no definable limits. But the individual’s apprehension of consciousness expresses differently in different kinds of matter, and this makes a division possible. In each higher kind of matter the self’s potential of consciousness expansion is increased.

⁹The acquisition of higher kinds of consciousness is not done from below but from above. The individual prepares himself to receive those higher energies, which he does through the right use of energies already existing and a life of service that enables him to have a right attitude and creates the need of ever more expedient service. From the beginning the process is largely more instinctive than clearly conscious.

¹⁰The proper task of the self in the human kingdom is to acquire self-consciousness. This becomes possible only for the causal self, the self as self-conscious in the causal envelope. Until then, the self is self-conscious in some one of its envelopes of incarnation and thereby is the victim of the erroneous view of reality and life inherent in the pertaining envelope consciousnesses. Exact perception of reality will be possible only when the self is able to experience the ideas of the causal world, the “Platonic ideas”.

¹¹When the self acquires essential (46) consciousness, the self ceases to start from itself and becomes collectively conscious. To be able to be collectively conscious on a factual basis the self must have acquired self-consciousness. Else the self would not be able to correctly judge the content and phenomena of collective consciousness. The self can become a collective self precisely because it has self-consciousness.

¹²The more we identify ourselves with the matter aspect, have our attention directed to material forms and consider them to be essential, the less we are able to understand the meaning of life. It is our task to develop consciousness, to acquire ever higher kinds of consciousness and we can do so only if we identify ourselves with the consciousness aspect. Our motto should be: “We are our consciousness, not our bodies.” The monad is a primordial atom, an exceedingly tiny part of matter. But the task of the monad consciousness is to identify itself with the cosmic total consciousness.

¹³The further consciousness development progresses, the more rapidly the pace of development increases. We could speak about the “development of development”. Whatever at mankind’s stage of barbarism required tens of thousands of incarnations can nowadays be gained by an individual at that stage in a couple of hundred lives; this of course provided that the individual spontaneously wills for unity, applies the laws of life as far as he understands, and does not fail in even one incarnation.

¹⁴The acquisition of a higher kind of consciousness is a slow process, relatively speaking, from the first instinctive groping to full subjective and objective self-consciousness in the corresponding kind of matter.

¹⁵Since the whole cosmos in respect of consciousness is a gigantic process of evolution, it follows from this that the individual, when he has become able to reflect at all, will remain the untiring seeker and realizer in order to reach ever higher levels, enter ever higher kingdoms. That tendency is a basic instinct in all monads, a never-ending, unconscious striving towards understanding, an ever-increasing capacity for assimilating the consciousness energy of the atoms that unceasingly pour down through the individual’s envelopes, energies that effect evolution. That process may appear infinitely slow. The esoterician applies other concepts of time, however, (millennia, millions, billions of years) and an involution and evolution that goes on without interruption through countless forms of life until consciousness awakens and seeks its way.

¹⁶The worlds and matters of the planetary hierarchy become gradually more “dynamized”, and the same is true of all higher kingdoms. The whole cosmos becomes an ever more efficient process of development, the consciousness of matter ever more easily activated in lower kingdoms as well, so that towards the end development is an ever-accelerating process.

¹⁷Each individual character develops, unknown to itself, a capacity that will some time avail unity. Each individual is something unique, and it is enriching to think of the contribution that everybody will make in his own way to the benefit of all. When faced with any creature we are standing before a miracle in a cosmos of exhaustless possibilities, a cosmos where ultimately there is no failure.

¹⁸The causal energies pouring down from the causal envelope into man’s envelopes of incarnation find entirely different expressions depending on which centres in those envelopes they vitalize. The causal energies mentioned issue from the three units of the second triad (45:4, 46:1, 47:1). When man has acquired the ability to assimilate them in the right way, they will activate consciousness in ever higher molecular kinds, subjective consciousness to begin with, and then objective consciousness, until the individual has become a causal self. This is the ground of self-realization.

9 About the Twelve Essential Qualities

¹It is important to understand that all the twelve are not only qualities but also faculties. They are organs of perception. Also the three trusts, of course: trust in life, trust in self, and trust in law. Trust is an organ of vision. It affords a vision that at first is faint and blurred but then turns sharper according as trust increases. You must first have trust, then you can see – thus says the law. It does not work the other way round: demanding first to see to have trust later. Trust is the origin and master of the senses. How can it be otherwise? It cannot be otherwise. Consciousness creates the organ and then develops it by degrees. It is not the other way round; that the organ “just grows” through a series of accidental events and then as accidentally develops consciousness.

²The twelve essential qualities are acquired by the causal self living in the “world of Platonic ideas” and no longer in the world of emotional illusions or in the world of mental fictions, the worlds of mankind, but experiences reality as it is in the worlds of man, thus is the true “realist”. The causal self is at an intermediate stage between the fourth and fifth natural kingdoms, has full understanding of everything human, and strives to enter the collective consciousness to be able to experience the consciousness of other individuals as his own consciousness and in so doing to “become one” with the all. Many hard-earned qualities are still lacking but must be acquired, so that others will not be harmed through this new power of his: invulnerability, indifference to all kinds of outer and inner influences, the very unity with all independent of individual character, impersonal conformity to law free from all personal valuations; those are descriptions that suggest faculties for which there are no proper terms yet in our language. Man shall become the Law. That is a process killing out all the “human” but making the man that will to sacrifice which does not know of any personal self, only a force that works without fail in accord with the unity of all things. Then the very concept of self in the human sense has ceased to have any meaning. The individual then is law of freedom, law of unity, law of development, law of self, law of destiny in a synthesis. But all such designations have another significance when referring to qualities acquired. The essential self (46-self) then must know what forces pervade his envelopes and how they work in all respects, and he must be able to utilize them in accord with the Law, for otherwise they will have a destructive effect. He joins a collective of individuals who are the Law, they too, but in a manner incomprehensible to outsiders, nevertheless always and through all the combinations of the departments, a collection of individual characters.

10 About Hierarchy

¹The lower worlds with their life forms have ultimately been formed by and in the higher worlds, to be more exact: they have been formed by the intelligent beings who are active in those higher worlds.

²The higher the world in which an intelligence exists and is active, the higher is the degree of finality which that being can lend to the forms it creates. This ever higher degree of finality of forms is a direct function, not only of the ever higher intelligence of creative beings of ever higher categories in the ever higher worlds, but also of the ever higher kinds of consciousness that can be developed in the ever higher kinds of matter of the ever higher worlds.

³The higher the kind of matter of which a life form is made, the more complex it can be made without becoming less stable or less durable in the process; consequently, the more multi-faceted it can be made as an instrument serving its indwelling intelligence.

⁴To become durable and have finality, a life form in a lower world must have been preceded by a patterning form, an idea in the next higher world, this in its turn by an idea in the further next higher world, etc.; and the higher the world in which the ultimate patterning form was made, the higher the degree of finality attainable by the life form in the lowest world.

⁵Every life form existing in a lower world needs a constant supply of final, or expedient, formative, life-sustaining energies from higher worlds, not merely for its coming into existence but also for its continuance. In fact, the different worlds, the beings inhabiting them, and the forms created by those beings make up one single, gigantic hierarchy, “hierarchy” here meaning a system for the natural arrangement of life forms into higher and lower ones, a system that is maintained through the passage of intelligent and expedient controlling energies from the higher to the lower.

⁶This fundamental hierarchic principle can be discerned in each world, above all in a universal septenary division. Thus, for instance, the matter of the physical world has seven states of aggregation, enumerated from below: solid, liquid, and gaseous matter, followed by etheric matter of four increasingly finer kinds. In the physical world, the hierarchic principle manifests itself in such a way that no gross physical life forms – organisms – can be alive without being enveloped by etheric life forms; organisms cannot even come into being without being preceded and formed by such etheric envelopes.

⁷Every world, every planet, solar system, etc., thus has its own collective consciousness, and constitutes a unitary collective being having one monad as the superior dominant. There must be one dominant (being one eon ahead of those following next in consciousness development, consciousness expansion), since final decisions must be unambiguous and divergence be impossible.

11 About Augoeides

¹The knowledge of Augoeides sums up all the eight cosmic ideas. The pondering of this fact is a particularly suitable meditation exercise.

²Unity: Augoeides lives in unity consciousness, essential (46) consciousness, represents love–wisdom where man is concerned. All the Augoeides form group beings, and on account of those group-beings human beings belong to causal groups – groups of monads who have causalized together and are presumed to essentialize together in the future. The Augoeides of all human beings form a unity, a being of community. The brotherhood of all mankind is a potential fact because the Augoeides of all human beings already are an actual brotherhood.

³Down-scaling: The Augoeides are collectively a down-scaling of “the heart of the solar ruler”, that is to say: they are sent out from the second department of the solar systemic government, the department of love–wisdom.

⁴Augoeides is perfect law-abidingness, represents the Law in man’s life, in particular the law of destiny, which is the law of favourable opportunities. Favourable here means of course everything that can favour man’s consciousness development, his transformation from an

egoistic separate self into an altruistic collective self. The law of reaping is administered by other agencies.

⁵The understanding of Augoeides most important for man is that he does nothing for the human individual as a separate self, as personality, in no way favours man in his life as “an ordinary human being”, does nothing for his health, success in the physical world, esteem among people, power over them, financial advantage over them, and other such things. Why is this the most important understanding? Because human egoism and egotism are boundless, so that the information about Augoeides will be unfailingly abused for the manufacturing of egoistic illusions of him even in such people as should know better. The least reflection should tell them that Augoeides cannot the one day be perfect law-abidingness and the other day help the man against the law, cannot the one day demand that man obey the law and the other day reward him for disobedience to the law, cannot favour one man to another man’s detriment. This cannot be too often and too vigorously pointed out.

⁶Augoeides’ Pythagorean symbol is the octahedron. The number eight is the seven rays, the seven type energies, plus the dominant monad ruling those seven energies. Augoeides is sovereign in worlds 46–49 within the seven-globe, rules the energies of those worlds, is not ruled by them as human beings are, particularly at lower stages. The dodecahedron is the Pythagorean symbol for Augoeides’ manifestation in the causal world, the causal envelope, especially the causal centre with its twelve petals.

⁷Augoeides sacrifices himself for man, for the benefit of man’s consciousness development, by analogy with how the collective selves of the highest seven cosmic worlds (1–7) sacrifice themselves for the entire lower manifestation.

ABOUT HYLOZOICS

12 What is Hylozoics?

¹Esoterics is world view and life view based exclusively on facts received from the planetary hierarchy.

²Esoterics is the knowledge of reality mediated by the planetary hierarchy.

³The teaching of the three aspects of reality is the basic view of existence taken by the planetary hierarchy. This teaching, together with the teaching of the fact that the monads—the selves are primordial atoms and the teaching of the fact that everything complies with law, is fundamental to hylozoics.

⁴The esoteric knowledge consists of facts that only those can ascertain who have passed from the human kingdom to the fifth natural kingdom, the kingdom of knowledge.

⁵After the year 1875, these facts have been allowed for publication to an ever greater extent, and so have been made accessible to everybody. Regrettably, writers who have not possessed a sufficient amount of facts have tried to systematize what they have known, attempts that were foredoomed to failure. Certain sects, such as theosophy, anthroposophy, and the many Rosicrucian sects, have accepted these incomplete and therefore vague systems, which cannot satisfy seekers at the mental stage.

⁶The authors of these incomplete systems have been ignorant of hylozoics, the only system which clarifies that all existence has three fundamental aspects, which are indissolubly and inseparably united: the aspects of matter, motion (force, will), and consciousness. Without the knowledge of these three aspects and their unity (trinity) there will be no right knowledge of reality.

⁷Occult is anything that is concerned with the superphysical but is not hylozoic, anything that does not start from fundamental facts such as the three aspects of reality, the self as materially a monad or a primordial atom, and consciousness development as the self-activation of consciousness by the self—the monad; only facts from the planetary hierarchy are called esoteric.

⁸Why is certain knowledge esoteric? We have heard the three usual explanations: the

knowledge must be protected from abuse, protected from distortion, and the bearers of the knowledge must be protected from persecution. But there is a fourth explanation as well: esoterics essentially remains esoteric even if it is publicized, since in the current age the overwhelming majority of people cannot understand it and do not care for it either.

13 The Character of Hylozoics as a Mental System

¹Hylozoics is the world view formulated by Pythagoras.

²The formulation Pythagoras gave to esoterics was quite different from earlier presentations. He created no symbolism but a formulation of the exact reality concepts, necessary for mankind as fundamentals of exact research into reality. By hylozoics, or spiritual materialism, Pythagoras did away with the opposition of spirit and matter, clarifying that spirit is the same as the consciousness of matter. This was a totally new mode of presentation which he had not copied from anybody. It was the first time that the knowledge was presented in this way. Thereby the foundations were laid for research, for scientific treatment of esoterics. Pythagoras is the first scientist in the Western sense, the founder of exact science.

³Pythagorean hylozoics is actually a mathematical system, not a system of thought in the usual sense, but a mathematical description of reality.

⁴Pythagorean hylozoics is a system of orientation affording sufficient knowledge of reality and life to liberate mankind from its disorienting ideologies, its illusions and fictions.

⁵Hylozoics is a mental system. This means that it tries to represent reality in mental concepts, so that the mentalist can have a vision of the nature, meaning, and goal of existence.

⁶Hylozoics is the basis on which all that superstructure can be built which makes it possible to have a mental comprehension and instinctive – “intuitive” – understanding of existence. Hylozoics is the basis of Western thought with exact conception of reality.

⁷Hylozoics liberates us from Oriental symbolism the purpose of which was to train the “intuition” (of two main kinds: 46:5-7 and 47:1-3). The hylozoician acquires causal intuition via perspective and system thinking and essential intuition through collective consciousness via telepathy.

⁸Since there is only one reality, there can be only one knowledge, one world view that is common to all. In contrast, many life views are possible due to the existence of different needs and orientations, characters and levels, but those life views must rest on the common ground of knowledge of esoteric facts, that is, facts received from the planetary hierarchy.

⁹At mankind’s present stage of development, the hylozoic world view cannot be more than a working hypothesis where most people are concerned. But the further mankind develops, the more obvious it will be that this hypothesis is incomparably superior to the hypothesis systems of ignorance in the fields of science, philosophy, theology, and occultism.

¹⁰Hylozoics must demonstrate its logical and psychological tenability, its viability in everyday life. If you have not convinced yourself by using the system as the superior explanation of the previously inexplicable, then it cannot afford you the certainty that it else could afford. Everything that can be doubted lacks the certainty of conviction. Belief is in essence emotional, and everything emotional is subject to doubt, however many logical arguments you try to prop it up with.

14 What Hylozoics Teaches

¹The following is a summary of the essential facts of the world view of Pythagorean hylozoics.

²The primordial basis of everything is boundless and eternal primordial matter. This is beyond time and space, is absolutely dense, absolutely homogeneous, undifferentiated, absolutely elastic, is eternally unconscious, possesses in a potential state all the known and unknown properties of life, including consciousness, and has a dynamic (inherently active)

energy called dynamis by Pythagoras.

³In primordial matter dynamis acts without cease. Through its activity in primordial matter, dynamis creates and maintains primordial atoms, called monads by Pythagoras. The primordial atoms—the monads are the least possible parts of primordial matter. They are simple, uncompounded, and so indestructible.

⁴Only with the primordial atoms does it become possible to build material forms. This is done in such a manner that primordial atoms are combined to form increasingly composed atomic kinds, 2–49 (the primordial atoms are atomic kind No. 1), whereupon the 49 atomic kinds are the building material for 49 different kinds of matter along with the forms made out of them.

⁵These 49 atomic kinds build a cosmos. The atoms of the 49 kinds are the building material for 49 different worlds. These 49 atomic worlds all exist in the same space, in the cosmos, and thus interpenetrate.

⁶A cosmos is a sphere, a globe, in primordial matter. There are countless such globes.

⁷The 49 kinds of atomic matter of the cosmos are different from each other in their composition of primordial atoms. This difference results in each atomic world having its own dimension, duration (lapse of time), consciousness, and motion (energy). It also results in each atomic world having its own perception of space and time, different from those of the other atomic worlds.

⁸In the seven lowest cosmic worlds, 43–49, there is a further composition of their atomic kinds into molecular matter; six molecular kinds out of each atomic kind, thus 42 kinds in all. The countless solar systems within a cosmos are formed out of this molecular matter.

⁹Only with the primordial atoms does it become possible for consciousness to awaken, to become alive, in matter. This happens first by higher matter being composed to form lower matter, which is called involution; then by lower matter being dissolved into higher matter, which is called evolution.

¹⁰Involution and evolution are two processes that condition one another. Together they constitute the great process of manifestation.

¹¹What was just said above is a very simplified description of the processes of involution and evolution. A more exact conception requires knowledge of the fact that these two processes must be preceded by a more fundamental process for the composition, or involution, of primordial atoms (1) to form atoms of lower kinds (2–49) and the dissolution, or evolution, of those compositions back to the primordial atomic state. To be able to enter involution beginning in world 43, each monad must have undergone complete involution and evolution so many times that the number of them is inconceivable to human beings.

¹²It is through the great process of manifestation that a cosmos comes into being, is maintained, realizes its purpose, and is finally dismantled.

¹³From the consciousness aspect, involution means that the consciousness of the monad is brought to life, actualized. All the time during which the monad participates in the process of involution, its actualized consciousness is passive, that is, active only under external influence. When through involution the monad has reached “down” into world 49, its consciousness has been actualized to the extent that the monad can function as an individual.

¹⁴The monad, being the least part of matter, thereby becomes the least possible firm point for an individual consciousness. Since the monad is indestructible, this individuality is immortal.

¹⁵The monad preserves the memory of everything it has experienced ever since its consciousness was actualized. This memory becomes latent but can be resuscitated through renewed contact with the corresponding reality.

¹⁶The monad’s fund of collected, latent experience determines the individually characteristic way in which it perceives and interacts with its environment. This individual character is

indestructible and unique to each monad.

¹⁷The consciousness of every monad is common to that of all other monads in the cosmos. This has the result that there is only one total consciousness of which every monad has a share it cannot lose as soon as its consciousness has been actualized in the process of involution. In the subhuman natural kingdoms, the common consciousness of the monads is not self-conscious but instinctive. The human kingdom is that stage at which the monad, for the necessary acquisition of self-determination and self-consciousness, must experience its isolation from all other life. In the superhuman kingdoms, the monads have common consciousness again, but now in a self-conscious manner.

¹⁸After the monad has passed to evolution its consciousness becomes self-active and later, from the human kingdom on, also self-conscious in ever higher kinds of matter. In the superhuman natural kingdoms, the monad in addition to self-consciousness also has group-consciousness, which in each higher kingdom widens to embrace ever more monads, self- and group-conscious as well.

¹⁹Every evolutionary monad is part of a great number of material collectives, forms of nature, in the cosmos. With each one of these the monad has common consciousness of a characteristic kind.

²⁰Every individual and every collective in the cosmos belongs to some one of the seven fundamental types.

²¹Just as higher matter builds and penetrates all lower matter, so higher consciousness apprehends and understands consciousness of all lower kinds. In contrast, lower consciousness cannot apprehend higher consciousness, but this appears non-existent to the lower.

²²The monad develops its consciousness in envelopes, forms made out of the matter of the respective worlds. To be conscious in a certain kind of matter the monad cannot dispense with an envelope of this kind of matter until it has in evolution reached the highest cosmic world, world 1.

²³The entire cosmos constitutes a series of increasingly more refined forms of life, serving gradually to furnish the monad consciousness with the “organ”, the envelope, it needs for its continued development.

²⁴In every atom, molecule, organism, world, planet, solar system, etc., there is one monad at a higher stage of development than are the other monads in that form of nature. That monad is a self in its envelope. Participating monads at lower stages serve their own development and that of others by collectively being the envelope.

²⁵In fact, the monad undergoes processes of matter of four different main kinds: the process of involution and evolution as primary matter having only potential consciousness; the process of involution as secondary matter with actualized passive consciousness; the process of evolution at first as tertiary matter and later as quaternary matter, both having active consciousness. Only as quaternary matter does the monad become a dominant self in an envelope. The monads of tertiary matter are part of atoms and molecules that form envelope centres (triads included) for the monads of quaternary matter.

²⁶To the motion aspect belong all occurrences, all processes of nature and life, all changes. Everything is in motion and everything that moves is matter.

²⁷There are three main causes of motion, each one specifically different: dynamis, material energy, and will.

²⁸The original cause of motion, the source of all force, the one primordial force, the universe's total energy, is the dynamic energy of primordial matter. Dynamis acts in every primordial atom, and only in the primordial atoms, which penetrate all matter.

²⁹Energy is matter in motion. All higher kinds of matter (atomic kinds, molecular kinds) are energy in relation to all lower kinds. Matter does not dissolve into energy, but into matter of a higher kind.

³⁰Will is dynamis acting through active consciousness. Active consciousness thus is the ability of consciousness to let dynamis act through it.

³¹In evolution, consciousness in each new kind of matter (atomic kind and molecular kind) is only passive to begin with. Subsequently it becomes self-active and as such at first subjective, that is, incompletely determined by objective reality. Finally it becomes self-consciously objective in this matter: "I exist and I am seeing this object."

³²In the lowest three natural kingdoms of evolution, consciousness activation is an unconscious and automatic process which gradually becomes a conscious one in the human kingdom. In higher kingdoms it is the result of self-initiated consciousness activity.

³³The consciousness evolution of the monads goes on in a series of ever higher natural kingdoms: six within the solar systems (43–49) and six in the cosmic worlds (1–42).

³⁴The monad consciousness "sleeps" in the mineral kingdom, "dreams" in the vegetable kingdom, awakens in the animal kingdom, acquires self-consciousness in the human kingdom, and knowledge of existence in the fifth natural kingdom

³⁵The meaning of existence is the consciousness development of the monads. The goal of existence is the omniscience and omnipotence of all in the whole cosmos. The process implies development: in respect of knowledge from ignorance to omniscience, in respect of will from impotence to omnipotence, in respect of freedom from bondage to that power which the application of the laws affords, in respect of life from isolation to unity with all life.

³⁶All material forms are subject to the law of transformation. They are formed, change, dissolve, whereupon new forms succeed the old ones. The primordial atoms that form all these compositions of matter thereby have opportunities of ever new experiences in new forms. All learn from everything.

³⁷When their form is renewed, all organisms (plants, animals, men) receive a form of life similar to the previous form, until their consciousness development requires a specifically different, higher form. Reversion from a higher natural kingdom to a lower one is precluded.

³⁸The fundamental axiom of hylozoics says: There are laws in everything and everything is expressive of law. Law is the sum total of constant relations. Law is what does not change in a cosmos otherwise changing. Laws of nature concern mainly the expressions of the motion aspect through matter; laws of life concern the expressions of the motion aspect through consciousness. The knowledge of the laws of nature is the basis of the world view; the knowledge of the laws of life is the basis of the life view.

15 Life-View on the Basis of the Hylozoic World View

¹Where mankind is concerned, the seven most important laws of life are: the law of freedom, the law of unity, the law of development, the law of self or self-realization, the law of destiny, the law of reaping, and the law of activation.

²The law of freedom: Every monad is its own freedom and its own law within the bounds set by the equal right of all.

³The law of unity: All monads make up a unity. To attain to superindividual consciousness expansion every monad must realize this unity.

⁴The law of development: All monads develop their consciousness.

⁵The law of self-realization: Every monad must by itself acquire all the qualities and abilities necessary for final omniscience and omnipotence.

⁶The law of destiny: There are forces acting upon the monad with a view to necessary experiences.

⁷The law of reaping: Everything good and evil we have occasioned in thoughts, feelings, words, and deeds is returned to us with the same effect.

⁸The law of activation: Individual development is possible only through self-initiated consciousness activity. More simply put: Only those who think for themselves and work at their

experiences develop their consciousness. The others show no appreciable progress in one hundred incarnations or more.

⁹The Law is the summation of all laws of nature and laws of life. All monads are subject to the Law. Omnipotence is possible only through absolutely faultless application of the laws in their entirety.

¹⁰Evil is all mistakes as to the Law, particularly hatred in all its countless shapes. Everything evil that the individual meets with is his own work.

¹¹It is the task of the life view to discover and describe the laws of life and to indicate methods of their observance and application.

¹²It is everybody's task to apply the laws of life as far as his insight and ability permit. It is the goal of social development that human law, insight into the law and power to apply the law agree with the laws of life, the evolution of life, and the goal of life.

16 General about Comprehension and Understanding

¹There is an essential difference between comprehension and understanding.

²Comprehension is the result of reflection. Understanding is immediate perception as a result of remembrance anew on completed working-up of a certain subject-matter. Comprehension requires but power of reflection, whereas understanding requires in addition power of judgement.

³Those who understand have the knowledge latently from previous incarnations. They have already worked it up and have been able to put it into practice, at least partially. Man can realize, that is, put into practice, what he understands but not what he can only comprehend and what is above his level of development.

⁴The comprehending man may be however uncritical, for comprehension alone does not suffice to differentiate facts and fictions.

⁵Anyone who just comprehends needs explanations and elucidations, connections with all manner of relations, generalizations and particularizations (concrete examples). The understanding man has got all this work done long ago.

⁶Characteristic of understanding is also the life instinct's marked sense of reality, which immediately rejects what is fictitious, illusory, false, spurious. The intolerance and fanaticism of the fictionalist are alien to understanding.

⁷Belief (opinion) is typical of the stage of barbarism; comprehension, of the stage of civilization; understanding, of the stage of culture; all-round understanding, of the stage of humanity. The lower two of these four stages require for most people tens of thousands of incarnations; the higher two, hundreds to many tens of incarnations of ever-increasing experience of life.

⁸Comprehension is an activity of the first self, the personality, whereas understanding is proper to the second self. Personalities cannot understand each other. Only the second self, the 46-self, can understand a human being in depth, better than himself, thanks to the consciousness of community possessed by this kind of self.

⁹If we lack understanding, we may comprehend clearly, yet we may misunderstand. Because we may clearly apprehend each concept, each fact separately, yet we may not see their greater context, their mutual relations, their significance, necessity, or consequences. As Goethe said in his *Faust*, we can have the parts in our hand (the necessary facts), yet still lack the unifying bond. What is meant by "the unifying bond" is precisely the greater context, the system, the more general, which enables us to understand and then expand our understanding even more.

¹⁰It is only from our apprehension of the whole that we can rightly understand the part.

¹¹Just as everything else in existence, understanding has three aspects: matter, consciousness, and motion (will, energy). From the matter aspect, understanding means that the individual's own thought-form agrees with the form of the causal idea in the causal world, and perfect human understanding means that he sees this form as well (Platon: beholds the idea in the world

of ideas; the Greek word for idea, *eidōs*, also means form). From the consciousness aspect, understanding is an increased participation in the cosmic total consciousness. From the motion, will, or force aspect, understanding is a revealing energy that affords the ability to realize, to put into expedient action.

¹²When understanding is strong, it at once penetrates to what is essential, the very essence or core of the matter, which may lie hidden below many of those inessentials which comprehension must first analyse and in which it often goes astray or on which it gets stuck aimlessly. Understanding always is the sense of what is essential, the ability not to lose sight of what is essential.

¹³What is basic is important. What is basic is simple. Therefore, what is complicated is not important. It may seem interesting, exciting, attractive, fascinating, but it is not important. Human beings cannot find this basic, important, and simple truth by themselves but they must receive it as a gift from superhuman intelligences. “The simpler it is, the harder it is to find it” is connected with this. The truth is the simplest of all simple things. Afterwards, when human beings have once understood it, it stands out to them as absolutely obvious, “so obvious that it needn’t even be said.”

17 About Comprehending and Understanding Hylozoics

¹Principle thinking (47:6) is sufficient for you to have a clear apprehension of the hylozoic concepts separately. To apprehend how these concepts relate to each other, however, how they are superordinate, subordinate, and coordinate to each other, and thus how they are all ordered in the system, you must have activated perspective thinking (47:5) at least to some degree. The more you subsequently activate this thinking, the more clearly you can, when deepening your study, apprehend the interrelatedness of the concepts, their places in the system, and their necessity in general. The highest kind of comprehension is the concept-based mastery of the system.

²Many people at the stage of civilization may very well become convinced that hylozoics is correct through their interest in the very study of “philosophical system” that proves its logical tenability. Thus such interest need not imply that they have reached the higher mentality (47:5) or the humanist stage. Therefore, you cannot on that ground alone, because of his mere theoretical interest, decide at what stage the philosopher is. More signs of recognition are needed.

³Comprehension of hylozoics is possible for all who are able to think sufficiently logically and make efforts at comprehension. They must also be capable of independent thought and not just repeat what they have heard or read from others.

⁴To comprehend hylozoics is not enough, however. You understand it only when using it you can solve the problem of reality, can rationally explain the meaning and goal of life, can explain countless previously inexplicable facts in the simplest manner; can understand that this is the only possible explanation, that this is what reality is like, and that it cannot be otherwise.

⁵Then hylozoics has ceased to be a working hypothesis for you. Then you can start to deduct from the system, draw conclusions from the system and ascertain that they agree with reality. Quite a lot of things can be established mathematically. A basic tenet of hylozoics is that the true knowledge can be established mathematically.

⁶You have a right to call yourself an esoterician when you have mastered Pythagorean hylozoics. This means that you realize that hylozoics is absolutely superior to all other attempts at explaining superphysical reality; therefore never need to ask “who said that?” but are able to decide for yourself whether alleged facts are also true facts and are able to put them into their correct contexts. This also means that you are able to solve thousands of otherwise eternally insoluble problems in a simple, noncontradictory and the most general way. Finally it also means that you can demonstrate the absolute superiority of hylozoics to all

other working hypotheses. In so doing you have acquired the elementary discrimination in esoteric matters, the ability to discriminate between esoterics and quasi-esoterics. Those who invoke authorities, those who are just able to parrot others, in so doing show that they are no true esotericians.

⁷Even though an esoterician finds it relatively easy to decide whether alleged facts are true facts, even though as a causal self he is able to ascertain facts in the worlds of man, yet he does not content himself with that but consults the expertise of the planetary hierarchy in order to have his findings checked.

⁸The real esoterician – something quite different from the occultists increasingly met with who trust their clairvoyance and their brainwaves and mislead their readers – is aware of the fact that the mental world is a chaos of fictions and the emotional world a chaos of illusions and that criteria of reality are lacking in those worlds. Also those who pay careful attention to this can make very annoying mistakes, which all esotericians are the first ones to admit.

⁹It is true that hylozoics has been shaped into the form of a concretized mental system. Its origin, however, is the world of ideas. In order to understand it, you must be in contact with the world of ideas (at least 47:3).

¹⁰Those who see that hylozoics is the only possible mental system that agrees with reality, that hylozoics consists of causal ideas (Platonic ideas), in so doing demonstrate that they have acquired causal consciousness, albeit of the lowest kind (47:3). You can certainly comprehend that hylozoics is a perfect working hypothesis, but only causal consciousness affords full understanding of the fact that the system agrees with reality.

¹¹The corollaries of what was just said are: If the individual has acquired causal consciousness, he realizes at once that hylozoics agrees with reality. He accepts it, therefore, as the only correct world view and rejects all attempts at explanation that do not agree with it. If he does not realize that hylozoics agrees with reality, if he rejects it in favour of another, worse explanation, he demonstrates that he has not acquired causal consciousness. All causal selves have the same world view. On the other hand they have different life views according to their different tasks in life, the different directions of their life interests, of their individual and collective self-realization.

¹²Different ideologies (note this: not idiologies!) will always exist. There are seven different ways of looking at reality, corresponding to the tasks of the seven departments. However, they are inclusive and not exclusive. They have everything essential and fundamental in common. Each one enables its students to fully understand the differing traits of the other six views. Whenever any world view or life view has an isolating effect, there is something wrong with its conception or presentation.

¹³Understanding hylozoics is possible only for old initiates who have the knowledge latently.

¹⁴Those who understand hylozoics at once, at the first acquaintance, have been accepted disciples of a member of the planetary hierarchy. Those who see that it is correct when they have studied it more closely have once been initiates of a genuine esoteric knowledge order (that is: one instituted by a 46-self). For all others who accept hylozoics it is a matter of belief or, at best, a working hypothesis.

¹⁵Of those who possess a latent understanding of esoterics thanks to their having had cognizance of it in a previous life, there are many who in their present lives are satisfied with a superficial conception, an incomplete individual mastery of hylozoics, also because they have not yet realized that there are different depths of understanding and that their present depth is by no means the greatest possible human one.

¹⁶The highest kind of understanding is understanding of hylozoics. The same idea expressed differently: to anyone who has reached the highest understanding hylozoics is obvious, indisputable, irrefutable, logically cogent and factually necessary.

¹⁷The clarity afforded by understanding is due to the fact that it annihilates doubts, ambig-

ities, contradictions, inconsistencies. In so doing understanding also contributes to removing blockages to positive action and so affords inner strength, psychic force, the energy needed to realize, to practise the theory.

¹⁸The highest degree of understanding of hylozoics possible for man is understanding of the plan of the planetary hierarchy for mankind.

¹⁹It is the purpose of man's life that he shall understand the knowledge, just as it is the purpose of his life that he shall develop consciousness. He shall be a thinking creature, not just a feeling and urge-driven creature as the animals are. And he shall use that thinking which elevates him above the animals. And that thinking shall not run idle, it shall work. And at what shall it work if not at the knowledge, to the highest degree of comprehension and understanding possible on each level of development?

18 *Hindrances to the Comprehension of Hylozoics*

¹Hindrances to the comprehension of hylozoics come in several categories. Explanation and examples of them are given in the following.

²*Emotional and wishful thinking.* Emotional thinking distorts hylozoics according to the emotional will to believe in illusions, above all such illusions as are rooted in self-assertion and self-love. It may for example be the illusion of being very close to the fifth natural kingdom, "having just this incarnation left in the human kingdom", being one of the select few, receiving inspiration from "ascended masters", etc. In many such cases, it is no use appealing to reason, because in those individuals emotionality is stronger than mental reason and they have fallen victim to the suggestions of their imagination. This fact is one of the grounds why nowadays no one who has not the emotional stage behind him is accepted as a disciple.

³*The tendency to speculation.* This tendency is in many ways due to emotional and wishful thinking. Anyone who speculates with esoteric facts demonstrates in so doing that he has not understood what esoterics is, has not even comprehended it, for if we human beings could arrive at the knowledge of reality by speculation, we should not need to receive esoterics from the next higher natural kingdom. But now it is necessary for us to receive the knowledge from our elder brothers in the planetary hierarchy for us to know anything at all about reality and life, of the meaning and goal of existence; and for us to be able to grasp anything of this knowledge at all it has been necessary to scale it down to our conceptual thinking. This has entailed very great limitations of the knowledge; how great limitations those are can be understood only by the individuals of the fifth natural kingdom. It should stand to reason that when man's capacity for grasping the knowledge is so scant, he can achieve nothing by his speculation.

⁴A serious lack of sense of proportion, absence of perception of differences in scale, is also revealed when the products of human speculation are coupled together with the facts of esoterics, when they are even put on a par with each other, are assigned the same value.

⁵*Vagueness of concepts.* This hindrance is very common in beginners. If concepts are not clear, they are like little clouds, and then thinking with such concepts will just be a bigger cloud. For comprehension all concepts must be clear, unambiguous in their given context. If students use ambiguous words like "soul", "spirit", "god", etc., they should realize that those words are ambiguous, that is, they stand for different concepts in different contexts, and they should also be able to define those words unambiguously in each particular context. They are greatly assisted in this work by the mathematical terminology of hylozoics, which numbers things rather than names them.

⁶*Combination of fictional concepts with reality concepts.* A reality concept is a mental counterpart, dimensional reduction, of a reality idea or part of a reality idea. Fictional concepts are formed by erroneous combination of two or more concepts, which individually can be fictional concepts or reality concepts. It may be sufficient that one fictional concept has been combined with nothing but reality concepts for the combination to be fictitious. The fictional

concept “worlds beyond time and space”, for instance, is the combination of the three concepts “worlds”, “beyond time”, and “beyond space”. Since worlds exist only within the cosmos, since worlds are the order in which the cosmos is organized, are the 49 different ways in which matter, consciousness, and motion, existing in the cosmos, are differentiated, and since each one of these 49 worlds has its own time and its own space, we realize that the concept “worlds beyond time and space” is a contradiction in terms, a union of incompatible elements. If it is a world, then it has time and space; if it lacks time and space, then it is not a world. The concept “worlds beyond time and space” resembles the pseudo-mathematical concepts “circle without a centre”, “square without sides and area”, or “cube without sides, areas, and volume”. Only primordial matter is beyond time and space. Primordial matter is no world, however.

⁷*Formatory thinking.* A beginner objected to the description of primordial atoms as being voids in primordial matter: “But then they are nothing.” Such an objection can be raised only by anyone who has not understood. To understand one must in this case have realized at least four facts: 1) Primordial matter is absolutely dense, and so every individual manifestation in it and from it must be a void. 2) Being an individual manifestation, this void is of course something, for example an individual manifestation of the primordial force, dynamis, that is, the force which from the centre of the primordial atom displaces primordial matter in all directions and so brings about that bubble which is the primordial atom. 3) That the primordial atom is something is clear also from its being a spherical limiting area of primordial matter. 4) That the primordial atom is something is clear also from the fact that a definite number of primordial atoms make together one 2-atom, a definite number of 2-atoms make together one 3-atom, a definite number of 3-atoms make together one 4-atom, and so forth, so that a definite number (in fact, 49) of 48-atoms make together one 49-atom, a physical atom; moreover, that atoms of all these 49 kinds, both free atoms, such as are uncompounded with others, and such as are compounded to form aggregates, globes, envelopes, build our cosmos, which obviously is “something”; and how could what is “nothing”, even in the greatest numbers, ever become something? In fact, the entire assumption occasioning the assertion, “But then they are nothing”, is a very typical expression of formatory “thinking” in 47:7, that is, non-thinking, just a mechanical association of two words not accompanied by reflection on those conditions of reality to which words must always refer, if language is to be used for conversations about reality and life, and not just for senseless and useless talk.

⁸If we disregard the pure mental inertia prevalent at the lower stages of human development, we can say that inability to comprehend the knowledge is rooted in the self-assertion of the first self (the personality), a strange quality which is non-existent in higher kingdoms. In the entire cosmos, only man knows best. Self-assertion always prevents understanding. That is why all esoteric schools emphasize humility, veneration and gratitude for the higher as the first virtues to be acquired in earnest. It is important to see that these virtues are no mere beautiful qualities to be admired in others, but not practised by yourself; it is important to see that they are above all necessary tools for your understanding. In an esoteric school, the teacher makes the first classification among the neophytes between those who kill out understanding by self-assertion and those who kill out self-assertion by understanding. The former he throws out of the school, the latter he keeps. Hence also the saying in esoteric schools: “Personality here has scarcely any right to exist.”

19 Hylozoics and Mental Development

¹Reflection means self-initiated mental activity, that is, the self directs the thought, its mental attention. Mental attention is quite different from emotional attention.

²Emotional attention need not be directed by the self and almost never is (in the average individual probably not even at one occasion out of one hundred). Emotional attention means that the object of attention attracts the self’s attention so that the self is temporarily caught,

interested, captivated, fascinated. This requires no effort, reflection, knowledge, or acquired skill on the part of the self, but is done mechanically and automatically, is started immediately by the object, and is interrupted as immediately when it stops exercising its influence on the self. There are countless instances of such emotional attention caught by the object in human collective life: watching television, attending sports contests, taking part in gossip, entertainment, etc.

³Being the direct opposite of this emotional attention, the mental attention requires that the self continuously directs attention from within. This cannot be done without effort from within the monad consciousness itself, because directed attention is the activity of the self, the monad, not of the envelopes.

⁴The ability of the self to direct its attention in mentality is a condition of the self's acquisition of higher mental consciousness. Only using the higher mentality, perspective (47:5) and system thinking (47:4), does the self reach a sufficient depth in its understanding of hylozoics.

⁵This higher mentality liberates itself from dependence on feeling and imagination and strives instead towards union with causal consciousness and, upon its emancipation from the tyrannical limitation of conceptual thinking, towards apprehension of the reality ideas in causal consciousness.

⁶It will prove increasingly necessary to found schools where children from the very beginning are taught how to think, not just to parrot, how to comprehend reality in an entirely new manner, by the deductive method instead of the present inductive method. This too will promote the activation of the higher mentality.

⁷Man's mental consciousness has but two reality functions: to scale down causal ideas and, as for the rest, to explode the fictions by analysis. Mere mental reason cannot produce knowledge. Physical sense (physical objective consciousness) ascertains facts and mental reason can just work up the facts that sense has ascertained.

⁸Hylozoics is that mental system which the most easily enables man to develop causal consciousness (intuition) and guides him into the "world of Platonic ideas" where he at last finds "true reality" and can by himself ascertain firm facts. In the causal world, man is for ever freed from the dependence on subjective conceptions and concepts and leads an objective life in an objective reality where errors are non-existent. The emotional and mental worlds disappear, as it were (since they offer no possibility of objective perception and no subjective conceptions agree with the pertaining phenomena), and the physical and causal worlds make up a permanent unity. Then he sees that the physical world is the world most important for man until he has attained the causal world. Then he comprehends what Platon meant by "the world of ideas" and that nobody has been able to grasp his veiled intimations. Emotional illusions and mental fictions have for ever lost their power to seduce and disorient in life. He is free from all human ideologies.

⁹There are risks to engaging oneself in esoterics. The fact that the ideas of esoterics agree with reality means that they possess quite another energy than do the consciousness expressions of life ignorance. They are dynamic, and the brain-cells of most people are not suited to assimilating them in any expedient manner. In all too many cases the result is mental chaos, and the attempts individuals make at rightly apprehending the ideas end in false constructions and breed fanatical belief in the correctness of the self-made fictions. There are plenty of examples of this in the history of theology, philosophy, and occultism. That esoteric studies are fraught with risks appears in many ways. Many people end up in psychiatric hospitals, unable to keep the worlds of illusion and reality apart. There are also those who, joyfully and with a sense of liberation, begin studying esoterics, but find that they ought to abandon their studies in order to better please the surrounding world. They eventually lose more and more of their "mental vitality" and grow "increasingly stupid". Their mental

consciousness appears to have lost its ability to use the mental energies.

¹⁰“Those who engage themselves in the occult sciences must either reach the goal or perish. Once fairly started on the way to the great knowledge, to doubt is to risk insanity; to come to a dead stop is to fall; to recede is to tumble backward, heading into an abyss.” K.H. alias Pythagoras

20 Pedagogical Remarks on Hylozoics

¹The first presentation of hylozoics should start from the matter aspect, since this aspect is the one directly given for all and the best known one. The more you penetrate into esoterics, the more clearly the matter aspect is seen to be the basis of explanation. This also dismisses philosophical subjectivism denying the existence of matter and the external world, so that there is no risk of confusing esoterics with this subjectivism when, subsequently, hylozoics is treated from the angle of the consciousness aspect, the view taken in the fifth natural kingdom.

²Those in the fifth kingdom who prepare to pass to the sixth kingdom, where the motion aspect (force aspect, will aspect) is the essential one, have to enter into this aspect so as to sense that “everything” consists of energy as if there were nothing but force.

³Even old “initiates” who have not had any opportunity to remember their esoteric knowledge anew feel insecure and disoriented. Reflecting man needs a world view as a firm foundation to stand on. Those who have never been initiated or just in lower degrees are in most cases content with a life view. Seekers in the esoteric sense are those who seek until they have found the hylozoic knowledge system.

⁴Knowledge is possible in the physical world about such things as do not depend on superphysical material reality or superphysical energies for a rational explanation, you might say: everything purely physical. Knowledge is impossible about everything that depends on emotional and mental matter and their pertaining energies for its explanation. Knowledge is possible in the causal world (the world of Platonic ideas), for the reality content of the ideas is an exact representation of permanent reality.

⁵The actual purpose of the hylozoic system is to give a comprehensible answer to the question of the meaning and goal of existence, and it is the only system that has given a rational explanation. It has never been intended to be other than a basic world view (not a life view), containing those facts of reality which are fundamental to a correct conception of reality and a necessary understanding of life. In that respect it is the only reality system that has ever been formulated. It can never be dogmatized or be superseded by a better system in the future. It is the only correct and therefore only tenable system.

⁶The seeker convinces himself of the correctness of hylozoics by examining whether it explains otherwise inexplicable things. Before that he should have seen the untenability of the explanations provided by theology, philosophy, and science. That insight causes the seeker finally to wonder if he should perhaps examine that which all authorities have rejected. Esoterics should be the last thing you examine.

⁷It would be improper to say that hylozoics is the knowledge of the planetary hierarchy. It would be the same logical impropriety as appears in the terms “theosophy” or “theology”, meaning “god’s wisdom” and “god’s teaching”, respectively. In the fifth and the sixth natural kingdoms they have quite a different perception of the three aspects of reality than what is possible for the individuals of the fourth natural kingdom; 46-matter, 46-consciousness, and 46-will (of seven kinds each) are incomprehensible to average man and comprehensible only to a limited extent to the perfect causal self. It could be said, however, that hylozoics is a mental system of facts that can be supplied by the planetary hierarchy only.

⁸Nevertheless it will take several generations before this insight breaks through and hylozoics is recognized as a justified working hypothesis. This testifies to the fact that mankind is

still at the mental stage of slow, step-by-step inference thinking and is still far from perspective thinking.

⁹We should be grateful for having been given such an immensely simple working hypothesis as hylozoics, which correctly understood is the simplest one that has ever been formulated and probably the simplest of all conceivable hypotheses. A comparison with the other esoteric presentations should demonstrate this.

¹⁰Hylozoics comes as close to reality as is possible for mankind's conception of reality in the current eon.

¹¹The true knowledge system (due to its agreement with reality) acts like a magnet, making it possible for the esoterician to automatically extract the essentials of all "learning" (the ideas of reality scaled down into mentality and fictionalized in the process) and refining it into true mental ideas (the ideas of common sense).

¹²Hylozoics is not reality, for it must be experienced, and only the causal self can do that. Life alone is reality. The causal self sees, hears, etc. everything in the worlds of man just as we see and hear in the physical world. A mental system is a theory, not life, and may become an obstacle to life, if it is turned into an "idée fixe". The causal self needs no concepts. Causal ideas are intuitions, in which the consciousness aspect, the matter aspect, and the motion aspect are living realities. Mental systems thus are substitutes for life, as life cannot be bound by concepts. They are working hypotheses that can never replace experience.

¹³An esoteric work does not need to and should not, as a matter of principle, invoke any authorities whatsoever. Its only (and sufficient) defence is its agreement with reality. Those who are unable to see this must be content to regard the work as a working hypothesis.

¹⁴Hylozoics is a world view that agrees with reality and the esoteric life view (the knowledge of the laws of life) follows as a corollary from this world view.

¹⁵The most important task for esotericians in our times is not so much to add new facts to the hylozoic world and life view as to elaborate proofs that this system is the only tenable working hypothesis. There are already sufficient facts to prove this.

¹⁶The refutation of false systems is almost as important as the learning of the true one.

21 Hylozoics as Compared with Older Publicized Esoterics

¹After hylozoics has been publicized there is no return to the ambiguous, unelucidated, and therefore misleading symbolism of olden times. It was in order to "hide the mysteries" from outsiders that the knowledge was given this symbolic formulation. When the basic facts of the knowledge have been publicized in a mental system, unelucidated symbols no longer serve a useful purpose save in those cases where they stand for what is still esoteric.

²Just as in advaita vedanta, in theosophy they have lost sight of their mission of explaining the meaning of life, which is the development of consciousness.

³The fundamental divergence of Pythagoras' hylozoics and Shankara's pantheism is that advaita assumes that consciousness can exist without a material basis, whereas according to hylozoics consciousness cannot have a separate existence independent of matter, but is always and necessarily bound up with matter.

⁴According to pantheism, life must be without a rational purpose. The universal soul separates from itself the individual soul, which after meaningless wandering about (metempsychosis) through the four natural kingdoms, finally succeeds in attaining nirvana, and is annihilated by being reabsorbed into an eternally immutable universal soul that works blindly and automatically without a purpose. It is easy to understand that self-consciousness, if thought of as having no firm point for its own existence, must be assumed to merge with the primordial soul once it is freed from matter.

⁵According to hylozoics, the cosmos is composed of primordial atoms, monads, having potential consciousness, which are awakened to life in the process of manifestation and then,

from the mineral kingdom through ever higher natural kingdoms in ever higher material worlds, acquire an increasingly greater share in the cosmic total consciousness, which is made up of the collective consciousness of all monads. The individual is thus eternally immortal, and the meaning of life is the development and expansion of individual consciousness into cosmic omniscience and omnipotence. Reversion from a higher to a lower natural kingdom is, of course, precluded.

⁶Like advaita, theosophy too, the teaching of Alice A. Bailey included, lacks the knowledge both of the immortal self as a monad, a primordial atom, and the knowledge of the three inevitable aspects of existence. It is true that theosophists speak of “the Monad”, but what they intend by this is the third triad (43:4, 44:1, 45:1), a serious mistake also because what consists of three units cannot possibly be called “monad”, which means unity.

⁷According to the knowledge of the three inevitable aspects of existence – matter, consciousness, and motion – individual self-consciousness just as all consciousness must have a material basis, must be bound up with matter. And this material basis of self-consciousness cannot be just some envelope that in the continued evolution of individual consciousness must finally be abandoned. The “Monad” of the theosophists must be abandoned by the individual before he passes to the cosmic expansion in world 42, in fact even before he has completed the solar systemic expansion in world 43.

⁸This being the case, the theosophists are in the same predicament of advaita; that of being unable to explain the meaning of individual life and also of collective life, since collectives are composed of individuals.

⁹Over and over again we see in human life the recurrence of that queerness which consists in people forgetting, in the course of some definite activity, what was the very purpose of the activity, losing sight of the main issue, since they have got stuck on inessential side issues. And the purpose of the school of knowledge is to give the seekers an answer to their most important existential question: Why do I exist?

¹⁰Instead of affording answers to essential questions they construct pseudo-problems, just as the philosophers do. Here is one example: “The soul is neither spirit nor matter, but is the relation between them.” Thus is “the soul” defined by Alice A. Bailey. That definition tells us as little as the statement: “x is neither y nor matter, but is the the relation between them.”

¹¹Regardless of what “soul” and “spirit” are supposed to mean, it is incompatible with hylozoics to say that the soul is not matter. Everything in the cosmos is either primordial atoms or matter composed of primordial atoms, and the primordial atoms have been created from and in primordial matter, so everything that exists – both within and outside of the cosmos – is matter. Nothing exists that is not matter. Of course the soul is matter, too.

¹²To the ancients “spirit” meant either, as with the Pythagoreans, consciousness or, as with the ancient Persian magians, will. The term “spirit” thus has been used to designate two of the three aspects of existence. Its vagueness is due to this ambiguity. Whether “spirit” is supposed to mean either of the two mentioned aspects, however, it is as incompatible with hylozoics to say that the soul is not spirit as to say that it is not matter. Since everything in the cosmos has the three aspects, matter, consciousness, and motion, or will, also the soul has consciousness and will, and thus spirit as well, regardless in which of the two senses one takes the term “spirit”.

¹³The most important facts distinguishing and separating hylozoics from all philosophical, theological, “spiritual”, “metaphysical”, and “occult” ways of looking at things that have emerged historically in mankind are the following seven ones:

¹⁴1) Existence and everything in existence have three equivalent, inevitable, and inseparable aspects: matter, consciousness, and motion (force), motion manifesting itself in matter as energy and in consciousness as will.

¹⁵2) The sole content of the cosmos is primordial atoms – called monads by Pythagoras –

and atoms and aggregates of atoms (molecules, globes, and systems of globes) composed of primordial atoms.

¹⁶³⁾ The self in every living creature is a primordial atom, a monad, whose consciousness has been actualized, has been brought to life, and has later developed, reached a certain degree of self-activation.

¹⁷⁴⁾ Everything else than the self—the primordial atom—the monad is only envelopes for the self, and as such those envelopes are temporary, mortal, and will in time be superseded and abandoned, whether they are called “body”, “personality”, “soul”, or “spirit”. The monad alone is immortal, since it is an indivisible primordial atom.

¹⁸⁵⁾ The meaning of life is the awakening (actualization) of consciousness and its subsequent further development (activation) in every monad—primordial atom. The natural kingdoms are the stages of development of the monads.

¹⁹⁶⁾ The goal of life is the omniscience and omnipotence of all monads in the cosmos.

²⁰⁷⁾ This entire process, the transformation of the monads from originally unconscious primordial atoms into cosmically omniscient and omnipotent beings, called the “process of manifestation”, occurs in accordance with eternal laws of nature and laws of life, which no supreme being, no god, can change, upset, or eliminate.

22 *Drawing Right Conclusions from the Hylozoic System*

¹Even at an early stage, aspirants must acquire, to some degree at least, the ability to draw right conclusions from the hylozoic system, and subsequently strive to strengthen and deepen this ability as they wander forward on the path to discipleship. In their case, this is not only a matter of acquisition of knowledge as such, but also of consciousness development, since the quality of their very thinking must be heightened from the lower mental to the higher mental and from there to causal consciousness, from which the hylozoic mental system was originally scaled down. Ten examples of right conclusions from the hylozoic system are given below. Everybody should prolong the list with his own examples.

²1. *The motion or force aspect of thought.* Since everything has the three aspects, also thought has a motion or force aspect, and so can be an originating cause, also according to the law of reaping. Thus we bring about effects according to the law of reaping not just by our physical actions, but also by our mental actions, that is, our thoughts, good effects by good thoughts, evil effects by evil thoughts.

³2. *Sowing and reaping.* That human being, who has received the knowledge in this life, in that respect reaps a good sowing from a previous life. If he wants to have such a good reaping in his next life too, that is, come in contact with the knowledge again, then he must work at spreading the right knowledge in the right manner in this life. If he omits to do this out of laziness, he cannot expect the same good reaping again. Anyone who counteracts the knowledge and slanders its bearers will not necessarily be deprived of opportunities to contact it in future lives, but certainly of the ability to understand it. Anyone who distorts the knowledge must put up with being misled by distortions in future lives. Conclusion: The best course of action is to further the spread of the knowledge in the world in all the right ways.

⁴3. *Higher and lower quality.* Higher consciousness takes precedence over lower consciousness, since what is of a higher quality takes precedence over what is of a lower quality.

⁵4. *We have different kinds of consciousness in order to use them.* The whole human being – physical, emotional, and mental – must be put into the work at his transformation into a second self. Emotionality cannot be neglected, nor mentality. Mental will must be developed and mobilized, only emotional will is not sufficient.

⁶5. *Physical life is necessary.* Physical incarnation is necessary to man’s consciousness development, for all abilities and qualities must be acquired in physical life. If man could develop consciousness only by living in higher, superphysical worlds, then he would not need

to incarnate.

⁷6. *Imagination is not a way to develop higher consciousness, higher faculties and qualities.* If it were, then human beings would develop their consciousness in the emotional world during their lives between incarnations, but they do not.

⁸7. *There are no other conscious beings than primordial atoms—monads and collectives of them.* And these monads have all wandered the long path from the mineral kingdom up. Therefore, there are no other cosmic beings, no other gods, than such as are products of evolution.

⁹8. *Law is above god, god is not above law.* Even the gods must obey the law; they are gods by virtue of obeying the law perfectly in the domain of their own omniscience and omnipotence. If it were otherwise, then the cosmos would have degenerated into a chaos of warring wills long ago, the cosmos would never have become the perfect organization it is.

¹⁰9. *Unity is love—wisdom.* Some people are surprised at the fact that those who have reached the fifth natural kingdom are keen on helping mankind. They may say: “Once I have reached that far, I shall never more concern myself with this ungrateful mankind.” As if you reached unity by walking the path of bitterness, resent, and lovelessness! Unity is reached only by walking the path of unity.

¹¹10. *The law of activation, the law of self-activation, is also the law of self-activation of thought.* For each idea you receive from another you should think one idea by yourself.

L.A. July 14th, 2016.

Last corrections entered October 13th, 2016.