

1 KNOWLEDGE

1.1 General about Knowledge

¹“Knowledge must become knowledge to the one receiving it.” It is true that knowledge is something in itself, something material, like everything else in existence. This does not necessarily imply, however, that it becomes knowledge to the disciple, that it performs the function of knowledge in his consciousness. To him, it will become knowledge only when he understands it as it is intended to be understood.

²Knowledge consists in the intended relation between the consciousness of the teachers and the disciples.

³You can learn more during half an hour when you are in direct contact with a source of knowledge, no matter under what circumstances this contact is established, than during years of formal study.

⁴You can learn and equip yourself with a potential for knowledge that only later develops into real knowledge.

⁵Knowledge is not only hylozoics and the knowledge of the laws of life, but also an all-round orientation in the physical world. Such an orientation of course must be based on facts.

⁶Esoteric knowledge is not like exoteric knowledge, where everything is on the same level. Esoteric knowledge exists on many different levels, most of which are inaccessible to us human beings in our present state. The level of our being changes constantly, however, so that we can understand something esoteric in the morning, but have lost our understanding again in the evening the same day. We constantly forget what we have learnt, even the most elementary things. Memory and forgetfulness depend on our being. Therefore, we must constantly renew our study and strive to improve our being.

⁷Without the esoteric knowledge of reality and life, people cannot see that their illusions and fictions are unreal. Even for esotericians this unreality can be hard enough to descry. The emotional illusion is an emotional reality, just as the fiction is a mental reality. That is why they are convincing in their intensity, incontrovertible by those who have not seen their inevitable illusoriness and fictitiousness as a matter of principle. Only causal ideas can liberate us from this dependence. Only causal consciousness exposes their deceitfulness since it confronts them with enduring reality. This was what Platon had in mind when calling the ideas the “true being”.

⁸It shall be the task of esoterics to gather as many logical, psychological, and objectively tenable proofs as possible. It shall be the task of esoterics to weed out all the illusions and fictions collected by mankind during millennia, so that mankind will no longer be deceived but will be able to trust its “authorities”.

⁹Knowledge 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.

¹⁰Different 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.

1.2 Three Characteristics of Knowledge

¹Content is only one of three characteristics of real knowledge. The other two are method and purpose. Using these three characteristics, reassess your assumptions about learning, understanding, insight, certainty, clarity! The criterion whether knowledge is esoteric or not does not pertain to the matter aspect, not even to the consciousness aspect, but to the will aspect. What does that mean? The matter aspect has to do with the object of the study, its content, its material. Thus the fact that you are studying “esoteric stuff” is not the decisive point, because such “study” can be pursued on a very low level: the astrology you find in weekly magazines, interest in previous lives roused by curiosity and self-importance.

²It is not “esoteric teaching” merely because it is about the multitude of worlds, consciousness development, the hierarchy of teachers and helpers. It is esoteric teaching only when information on such superphysical realities is given in such circumstances as may have the effect of raising the consciousness of those receiving it. “Esoteric facts” presented in circumstances where appeal is made to credulity, the thirst for sensations, irresponsibility, and laziness (for example, where the members of the planetary hierarchy are presented as the errand-boys and nannies of mankind) are no esoteric facts, but components of a new belief system, usually of the stupidizing and dogmatizing sort.

³The level of the esoteric study group determines whether it is esoteric study or not. Its level of consciousness must not be too low. However, not even this is the true criterion determining whether the group is devoted to esoteric study or not. As said, the criterion is in the will aspect alone. That is to say: Does the group, do the members of the group, strive to improve their being, do they try to overcome their weaknesses, to realize their dormant potentials? Is their work in conformity with the overall purpose, with the plan for the evolution of all life?

⁴What has just been said here is connected with the division into hylicians, psychicians, and pneumaticians explained in the paper on BEING.

1.3 The Three Sources of Knowledge

¹There are three sources of knowledge: one’s own experience, conclusion by analogy, and dependable authority.

²For man, all the way until he becomes a causal self, it is only in the physical world that his own experience will provide him with certain and dependable knowledge. On account of the chaotic condition of the emotional world, where the emotional thinking of its inhabitants creates objectively observable forms, it is impossible for others than specially trained disciples to judge the content of reality of the experiences that may be had there. In the mental world, any objectivity is precluded to any kinds of selves lower than causal selves.

³Analogy is the foremost esoteric method of conclusion.

⁴Only 45-selves, esoteric masters, are regarded as fully competent authorities in the three worlds of man (47–49). They need never be in error regarding the three aspects of reality in these three worlds.

⁵46-selves are fully competent to judge the matter and consciousness aspects in the three worlds. They are also fully competent to found schools, which nevertheless they do not, of course, unless being commissioned by higher authority. Causal selves are fully competent to judge the matter aspect in the three worlds of man, but not their consciousness and motion aspects, which fact explains some mistakes that causal selves have made in things connected with those two aspects.

1.4 Right View on Knowledge

¹We must not accept anything we do not comprehend or understand. When we have comprehended and inserted the facts into the new system we must construct, it remains for us to liberate us from the misconceptions we have woven into subconscious complexes. And that takes time. It may happen that we in doing this end up in both mental and emotional chaos.

²It has turned out that those who are driven by their instinct saying that the “truth” must nevertheless be found somewhere, find esoterics in the end. There is a lesson of life to be learnt in this “eternal search”. Only he has a right to the knowledge who does everything to find it. And the man who has pursued the path of seemingly fruitless search has had the training necessary to right insight. The important thing, however, is that you do not get hooked by the first probable system you find but examine them all.

³The individual trained in logic and philosophy does not accept hylozoics because it is without contradictions and unassailable to critique, but because it explains thousands of otherwise inexplicable realities and phenomena in a manner that common sense finds unique. In order to ascertain that, however, it is required that you have mastered the system and then tested its usefulness as an explanatory basis. Such an examination is not made in a jiffy. Usually, it takes several years until you have managed to apply it in all spheres of human experience. In so doing you slowly grow into understanding, as it were, and become more and more convinced. Thus the direct opposite of the process of examining other views, which prove less and less tenable the more time you spend on analysing them.

⁴Even if a theory or a hypothesis agrees with reality, yet it does not become a fact in the individual’s own experience until it has been realized, has been turned into life. It is the experiences the individual has had that turn into latent insights, become integrated and inalienable. Theoretical learning may train the ability of thinking but becomes lost as an insight when the incarnation is over. What we merely “believe” affords no certainty of conviction in lives to come. What we apprehend as evident can appear so because of its logical consistency. We cannot “live on it”, however, if it does not agree with our own unconscious experience system, however charming it may appear to our imagination.

⁵The esoteric axiom, “the initiate knows because he works”, means that knowledge is acquired through experiment and experience. “Initiate” means that there must be some basic preconditions. The law of self-realization is the way of development, the way to insight, understanding, and capacity.

⁶It is by no means as the beginner in esoterics thinks, that esoterics solves all problems, the usual basic error. The individual develops by solving his problems. Esoterics makes it possible for the individual to solve his problems. The significance of esoterics lies in that fact.

⁷Many newly accepted disciples complain that they must “live in darkness”. That is unavoidable, however, until they have acquired causal objective consciousness, are able to study reality and those factors of the past that produce events in the present in many respects extend beyond the present into the future. The beginner is guided by his esoteric learning (generally the simplest basic system and the knowledge of a few laws of life) as well as by his acquired latent instinct of right action. This makes that experience possible which brings about a constantly increasing insight into, and understanding of, what was previously incomprehensible and which finally leads into that world of ideas where reality extends before his astonished view, the reality of the worlds of man with all the processes of the past.

⁸To become a disciple it is required that you have learnt to see that no individual of the fourth natural kingdom can know anything worth knowing. The trifles of the physical world and physical life and what everybody can ascertain physically may be of some value for everyday life. But that is not what is meant here.

1.5 To Realize the Knowledge

¹To realize the knowledge means to become, step by step, one to whom the knowledge is real. To undeveloped man, knowledge can be just a belief. According as the tools of knowledge, thinking, and understanding are refined, man's conception of the knowledge is transformed as well: from belief to a well thought-out working hypothesis, and from such a working hypothesis to an assurance that is increasingly better founded on his own experience. Being on the verge of becoming a causal self, the individual has left belief and hypothesis behind him, at least where the three worlds of man are concerned. The causal self knows, so for a self of this kind knowledge is real. The causal self has realized the knowledge – at a first stage. The next stage, of course, is that of the 46-self. And so it goes on.

²Even before we become causal selves, before the knowledge is real to us, we can be, live, act, as if the knowledge were real. The more and the better we do so, the more rapidly we approach that state where knowledge will be real to us.

³Knowledge is necessary. But it is practically worthless if the consciousness there is in knowledge does not also manifest its energy aspect.

⁴The knowledge of energies and their utilization is what makes it possible to evolve and, where the individual is concerned, to reach the fifth natural kingdom.

⁵Many difficulties arise because we do not use the energy of our knowledge. All consciousness expressions are simultaneously energy expressions. And if the energies are not released into action, then they must get other outlets, and that will as a rule be detrimental to ourselves in some respect or other. That is one of the reasons why the esoteric knowledge must be kept secret from those who do not know how to put it into action.

1.6 Learning, Knowledge, and Wisdom

¹Learning (information), knowledge, and wisdom must be distinguished. Learning is mere amassed information, data on all sorts of things. These data need not be true, need not agree with reality. Even if they are true, they may be factually insignificant or unessential in some important context. Facts that are in themselves correct may become meaningless or misleading by ending up in a wrong context. Similarly, one erroneous datum among correct facts may distort the whole presentation.

²Learning is nothing bad. It fulfils a function on its level, is important as a step in man's intellectual development. What is perceived as esoteric opposition to and criticism of learning actually is not criticism of learning in itself, only of the tendency to view learning as something which it is not.

³It is often seen that the learned do not understand that there is something beyond learning, something much higher. You must always strive for something that is on a higher level than your present state if you want to progress, also in your own field.

⁴Knowledge is nothing but facts, important facts, put into their correct relations with each other so that they form a context that is essential from the factual point of view. Many contexts, correctly combined into a greater whole, form a system of knowledge. Knowledge is not the same as expanded learning. No expansion of learning, however great, can replace knowledge. Knowledge is superior to learning, not in a quantitative, but in a qualitative respect. What qualitatively distinguishes knowledge from learning is the growth of understanding, the heightening of consciousness.

⁵Wisdom is knowledge expediently applied in action. No more than a mere quantitative increase of learning makes knowledge, no more a mere quantitative increase of knowledge makes wisdom. Just as a qualitative element distinguishes knowledge from learning, such a qualitative element distinguishes wisdom from knowledge. This qualitative element, where wisdom is concerned, is experience worked upon by the individual. It is by trying to apply his knowledge, by making mistakes and learning from them, working on those mistakes, that the

individual grows in wisdom.

⁶The Greek word *sophós* is usually translated “wise”, so that *sophía* is “wisdom”, *philósophos* is “a lover of wisdom”, etc. In the ancient Greek society, however, a skilled shoemaker was deemed *sophos* in his profession as much as a teacher of wisdom in his specialty. A more exact translation of *sophos*, therefore, is “skilled in his function”, “skilled in action”. Thus wisdom is the same as the ability to apply the knowledge, skill in action. Wisdom is practice. Knowledge is mere theory.

⁷Of course, action is not enough. Wisdom is action with quality, the quality of consciousness. Wisdom is the power to realize. There is no wisdom if previously there is no common sense. Without common sense, wisdom cannot find expression.

⁸In esoterics the thesis applies saying that knowledge does not precede experience, but results from it. We learn by living, by making our own experiments in life. The knowledge we have received before experience has quite another significance through experience. Neither does knowledge afford us the power to realize. Man acquires that power by experience, by the endless number of unsuccessful experiences. That is why mistakes are necessary on the path to wisdom. That is also why it is said, *sapere aude*, dare to be wise, because it could equally well be said: dare to make mistakes.

⁹Life-ignorant man lets himself be cast down by failures, blames himself, and loses his trust in self. The man experienced in life knows that mistakes are unavoidable and that he learns the most by making mistakes. He acquires trust in self through his failed attempts, for having made them he knows much more than before. Anyone who does not dare to act for fear of failing often misses valuable opportunities of learning. Many people also fear the criticism of others. Criticism must be taken into account and be used to liberate oneself from the dependence on the opinions of others. Invulnerability is a necessary quality, one of the characteristics of the real human being.

¹⁰Just as there is a process of evolution leading the individual from learning to knowledge, and from knowledge to wisdom, there is a process of devolution befalling individuals and entire groups lest they take care: What became of the wisdom that decayed into knowledge? What became of the knowledge that decayed into learning? What became of the learning that decayed into information?

¹¹Seek wisdom while you possess strength! Otherwise you might lose your strength without finding wisdom.

¹²“He that loveth wisdom loveth life. And they that seek her early shall be filled with joy.”

1.7 The Knowledge is still Esoteric

¹The knowledge does not cease being esoteric because it is publicized. It essentially remains esoteric because its most important part – the doctrine of the will, the teaching on the energies – is still esoteric, because even the publicized part is incomprehensible to most people, because also those who study the publicized part with some understanding penetrate into it gradually, step by step, in a process lasting many years.

²The knowledge essentially remains esoteric. And “esoteric” means “initiatory”, reserved for initiates. Also the manner in which the individual acquires the publicized part of the knowledge is initiatory, is done step by step in a process of increasing understanding. Just as the path of initiations is long and arduous, this process, too, is long and arduous, requires growth of understanding and great efforts. Like the path of initiations, this process presupposes improvement of being, for if the individual does not improve his being, he cannot increase his understanding. Just as the path of initiations is a series of great expansions of consciousness, the process of the acquisition of the knowledge is a series of small expansions of consciousness.

1.8 The Connection of Knowledge and Being

¹It is important to study, from both the individual and the general angle, how being is connected with knowledge. No increase of knowledge in itself improves being. And no improvement of being in itself increases knowledge. But there are many important connections between the increase of knowledge and the improvement of being. All disciples study these connections in two themes: knowledge in being and being in knowledge, that is to say: 1) What in the improvement of our being can we use to increase our knowledge? 2) What in the increase of our knowledge can we use to improve our being?

²The first theme, “knowledge in being”, mainly is about removing obstacles to the reception of the knowledge as it is, not as “I” (false personality, unimproved being) wants it to be. Such obstacles are due to deficiencies or erroneous attitudes in the disciple’s being. Negative reactions to, and negative views of, knowledge arise from illusions and fictions. As the disciple improves his being, he sees them through, eventually understands how they came about. The second theme, “being in knowledge”, mainly is about ways of better understanding those particularly important parts of the knowledge which explain the evolution of consciousness in different scales, from cosmic, solar systemic, and planetary processes down to the individual conditions. Through his study of the laws of life, the law of self-realization and the law of activation in particular, the disciple receives many important ideas of how to work on improving his being. Also his theoretical study of the planetary hierarchy and discipleship, that is: the elder brothers, their work, and the conditions of gradually joining their organization and its work, should eventually afford the disciple a better understanding of, and motivation for, his work on his own being. Also his insight that life – both on a great scale (cosmic, solar systemic, etc.) and on a small scale (himself) – has a deep meaning affords the disciple a strong driving force for his work to change his own being. That driving force or motivation is absent in those who believe that we live only one life.

³The hylozoic system requires constant reflection, long thoughts, the combination of many ideas. All of this raises the quality of thinking and thus improves being. The study of the laws of life and other subjects of esoteric life view gives occasion to self-examination, self-observation, encouragement to more and better work on oneself, which improves being.

⁴An individual having an undeveloped being must consistently misunderstand esoterics, for example blame the planetary hierarchy for living hidden away from mankind ever since Atlantean times, or make other demands on individuals of higher kingdoms, such as assuming that Augoeides and members of the fifth natural kingdom should be the errand-boys and nannies of humans, assisting them in all sorts of private and egoistic matters. Or conversely, such an individual may be surprised that those who have entered the fifth natural kingdom are anxious to help mankind: “When I reach that far, then I surely will never more have anything to do with this ungrateful mankind.” As if you could reach unity on the path of bitterness, rejection, separation, and lovelessness!

1.9 The First Four Lessons of the Esoterician

¹The first lesson the esoterician has to learn is that all that he has believed, thought, assumed up to now is quite erroneous. It is based on the imaginations of the ignorance of reality and life. Life in the physical world affords no man any possibility of understanding reality beyond that one world. All higher kinds of life are totally different, and what has been speculated on them is thoroughly erroneous. Eventually he must bring himself to see that he knows nothing that is worth knowing. The knowledge of reality can be acquired in the fifth natural kingdom only. Nothing of what was taught in the esoteric knowledge orders by representatives of this fifth kingdom was publicly known before the year 1875. The people who give themselves out to possess a self-acquired knowledge of reality are the victims of their clairvoyance. That must be laid down once and for all.

²The second lesson taught to the esoterician is that the knowledge he receives is intended to make him a suitable instrument for the consciousness development of mankind, for service, not for the satisfaction of his desire of knowledge that confers power.

³The third lesson taught to the esoterician is that the acquisition of knowledge is no child's play but means work and toil, hard work, unceasing work, never-finished work, that you cannot speed ahead of a development normally taking million years without a considerable effort.

⁴The fourth lesson is that all knowledge involves responsibility with inevitable consequences for the future and in future lives. This otherwise inaccessible knowledge was not given to us to make us feel important and superior. Having received this undeserved gift we become humble.

1.10 Misconceptions of Beginners

¹“Popularization” and simplification are crutches and supports intended for the beginners' stage. The understanding obtained through them is much more limited than neophytes generally think. As soon as neophytes begin striving to reach beyond elementary and popular presentations, they can begin to move forward in a serious sense. If such a striving is to be crowned with success, their being must first be improved.

²Exceedingly common is the mistake of confusing the knowledge with the dialectical form it must have to be presentable to human intellects at all. Dialectics, logical, consistent argumentation, definitions of concepts, all of this certainly must be mastered, and nothing of it must remain unclear or unexplained in the disciples' mind. But sooner or later they will have to grasp the knowledge stripped of the dialectics.

³Neophytes tend to dispute among themselves about various details that are without significance to the desirable total vision, to speculate on matters of which they can know nothing anyway, to demand to know this or that in addition to the great amount of knowledge already conveyed to them. All of this is pointless and obstructive to the development of higher consciousness. They should ask themselves: How have I mastered all this which I have been taught hitherto? Have I mastered even its elements? Has my being improved as much as my knowledge has increased? Am I prepared to pay for all which I demand, and how have I paid hitherto?

⁴Knowledge consists in the intended relation between the consciousness of teachers and disciples. Where lies the fault then, if disciples do not learn? Does it lie with the teacher, with the knowledge, or with the disciples?

⁵It appears that the disciple has to study, not just the teaching, but also himself. He needs to see through what is hindering him from learning, to discover what changes of his attitudes he should make in order to help himself to learn.

⁶Impatience at not receiving more to be learnt must yield to gratitude for having been taught all of this which one nevertheless has received. Irritation at not understanding or not having everything explained to one must yield to contentedness with the lot of knowledge one has received and understanding that one really has received more than one deserves. At all events, an unimproved being cannot take more.

⁷Trust in life, trust in self, and trust in the law must be acquired by the disciple also where his attitude to the knowledge and study is concerned.

1.11 Selective Study

¹Many of those taking an interest in esoterics study selectively and read selectively. They do not give the whole of the material the attention it requires. They pick out what has a positive emotional impact on them, and drop what has a negative emotional impact on them; focus on what agrees with their established dogmas, what appeals to their emotional thinking and imagination, what stimulates their curiosity, sense of being chosen, self-importance, etc.

And what they like or find exciting they commit to memory or seek more and more deeply. These things which they select, however, often are such as they least of all need.

²Proceeding in this manner, they only become more confirmed in their fictions and illusions. Some of these people eventually come to see that “studies” pursued in this manner teach them nothing, bring them nowhere. The situation is typical of such self-study as is done without the guidance of a competent teacher. It is indeed a function of the teacher to direct the disciples’ attention to the things they need to learn in order to progress. The things they need are often quite different from the things they desire.

³Generally speaking it might be said that those studying selectively question the teachers’ intention, experience, and wisdom. It should be natural to start from the assumption that the material has to be studied as a whole precisely because the teachers have presented it as a whole, and the teachers are the best judges of what the disciples should study. The disciples, being in the very beginning of their study, cannot possibly understand and judge the purpose of their study, cannot possibly know why they should study those very parts of the material that they are so keen on skipping.

1.12 *Some Examples of Selective Reading*

¹Some readers of *The Knowledge of Reality* skip or skim the first four sections of the book, to pounce upon the section dealing with the history of European philosophy, because only there do they feel “they are on familiar ground”. However, the first four sections are the very ones essentially containing the knowledge (sections 1, 2, and 4 in particular, as they present the knowledge in the form of a system), whereas the three latter sections do not at all do so to the same extent. Other readers read only the first four sections, and leave the philosophy section unread because, as they say, they “do not understand philosophy”. Although the procedure of the latter group is better than that of the former, it is nevertheless a mistake. There are many important esoteric insights to be had from the section on philosophy as well, since there Laurency criticizes the mistakes and errors of philosophers from the hylozoic standpoint. It is an excellent pedagogical method to teach the correct views by contrasting them with the erroneous ones. Moreover, this part of the book is one long example of perspective thinking, a faculty which the would-be esoterician should practise.

²“The number of the atoms is not infinite, but so great as to be impossible for man to calculate.” (*The Knowledge of Reality*, 5.11.9) An example, from the section on philosophy, of perspective thinking which contradicts that thinking in absolute opposites and that lack of proportion which typify emotional thinking and lower mentality generally.

³Another example. Some readers consider the essay on Gnostics in *Knowledge of Life One* superfluous. It deals with things that have no bearing on our times, they think. But it does! It describes how, at the last transition from one zodiacal epoch to the next, false doctrines without number, distortions of esoterics, gained ground, and how one such false doctrine, the pseudo-gnostic one, became Christianity. In our times we are, once again, in the midst of such a transition from one zodiacal epoch to the next one. We are faced with a chaos similar to the one prevailing at the last zodiacal transition, occult sects, the new age phenomenon, etc., with many traits in common with the pseudo-gnostic teachings. Thus we can understand our own times better by studying similar epochs in the past.

1.13 *The Purpose of Hylozoics*

¹The 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.

²Hylozoics presents the basic facts necessary to comprehend the three aspects of reality and the structure of the cosmos. It provides the common theoretical basis of the various schools belonging to the seven departments or catering to the needs of people at the mystic and humanist stages. Hylozoics provides the foundation. The various superstructures should be given other names so that a confusion of concepts is avoided, which otherwise is unavoidable. Thus no school has a right to usurp the name of hylozoics. The new schools should take new names and not choose names known from history.

³Hylozoics is the system that provides the best means of expression, the best terminology, allows the best explanatory method for “exact comprehension” (to the extent that such comprehension can be achieved at all) of cosmic reality to mankind at its present stage of development. It enables a mental clarity that is not possible with any other system. Causal selves, living in the causal world of ideas, can objectively observe material reality and follow the processes of matter in the worlds of man, intuitively experience phenomena in the consciousness aspect, and so they do not need any mental system. Human beings are first selves, however, and no causal selves. And for first selves, the best mental system is the one that enables them to reach the greatest possible mental clarity.

⁴The true knowledge system, due to its agreement with reality, acts like a magnet, making it possible for the esoterician to 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).

⁵Hylozoics comes as close to reality as is possible for mankind’s conception of reality in the current eon.

1.14 Hylozoics is a Mental System

¹It would be improper to say that hylozoics is the knowledge of the planetary hierarchy. Hylozoics is a mental system, a system of mental concepts for the first self’s comprehension and understanding of reality. The members of the planetary hierarchy have no use for either system or mentality, since they have acquired both causal (47:1) and essential (46:1) intuition, and intuition apprehends reality directly, without concepts and systems, which distort and limit more than human beings may suspect. It could be said, however, that hylozoics is a mental system of facts that can only be supplied by the planetary hierarchy.

²Hylozoics 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 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 energy aspect are live realities. Mental systems thus are substitutes for life, as life cannot be bound by concepts. They are working hypotheses that can never replace experience.

³An unerring mental system can be formed only out of esoteric (causal) facts and ideas, obtained by causal (or higher) selves from the causal world. Omniscience in the worlds of man is not sufficient, since these worlds are built from still higher kinds of matter and energy. In the causal world, there is more than “clouds of knowable things”, however. Ideas from the worlds of the second self (45:4–47:3) are to be found there as well. And only when we possess that knowledge will it be possible for us to construct the “ideal system”.

⁴The risk of all systems is that they lock consciousness to something that must be abandoned, that is just a theory and easily remains a theory instead of a tool in life. It all depends on how you apply it in life, make experiments and so gain your own experience, for only so you acquire qualities and abilities.

1.15 Hylozoics Makes It Possible to Develop Higher Consciousness

¹By thorough and methodical study of the hylozoic mental system, Occidental disciples can train both perspective and system thinking, and through these higher mental faculties they can acquire causal intuition. Therefore, the study of Oriental symbolism, the purpose of which was to train this intuition, is unnecessary for Westerners. Thus they pursue another path than Easterners to a knowledge that is essentially the same. Having once mastered hylozoics and having acquired the higher mental faculties, Western disciples nevertheless may study the Oriental symbolic teachings, only to have further confirmation of the fact of the unity of the knowledge beyond the multiplicity of forms, and of the superiority of hylozoics as an explanation and a method.

²Hylozoics is that mental system which the most easily develops causal consciousness (intuition) and guides man 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. Then man is free from all human ideologies. Since the self does not need a system any more, he no longer thinks it strange that causal selves have such difficulty in shaping mental systems such as mentalists require. But he understands how necessary these ideological aids are for those at the emotional and mental stages, and he is careful not to deprive people of their ideologies as long as these meet a need. Without them, emotional and mental consciousness development will not be possible. That is the profound significance of the saying “man cannot live without god”, a symbolic saying that is meaningless to skeptics and other uninitiated people. Man must have something firm for his emotion or thought until he has become a causal self and has entered reality.

1.16 Hylozoics is the Final Synthesis

¹Hylozoics proves to be the final synthesis. It contains everything that has an enduring value in the various views that have appeared in the history of mankind, but in a superior manner. It demonstrates what is rational and tenable in philosophical materialism and idealism, in the theological doctrines of god immanent and god transcendent, in the various political ideologies. At the same time, however, it demonstrates what was limited and limiting, erroneous and misconceived, in all these views, above all because they were exclusive and not inclusive, absolutizing and not relativizing. The error of materialism was that it concentrated exclusively on matter and moreover matter in the lowest world only, the physical world. In hylozoics, matter is demonstrated to be one of three aspects of reality. Subjectivism (self-designated as idealism) was as one-sided as materialism, since it concentrated exclusively on consciousness. Modern physicists accord energy, force, or motion the sovereign position which the old philosophers granted matter or consciousness. However, motion, too, is an aspect of reality together with matter and consciousness. In this manner, just as in many other ways, hylozoics helps people to rise from the one-track thinking that must absolutize each concept, being unable to view them as different aspects of one and the same reality.

²What is revolutionary in the hylozoic teaching is the emphasis on the motion aspect, energy aspect, will aspect. Energy builds the cosmos, keeps aggregates (all the material forms in the cosmos, including all the various kinds of atoms) together, makes development

possible. This concerning the relation of the motion aspect to the consciousness aspect. For energy is the source of revelation. The right use of energy solves all problems. Right use is according to the Law and can never come into conflict with the cosmic energies. Right use shows the way and clears the way. Important is the insight that every consciousness expression is at the same time an energy expression which must have its effect. Man produces energy by his consciousness expressions in all his envelopes. Of this he is unaware, and he does not know that if these energies are not given expedient outlets, then they become irrational or harmful (from this arises all disease; true health makes the organism immune to attacks).

1.17 To Understand Hylozoics

¹It is true that hylozoics has been shaped into a system of mental concepts, and so has been made comprehensible also to principle thinking (47:6). It is not enough to comprehend hylozoics, however. Because its origin is the world of ideas (47:3), so in order to understand it, you must be in contact with the world of ideas.

²Therefore, to understand hylozoics is qualitatively higher than to master the system by comprehending its concepts. You understand hylozoics 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. This also means understanding that it cannot be otherwise, being able to see that other systems are erroneous, in what and because of what they are erroneous. Because the refutation of false systems is almost as important as the learning of the right one.

³To anyone able to do this hylozoics has ceased to be a working hypothesis. He can then start to deduct from the system, draw conclusions from the system and ascertain that they agree with reality.

⁴Anyone who has mastered hylozoics (*The Knowledge of Reality* 1.4–1.41) has gained an understanding, not just of the three aspects of reality, but also of mankind's path of development, and he will find that this understanding entails an energy that makes further "revelation" possible, a path of light from clarity to clarity. Having once entered on the right path, you eventually see what steps you should take. There can never be any halt as long as you follow the light you have received.