

## TWELVE

### *12.1 Our Living-Space*

<sup>1</sup>The space we live in, our home in the solar system, we share with all involutory and evolutionary kingdoms – elementals, minerals, plants, animals, nature-beings, men, devas, and higher beings – on our planet. The boundaries of our home are not where the outermost atmospheric layers of Terra are, however. Hylozoics teaches us that the invisible is always greater and more important than the visible. And our greater home includes six more planets with which Terra has a most intimate connection.

<sup>2</sup>These seven planets are not of the same materiality. Two of them have etheric physical matter as their lowest, two have emotional matter, and two have mental matter as their lowest. Thus only our Terra has gross physical matter. The other six are as yet invisible and imperceptible to most people, despite the fact that they are very close to us in space.

<sup>3</sup>All seven planets enter into and are united in a common, encompassing envelope of essential matter (46). In this giant globe of unity matter, second selves are able to move freely between the seven planets. This is the property of the planetary government and hierarchy, the abode of superhuman beings from different evolutions and the meeting-place of such beings from many planetary systems.

<sup>4</sup>The planets that are known to astronomers – Mercury, Venus, Mars, etc. – are the lowest, gross physical globes in similar systems or chains of eight globes: seven lesser globes and one great encompassing globe. The planetary systems together make up the living-space which the monads need for their manifestation: first involution, then evolution.

<sup>5</sup>Many planetary systems are needed for the total manifestation of the monad, as a rule one system per elemental kingdom or natural kingdom. Thus we who are humans in the present Terran system were animals in the preceding planetary system. Those fellow beings who are now animals were plants in the previous system.

<sup>6</sup>Also the physical, emotional, mental, etc., matter of the very planets (including the monads' envelopes) has largely been taken over from the ancient system. One result of this is that our system already at its birth had certain acquired qualities that have facilitated the formation of matter and so indirectly furthered consciousness development. Instances of such faculties are the self-formation of cells, seed-forming, and ovulation. This also answers the question, "Was the first hen a hen or was she an egg?"

<sup>7</sup>All manifestation in solar and planetary systems takes place in cycles. Where planetary systems are concerned this means that the mass of monads stays during a definite period in one of the seven globes, subsequently to continue their manifestation in the next globe in the prescribed order. When the monads have in this manner been transported round the seven planets of the chain and have returned to the starting globe, a planetary cycle, eon, or cosmic day is over.

<sup>8</sup>The cosmic day is followed by an equally long cosmic night during which activity in lower worlds (47–49) is at rest, the monads sleep in their causal envelopes or group-souls, while activity is the more intense in higher worlds (43–46), where the results of evolution are worked up and preparations are made for the next great day.

<sup>9</sup>When the monads have made seven journeys round the planetary chain, the majority are ripe to pass to the next higher natural kingdom or elemental kingdom. However, many of them have already made the passage in some earlier eon. Others have lagged behind the great mass and must go on in the same natural kingdom (or elemental kingdom) in the new planetary system, where they are roused to life again after the cosmic night and the dissolution of the old planetary chain.

<sup>10</sup>An eon, a cosmic day or night, is 4320 million years. A planetary period is the seventh part of this, or about 620 million years. The life of a whole planetary chain (the nights left out of account) thus is 30 billion years.

<sup>11</sup>The monads of our planetary system have already made three journeys round the chain. Thus we are now in the fourth eon, and it is the fourth time that there is full life activity in our planet. There are always monads of all natural kingdoms in all seven planets, even though the great majority is concentrated in one of them at a time and so the pace of evolution is more rapid there.

<sup>12</sup>All these septenaries of course depend on the seven basic types and type energies. Each eon expresses chiefly one type and so favours some certain kind of activity, some certain kind of consciousness, some certain natural kingdom more than the others. No natural kingdom is superior to any other. All are needed in the planetary household. Man's belief that he is the crowning work of creation and that everything exists for his sake is a great delusion.

<sup>13</sup>The current fourth eon is above all intended for the activation of emotional consciousness and for the evolution of the animal kingdom. In the emotional eon, desire, feeling, and imagination are the most characteristic, most differentiated, strongest ruling, apparently most important kinds of consciousness also for the majority of human monads. Emotional will dominates mental will, as yet just faintly developed, and mankind is at the emotional stage. That minority of present mankind, who strive to develop mental consciousness beyond emotional thinking, therefore have particular difficulties, and they are walking against the wind of mass consciousness. However, they represent the human type that will be the normal one in the next, the fifth eon.

## 12.2 *Our Origin*

<sup>1</sup>In order to understand at all what man is we must know something of how he arose once in the past and how he then developed. In this study we must carefully distinguish between the evolution of man's material form and the evolution of consciousness in the form. Those are two processes that have run parallel, partially conditioning each other, but nevertheless have been basically different expressions of life and therefore have been led by different groups of superhuman beings. Man has not arisen by chance, no more than any other living creature. His appearance on the planet of Terra was predestined in the plans of higher beings.

<sup>2</sup>Everything comes from above, from the superphysical; and so does man. This is true not only of the monad but also of man's life-form. The physical form he has today, his organism, is the final product of the entire biological evolution. It has taken about 320 million years to shape it into what it is today, for so long has the current globe period been going on, and man has been present from the very start.

<sup>3</sup>That is not to say that man had from the beginning an organism. Before each incarnation man's etheric envelope is formed first and the organism later and upon the etheric as its model, and analogously this is true also of the "great incarnation" of mankind, its entry into physical manifestation on the planet.

<sup>4</sup>According to the plan, this physical manifestation takes place during the entire globe period of 620 million years and is divided into seven major phases. These phases are called root-races, and during each one of them is gradually evolved a new physical human type having also new psychological qualities. Each root-race develops on its own continent or group of continents and has there to build its own civilization, which is eventually annihilated by natural disasters. For the root-race epochs are divided by periods of great revolutions in all natural kingdoms. It is the transformations in the mineral kingdom – volcanism, seismic disturbances, etc. – that cause such destruction in the world of man.

<sup>5</sup>The first root-race was begun more than 300 million years ago. Its individuals had etheric

envelopes as their lowest and possessed chiefly emotional consciousness. This root-race underwent seven stages of development without differentiating into subraces.

<sup>6</sup>From the first root-race, from its seventh stage, the second root-race was born 150 million years ago. Also this root-race was etheric to begin with, though with more and more marked tendency to gross physical solidification and organic formation. It eventually developed seven subraces proper, a pattern that was to be repeated in the subsequent root-races.

<sup>7</sup>From the sixth subrace of the second root-race on, men had organisms, although asexual ones. Men reproduced by budding. From germs that these primeval organic humans secreted mammals eventually developed in all their immense richness of forms. Lower animals than mammals belong to the deva evolution and were formed by nature-beings after patterns that were elaborated in the third eon.

<sup>8</sup>Thus hylozoics teaches, in sharp contrast to Darwin's theory of evolution, that man existed before the mammals and therefore cannot have ascended from them. From what has been said above it should be evident that physical man is an evolutionary line of its own, clearly separated from the rest of organic life.

<sup>9</sup>The third root-race arose 40 million years ago. Its home was the continent of Lemuria, which was situated where the Pacific now extends. The individuals possessed from the beginning fully developed organisms, though not what we today would call human shapes. Thus, for instance, first subrace men still reproduced by budding, and second subrace men by eggs that developed without external fecundation. The third subrace individuals were hermaphrodites in whom either sex later dominated. The separation of the sexes did not occur until in the fourth subrace. Since then the human individual has been unisexual and will remain so during this globe period.

<sup>10</sup>In the third root-race, in its third subrace, superhuman beings started to incarnate in mankind. Those were the so-called first fathers or divine androgynes. Their task was to lead and teach men as well as to ennoble the organism and higher envelopes. Until then, the guidance given by the first fathers had been just physical. But when, in the fourth subrace, the brain and other nervous system were refined, mental consciousness was possible for physical man, even though emotional consciousness long remained the incomparably most important one.

<sup>11</sup>Mankind rapidly approached a critical phase. On the one hand, it had in its organismal development reached the stage where consciousness development could really begin. On the other hand this was in the middle of the eon as well as of the globe period where solidification down into physical matter had reached its lowest point, which was unfavourable for any consciousness development except the physical. Yet on the one hand monads transmigrated from the animal to the human kingdom in numbers that had never before been greater. On the other hand this was at the very latest for such newcomers, if they should stand a chance to keep up with their elder human brothers during the remainder of the eon with its ever increasing evolutionary tempo.

<sup>12</sup>Foreseeing this crisis, the solar systemic government decided that the time had come to instal a proper government and hierarchy on our planet. Only such regular authorities could powerfully steer evolution in the right direction. The method used till then, letting individuals, who in the preceding planetary chain had become second selves, incarnate among men, would not be efficient enough in the conditions that would soon ensue.

<sup>13</sup>The planet Venus is the lowest, gross physical planet in a system similar to the Terran system. The great difference is that manifestation there is in its last eon. This also means that the Venusian mankind is preparing to enter the fifth kingdom, the essential kingdom, and that many of its individuals have already done so. Superhuman individuals are correspondingly advanced in their respective kingdoms.

<sup>14</sup>Therefore, the Venusians have by far more numerous fifth and sixth kingdoms than were

required for guiding the work of manifestation on their own planet. It was not difficult for them to dispense with a group of higher beings who took on the mission to form the first government and guides of evolution for our planet. They much rejoiced in being able to help their younger brothers of the sister planet in this manner.

<sup>15</sup>The group of divine beings who had been appointed to form our first government arrived on Terra about 22 million years ago. They were accompanied by a larger group of Venusian second selves, so called masters, and their disciples belonging to the Venusian mankind. To give particular assistance a very large group of devas of second-self capacity, so-called solar angels or Augoeides, had been gathered together from the entire solar system to planet Terra.

<sup>16</sup>Countless myths and legends still preserve, even though in distorted form, the memory of the unparalleled event when the sons of fire, the lords of the flame, descended on the earth and took their abode among men. Their contact with and influence on all our natural kingdoms is the greatest and most important singular event on our planet. Without the assistance they have given us in the greatest self-sacrifice, the world and its inhabitants would be far worse today than they are. Man as we know him today, equipped with a wee bit of reason and compassion, is in all essentials a creation by the lords of the flame, the masters from Venus, and the Augoeides. How this creation was done will now be briefly described.

<sup>17</sup>During the time shortly before the lords of the flame arrived, the first fathers and the Augoeides had worked intensively to stimulate the consciousness of the furthest advanced animal monads, so that they could causalize collectively, pass to the human kingdom by acquiring causal envelopes of their own. When the Venusians then arrived, there were no more animal monads that could within reasonable time rise to the human stage. Our new government also decreed that no more monads were allowed to pass to the human kingdom for the remainder of this eon. Those animal monads who have causalized individually since “the door was closed”, have to sleep in their newly formed causal envelopes and make their first human incarnation in the next eon. They lose nothing on this, on the contrary they win, since the conditions of developing as men are much more favourable in the mental eon, the particular human eon.

<sup>18</sup>The lords of the flame never incarnated in mankind. Besides, no organisms had been able to sustain the powerful energy fields with which these divine beings surround themselves. They have etheric envelopes as their lowest ones, the same envelopes today as 22 million years ago. These envelopes can be momentarily densified and made visible to human eyes. They then present the sight of ideal human shapes, eternally young.

<sup>19</sup>The lords of the flame took as their general task to lead thenceforth the entire work for evolution on our planet. They took as their particular task to stimulate men’s first germ of mental consciousness so that it could flower into intelligence. That was a work which required much patience and took millions of years to perform.

<sup>20</sup>The Venusian second selves became our guides and teachers in everything. They taught us all those things that were the basis of civilization and, later, culture. They taught us to use fire, cultivate the earth, utilize plants, and domesticate animals. They gave us language, writing, and the first sciences. They taught us to revere all living things and see the spark of divinity in them. They were the priest-kings, the rulers of the divine dynasties with whom the history of all ancient nations begins.

<sup>21</sup>The Venusian second selves shaped man as we know him today. When, in its seventh subrace, the third root-race had reached the degree of perfection that was possible to it, the second selves selected the individuals who were the most advanced physiologically and psychologically, isolated them from the rest, and guided their genetic and psychological development in the direction desired. The second selves also incarnated among these people in order to follow up the work of ennoblement in the most efficient manner. This process took

about one million years and led to the birth of a new root-race, the Atlantean or fourth root-race, about twelve million years ago.

<sup>22</sup>The Atlanteans, whose home was the now lost continent of Atlantis, were the first men who in their organisms were quite human according to modern ideas. Psychologically, however, they were primitive. Their consciousness was almost wholly emotional and mostly of repulsive quality at that. From the Atlanteans are descended, directly or indirectly, practically all races and nations now living on the earth.

<sup>23</sup>About a hundred thousand years ago, the fifth Atlantean subrace, the original Semites, gave birth to a new root-race, the Aryan or fifth root-race. This root-race has been intended as the mental root-race. It has up to now developed five subraces – the Indian, the Arabic, the Iranian, the Celto-Roman, and the Slavo-Germanic – and is about to develop a sixth subrace. This root-race and the last development of the Atlantean root-race, the Chinese and Japanese of the seventh subrace, have represented the intellectual advancement of mankind.

<sup>24</sup>Hitherto, this intellect has not been much to be proud of, however. It has to a very little extent been able to raise man out of that negative emotionality which is the most serious obstacle to evolution on our planet. In the emotional eon we live in, it is for the great majority of people far more difficult to reach contact with the causal consciousness via mentality than via emotionality. For these people, emotionality will for a long time yet be their only contact with their “higher being”. This contact cannot be established in the lower and negative emotionality, however, only in the higher and positive. Only as mankind learns to use its mentality to positivize its emotionality will this incipient intellect find scope to develop favourably.

<sup>25</sup>The negative, hateful emotionality has been something unknown and difficult to understand for those immigrants from other planets who have come here in order to assist mankind in its consciousness development. Its transformation into positive emotionality, love and compassion, has for them stood out as the most important and the most difficult task of all. That its execution would require continuous extraordinary work and the greatest possible self-sacrifice has been clearly understood by all who have been called to work at it.

### *12.3 Man and Augoeides*

<sup>1</sup>To the physicalists, man must be something inexplicable, a mystery. For they can hardly believe in their own hypothesis that an original lump of protoplasm can, through the play of chance and natural selection, result in a creature equipped with reason, compassion, and wisdom.

<sup>2</sup>Hylozoics explains that man has been able to arise and rise ever higher thanks to his ultimately being an immortal monad that unceasingly develops its consciousness in ever new envelopes. At the same time, however, hylozoics emphasizes that nothing of this, neither becoming human nor evolving further, would be possible without help “from above”, from superhuman intelligences.

<sup>3</sup>Superhuman beings have originally shaped man’s physical body. Members of the planetary hierarchy have incarnated among men, become their guides and teachers. The planetary government has poured consciousness-raising energies over mankind. We do not surmise how much we owe to our elder brothers. And yet, the activities mentioned mostly concern the assistance and stimulation they have been able to give us in the outer sense, by external stimulation. Can we grasp the greatness of it all, if we are informed that we have elder brothers who have sacrificed themselves for us so as to give a portion of themselves and so have united their being with ours?

<sup>4</sup>Man’s inmost, truly immortal being is the monad, that is true. But the monad is, despite its enormous potential, relatively undeveloped. What makes man a man is the causal envelope, where all his good qualities, indispensable abilities, and viable experiences from all his

incarnations are gathered. The causal envelope is the actual divinity in man, whereas the monad is the potential divinity. And that causal envelope is nothing that man has created. It is a gift to man from an essential (46) deva, an Augoeides.

<sup>5</sup>The name Augoeides is the Pythagorean and therefore Occidental name of man's guardian angel. In Oriental esoterics other names are used.

<sup>6</sup>When animal becomes man, the monad receives a causal envelope from an Augoeides. It is Augoeides' own causal envelope, and it is of the highest quality, since this deva is a highly developed essential self. The envelope is only a shell, it is true, void of all content of idea matter, for it is the task of the new man to supply this in the form of qualities and faculties he has acquired. This acquisition is possible only through the assistance of the angel, however, and by the gift of his envelope Augoeides enters into the most intimate union with his protégé, a union that lasts during man's entire existence as a man. When man essentializes, enters the fifth kingdom, Augoeides is free from his mission and can continue his own consciousness development, which he has for long ages been forced to renounce.

<sup>7</sup>"Nearer than your hand and foot, nearer than the air you breathe, nearer than your heart-blood is the inner god." Mystics have witnessed that they have perceived the presence of god. It is Augoeides they then have contacted, for he will always be found by those who are of the right loving spirit.

<sup>8</sup>The true genius, who reveals to men hitherto unknown truths, realities, is a genius by virtue of his contact with Augoeides. The genius knows that he is just an instrument for something that is immeasurably greater than his own personality.

<sup>9</sup>Augoeides does what he can to stimulate the rudiments of higher consciousness there are in his protégé. Every warm and genuine feeling, every noble and unselfish thought he will meet halfway and pour his energy and inspiration into it. Man does not perceive this as external influence, for it is not. Man and Augoeides are united in the envelope they have in common.

<sup>10</sup>The guidance given by Augoeides is always subtle, imperceptible. Man is not to feel guided, let alone watched. He must not degenerate into listening to inner voices, obeying inner guides. Such voices are never Augoeides' voice but come from the deceived deceivers of the emotional world. The same can be said of all the all too ready guides in the "other world". Do not follow them! They all lead astray.

<sup>11</sup>Augoeides is the fulfiller of the law of destiny in man's life. So far as man develops beyond the lower stages, where the law of reaping holds almost sovereign sway, so far as he has sown so much good sowing that the law of destiny, which is the law of opportunities, can go into action, so far Augoeides will be busy arranging for the new incarnation of his protégé. It is much he can assist with just by placing man in a certain environment, a certain family, certain personal relations, certain situations. Whether man then will use the opportunities offered, is another matter.

<sup>12</sup>Augoeides' guidance of man is the grain of truth in the religious belief in "god's guidance in man's life". The guidance given by Augoeides, however, is never such as the egoist imagines it. Augoeides will help only in matters that concern the good of the whole, consciousness development, the progress of the collective. To all the desires, wishes, dreams of material success and happiness of the isolated self he is indifferent. He has, like all superhuman beings, countless duties in his worlds, and devotes to his protégé just as much time as he considers necessary for the latter's consciousness development. The only "gratitude" Augoeides expects is that man uses the help given and develops in order to be able to help in his turn.

<sup>13</sup>It is only at the stage of culture that man has ennobled his emotionality so that he is receptive at all to the inspirations of Augoeides and can rightly use the addition of power and

insight they imply. At lower stages Augoeides limits his assistance to balancing man's bad reaping so that consciousness development is furthered as far as possible.

<sup>14</sup>At all of man's stages of development Augoeides has moreover his definite tasks at the end of each incarnation and at the beginning of each new one.

<sup>15</sup>When it is time for man to conclude his present incarnation, it is Augoeides who completes physical death by severing all connections between the organism and etheric envelope.

<sup>16</sup>At the beginning of the new incarnation, Augoeides chooses the matter that is to enter into the new envelopes. This he does with a particular view to the seven types. Also from the causal envelope Augoeides takes a little matter of mainly one and the same type. Out of this he shapes a lesser causal envelope which during incarnation embraces the first triad with the monad.

<sup>17</sup>It is this triad envelope which in traditional esoterics has been called the "personality", whereas the greater causal envelope remaining in the causal world has been called "the Ego" or "the Self". In ancient esoterics there was also another term for the two causal envelopes: the twin souls. That designation has been rejected, however, since it was misunderstood and, in the occult sects, gave rise to all manner of imaginative fictions.

<sup>18</sup>At the moment of birth it is Augoeides who connects the superphysical envelopes with the enclosed monad to the organism with its etheric envelope. It sometimes happens that Augoeides at the last moment finds that the completed foetus or the circumstances of life the child would be born into are not in harmony with his planning. Then he refuses to connect, and the child is stillborn.

<sup>19</sup>Thus during incarnation man has two causal envelopes. The purpose of the small triad envelope is to supply the great causal envelope with new causal matter. All good qualities, all abilities of eternal value, correspond to idea matter (causal evolutionary matter), and in so far as man makes progress during his incarnation, the triad envelope grows. When the incarnation is over and the lower envelopes have dissolved, the triad envelope coalesces with the great causal envelope, and the latter is enriched by the gain of the incarnation. Thus grows the great causal envelope slowly but steadily throughout the incarnations.

<sup>20</sup>The causal envelope given by Augoeides to man has four centres which together make up a lotus-like organ: four rosettes of three petals each. This twelve-sectioned organ exists from the beginning just in embryonic state but grows eventually in the course of incarnations. It is situated at a place which corresponds to the heart of the organism and is in connection with all centres in lower envelopes. At the end of the monad's sojourn in the human kingdom, it has reached a powerful development, dominating with its energies and consciousness qualities the entire personality. It is the organ of all good human qualities, the so-called essential ones. "Essential" means "belonging to the essence, or inmost being", and these qualities together make up man's true being, the things in him that have a true value in life, that he can take with him into the next higher kingdom, the essential kingdom.

<sup>21</sup>The twelve essential qualities have been called tentatively: trust in life, trust in self, obedience to law, uprightness, impersonality, will to sacrifice, loyalty, reticence, joy in life, purposiveness, wisdom, unity. Such designations say little or nothing, however, until man has had deeper experience of what these qualities mean. That is experience which deepens at each higher stage he reaches in evolution, so that the qualities appear to be continually "new". Only conceited ignorance thinks that it can comprehend and judge everything of which it has a first superficial idea.

<sup>22</sup>In everything concerning man's acquisition of the twelve essential qualities Augoeides is prepared to give his efficient assistance. Above all he is able so to help when man, in deep meditation, concentrates on the highest qualities, ideas, and ideals he manages to perceive and then makes himself open to inspiration, the addition "from above". The condition that the

contact then endures, however, is that man establishes a harmonious rhythm between the inner and the outer life, his contact with Augoeides in the inner and his service of mankind in the outer.

<sup>23</sup>In his Augoeides man has his protector in life as well as in death. Man has nothing to fear whether in this world or in the next, however threatening it seems. For, being a monad, man is immortal, and when he is in contact with his Augoeides, he is beyond the reach of all the attacks of hatred, all the attempts of fear to stifle him. It is only when man is unaware of this fact – has never been taught it or has momentarily forgotten – that he can in any way be affected by evil.

#### *12.4 The Planetary Hierarchy and Its Work*

<sup>1</sup>It is our destiny as men to become more than human some time, become members of the fifth natural kingdom, the essential kingdom. During the ages many people have so achieved. Most of them leave our planet for good, as missions await them in other places of the solar system. But a small group chooses to remain with us and live in physical incarnation. They together constitute the hierarchy of our planet.

<sup>2</sup>No man can reach beyond the human kingdom without the assistance of, and co-operation with, the planetary hierarchy, a certain appointed member of it who has taken upon himself to guide the man on the difficult path from the fourth to the fifth natural kingdom. Therefore, knowledge of these our elder brothers is indispensable for all who strive for true development. This knowledge is important also because it directs and sharpens our attention to the embodied ideals of mankind. This furthers our striving to reach our goal, whether we are clearly aware of it or not.

<sup>3</sup>The hierarchy of our planet consists of second selves and third selves. The second selves have essential (46) or superessential (45) self-consciousness. Therefore, they are called 46-selves and 45-selves, respectively. The third selves have submanifestal (44) or manifestal (43) self-consciousness. They are analogously called 44-selves and 43-selves.

<sup>4</sup>It is in the logic of the matter that we human beings cannot grasp the breadth and depth of the consciousness and ability of the hierarchic selves. But by making analogies we can get some picture of it.

<sup>5</sup>The consciousness of second selves can be termed world and planetary consciousness. To them, the total consciousness of the mineral, vegetable, animal, human, and essential kingdoms enters into their own selves, an enormously widened self. The consciousness of a perfect second self, a 45-self, reaches beyond that of man as much as man's consciousness reaches beyond that of plants.

<sup>6</sup>The consciousness of third selves is not confined to a single planet. Submanifestal (44) consciousness has full scope only in activity that concerns a whole system of planets. It is therefore called interplanetary consciousness. Manifestal (43) consciousness is limited only by the very solar system and so is called solar systemic consciousness.

<sup>7</sup>Planetary and systemic selves are obviously giants of consciousness. Yet, their natures and functions should not be considered one-sidedly, from the consciousness aspect only. These superhuman and divine beings are also giants of will.

<sup>8</sup>The perfect second selves know and master all laws of nature and laws of life within a planetary system. By the mere will they are able to realize everything possible within the limits of these laws. This is explained by the fact that in their evolution they have conquered not only a higher consciousness but also the energy or motion aspect of this consciousness, which controls all lower energies.

<sup>9</sup>The corresponding is true of the perfect third selves within the entire solar system. They know all the laws of the system and apply them with perfect precision. This is "omnipotence",

albeit of the lowest degree. Therefore, the third selves are the lowest kind of selves that are called divine selves.

<sup>10</sup>This implies that our planetary hierarchy has “overcapacity”, if the expression is allowed. All its functions in the lower four natural kingdoms could in fact be discharged exclusively by second selves, if normal conditions prevailed on our planet. However, this is precisely what is not the case with our mankind, that almost total failure; with serious crimes against the laws of life also in lower kingdoms (predacity of animals and parasitism of plants). The fact that also third selves have joined the hierarchy and that the planetary government exists as an even more powerful authority is the ultimate guarantee for the final victory of good in our globe. These planetary divine selves are the links with the hierarchies as well as governments of other planets and also with the solar government. This is the guarantee that the plan for the evolution of life on our planet decided by higher kingdoms will be carried through.

<sup>11</sup>The planetary hierarchy’s four kinds of ever higher selves – 46-, 45-, 44-, and 43-selves – are four degrees of ever higher functionaries. Each such officer has tasks that correspond to his degree, that is: capacity. They all work very closely together making up a unitary being, like an organism having one single common and shared consciousness, and so it is meaningless to speak of individual contributions. This hierarchy of our planet works in the following seven spheres of life:

(1) It makes up a protective wall between the lowest four natural kingdoms (thus including mankind) and those “forces of evil” against which we would otherwise be defenceless. Only such evil as is part of bad reaping foreseen is allowed to penetrate that wall.

(2) It works tirelessly to awaken consciousness in all forms of life and then to stimulate that consciousness to ever higher activity, ever clearer perception.

(3) It directs world events, as far as mankind will permit (for mankind has free will and free decision), so the growing consciousness will have adequate expression in social forms, politics, religion, science, art, education, economics, etc. The hierarchy does this work chiefly by inspiring receptive people with higher ideas.

(4) It shapes and determines, more than we surmise, the cultural ideas that cyclically appear in mankind and the civilizations that are their results. These forms are subsequently stimulated in so far as they can serve to express some part of the planetary government plan.

(5) It receives vitalizing energies from the planetary government and scales them down for use in lower kingdoms. These energies are necessary to the evolution of both the planetary hierarchy and all the lower kingdoms and to their inner transformation towards the ideal.

(6) It receives from the planetary government and forwards to mankind those energies that cyclically annihilate ideologies, religions, organizations, and civilizations when “time is up”. This the hierarchy does in order to clear away what is unfit for life and to make place for new life, more expedient expressions of ever growing life.

(7) It gives to the most advanced men the training that is necessary for their transition into the fifth natural kingdom. This the hierarchy does by supplying esoteric teachers – at least 45-selves – and introducing man into such a teacher’s group of senior and junior disciples. It is in such a group that man is trained for the higher life, chiefly by learning to serve mankind.

<sup>12</sup>The hierarchy is under the management of three chiefs, 43-selves who carry the ultimate responsibility that everything goes according to plan. These three are the hierarchy’s highest and most powerful manifestations of the first, second, and third basic energies. All the members of the hierarchy are directly or indirectly subordinate to them and are therefore organized in three main groups, so-called departments. The three chiefs have Oriental titles that have also become customary in the West: the Manu, the Bodhisattva, and the Mahachohan.

<sup>13</sup>The Manu, the representative of the first basic energy, shapes the root-race, its subraces,

and guides their subsequent destiny. Each root-race has its own Manu. Since people of two root-races are living on our planet, there are two Manus in incarnation: Manu Chakshusha for the Atlantean root-race and Manu Vaivasvata for the Aryan root-race. However, Manu Vaivasvata directs the activity of the first department.

<sup>14</sup>The Bodhisattva, the World Teacher, the representative of the second basic energy, shapes the world ideas, those ideas that impel mankind to try to achieve ever higher goals. During the emotional epoch that came to an end in the year 1950, the Piscean age of 2500 years, this led to the birth of the great world religions and the philosophical systems. During the mental epoch that has just begun, the Aquarian age, likewise of 2500 years (1950–4450), the many divisive, over-emotional religions will be superseded by one, truly universal religion founded on the rock-bottom of esoteric knowledge. It will teach men the laws of life and train them how to consciously collaborate with the planetary hierarchy and the devas.

<sup>15</sup>Our present Bodhisattva is in the West best known from his incarnation as the Christ, in the East as Maitreya, with a previous incarnation in India as Krishna. His predecessor in his office is that individual who last incarnated as Gautama the Buddha and before that as Vyasa in India, Thoth-Hermes in Egypt, the first Zoroaster in Iran, and Orpheus in Greece.

<sup>16</sup>The Mahachohan, the representative of the third basic energy, sends out the impulses and energies resulting in the build-up of new cultures and civilizations. Under him are found not just the third main department, the department of idea-transference, but also the four subordinate departments that canalize the fourth, fifth, sixth, and seventh basic energies. The fourth department is chiefly the life sphere of art; the fifth that of science, research, and technology; the sixth that of mysticism and ideologies in close collaboration with the main department of the Bodhisattva; the seventh department that of physical social construction (legislation, economics, finance, administration, etc.). Our present Mahachohan was in his last publicly known incarnation the Count of Saint-Germain Rákóczi.

### *12.5 The Planetary Hierarchy Reappears*

<sup>1</sup>“If this planetary hierarchy exists and is so competent and powerful, why doesn't it intervene to save mankind in its distress? Why does it allow evil to rule in the world?” This is a common objection.

<sup>2</sup>Undoubtedly the planetary hierarchy has all the resources to transform our planet into a veritable paradise. But how long would people then let this paradise last? The hierarchy does not want, even if it could, to change the hearts of men against their will. First a majority of mankind must decide to work with, and not against, the laws of life. Then, but only then, the hierarchy can give all its support and assistance. When that time has come, mankind will progress more and progress more truly in a hundred years than during all its previous history. The hierarchy does its utmost to drive development on to that juncture when it can appear in public, welcomed by the majority of men.

<sup>3</sup>During the greatest part of its existence on the planet, mankind has been under the guidance and teaching of the planetary hierarchy. As long as these conditions prevailed, we progressed in development, even if we did it slowly. Civilizations, and also cultures, flourished and reached heights that we have never reattained in later times.

<sup>4</sup>However, the majority of our mankind had (and still have) a repulsive basic attitude to life. During several epochs in the distant past, this negativity was so rampant that most people turned their backs on the hierarchy and instead submitted to other powers. Thereby penetrated into mankind many aspects of evil that had been unknown till then: war, slavery, religion based on fear, black magic, human and animal sacrifice. Time and again, however, the hierarchy succeeded in bringing mankind back into obedience of the Good Law.

<sup>5</sup>About 12 000 years ago, the planetary hierarchy withdrew for the last time. Mankind had

to make its own choice and take the consequences of that choice according to the law of freedom. Since then, mankind by and large has had to “manage its own affairs”. The knowledge of reality and life was lost. Mankind took life-ignorant and blind power-hungry people to be its leaders. The accumulated result of this during the last millennia is all known to us.

<sup>6</sup>However, there has always been a small minority of people at the cultural and higher stages, people who have consistently been on the side of good and who have not forfeited their right to the knowledge of life and to assistance for their development. For their benefit, the planetary hierarchy set up secret schools of knowledge everywhere on the planet. During this long dark age, the hierarchy kept its hope of being able to reappear one day.

<sup>7</sup>For this reappearance the planetary hierarchy has been working more decisively ever since the 13th century. No date can be fixed for it, however, since it all depends on mankind’s free-will and attitude, but it will still take several generations. Actually, it is gradual process. At first, groups of disciples – mental and causal selves – and junior members of the hierarchy – essential selves – incarnate in order to prepare the ground, chiefly by formulating and living those truths that are going to usher mankind into the new Aquarian age. The work they do is destructive and constructive. It is destructive in so far as the old views in religion, philosophy, science, politics, economy, etc., must be destroyed through unrelenting criticism. It is constructive in so far as these disciples carry the mission of teaching esoteric knowledge of life in ever wider circles, in ever clearer, ever more easily applicable forms, in a continuous revelation.

<sup>8</sup>This revelation of the esoteric knowledge, formerly kept strictly secret, is in fact the most important process now going on in mankind. It is influencing unconsciously far more people than those who consciously profess their adherence to esoterics. Imperceptibly, originally esoteric ideas penetrate into customary human views, bringing them closer to the real, raising and ennobling them.

<sup>9</sup>One example of this is the more general understanding and respect of human rights, having their esoteric foundation in the laws of life. Another example is the increasing interest shown by scientists in the consciousness aspect of everything, also the seemingly lifeless. A third example is the understanding gaining ground more and more that “children are old souls”, individuals having their unique characters and the right to be spared the ideologies of their parents or of the community they grow up in.

<sup>10</sup>When sufficiently many such originally esoteric ideas have been generally accepted, more and more people will be interested in knowing their source and will study esoterics. This has been possible for more than a hundred years already, for in the year 1875 the knowledge formerly kept secret began to be publicized.

<sup>11</sup>Some of the most important planetary hierarchy’s agents in this work deserve to be mentioned. They are disciples of 44-selves Morya (first department), Kuthumi (second department), and Hilarion (fifth department).

<sup>12</sup>Helena Petrovna Blavatsky (H.P.B.) received the mission of presenting mankind with the first esoteric facts about reality. She founded and then led the Theosophical Society. This is not to say that this Society has any exclusive right to teach esoterics; it has been one channel among many. Blavatsky brought out two great works: *Isis Unveiled*, 1877, and *The Secret Doctrine*, 1888. Her chief task was to demonstrate that esoterics has existed since time immemorial among all nations and has been the same doctrine in various symbolical presentations.

<sup>13</sup>H.P.B.’s two chief collaborators were Annie Besant and Charles Webster Leadbeater. They systematized the teaching given by H.P.B. and made it more accessible, partly by introducing a modern terminology. In their capacity as causal selves, these two had the ability

to study objectively material reality in all the worlds of man (47–49), and the results of their research they recorded in a long series of writings. From their teachers they also received a mass of “new” (that is, formerly secreted) facts to publicize.

<sup>14</sup>Alice A. Bailey worked for 30 years (1919–1949) telepathically as a secretary of 45-self Djwhal Khul (both are disciples of Kuthumi). Djwhal Khul had been commissioned by the planetary hierarchy to present the esoteric teaching that is to guide mankind in the near future. The result of this dictation is recorded in 18 volumes published in the name of Alice A. Bailey. The most important of them are *A Treatise of Cosmic Fire*, 1925, and the five-volume work *A Treatise on the Seven Rays*, 1936–1960.

<sup>15</sup>D.K.’s teaching is fundamental for our age. It is of course impossible even to sum it up here in its vastness. Some main points will be mentioned, however. D.K. has in many respects corrected the presentation given by the three great theosophists. It was not exactly erroneous, but in anticipation of the great revolutions the planetary life is now experiencing the planetary hierarchy had changed its methods of work and education, and so these methods must now be differently presented.

<sup>16</sup>Main points in D.K.’s presentation of esoterics are: evolution in the solar system as above all a manifestation of will (“everything is energy”) and man as a phenomenon of will and energy in it; the seven types as the basis of a new psychology; the activation of man’s passive causal consciousness (the “soul”) as the essential in both “white magic” and the future systems of education; the significance of Augoeides for human evolution; the relation of mankind to the planetary hierarchy and government; discipleship and the initiations; the reappearance of the planetary hierarchy in the physical (externalization) under the leadership of the world teacher; the “new group of world servers”, causal and mental selves working ever more consciously with the hierarchic plan for human evolution.

<sup>17</sup>D.K. points out that the individual has not received the knowledge in order to enjoy it with a pleasant feeling of superiority. Like all knowledge esoterics brings responsibility with it.

<sup>18</sup>D.K. makes it expressly clear that he writes for disciples, individuals at or above the mental stage who have seen the necessity of living a life of action. His writings are not intended for those passive emotionalists who are the main body of occult and “esoteric” societies. His writings cannot be understood without an adequate preparation.

<sup>19</sup>The comprehension of his texts is made no easier by the fact that his amanuensis, A.A.B., mostly used the old theosophical terminology. In this, the same word is often used for different things and, conversely, different terms are used for the same thing. One instance of this is the term “soul”, which has no less than seven different meanings. Thus it is the task of the reader to perceive, at each individual occurrence, the meaning intended by D.K. He can do so only if he has previously mastered the hylozoic mental system.

<sup>20</sup>With his works, most of which have been published posthumously, Henry T. Laurency had the task not so much of giving out new facts as to present the hitherto publicized facts in a more comprehensible way. This makes it possible also for those who are not disciples or do not have the knowledge latently from previous lives to comprehend certain fundamentals. In fact, the knowledge must be further “scaled down” to be spread to other categories of people than those reached hitherto.

<sup>21</sup>Laurency’s chief work, *The Philosopher’s Stone* (Swedish original edition 1949, English edition 1985) contains five revolutionary new facts that had never been publicized before:

(1) The solution of the “mystery of trinity”: the three equivalent aspects of existence – motion, consciousness, and matter – the essential feature of the absolute knowledge system, the basis of the philosophy and science of the future.

(2) Matter (atoms) as the carrier of consciousness and consciousness development as the

meaning of life.

(3) The self as a monad, a primordial atom. (The “selves” described in the older esoteric literature are the triads of the monad, its envelopes in ever higher kingdoms. The theosophists’ and Bailey’s “monad” is the third triad.)

(4) The stages of human and superhuman development and their definition on objective (material) grounds, that is: by indicating which atomic and molecular kinds in the envelopes are activated.

(5) The formulation of laws of life with a particular emphasis on the essential ones for our age as an introduction to the Aquarian epoch, being the epoch of law.

### *12.6 Our Future*

<sup>1</sup>Neither the hierarchy nor the government is omniscient. Also to them the future appears as a manifoldness of possibilities and probabilities. Which course the real events then will take cannot be foreseen in detail. In many respects this depends on mankind itself. We have a free will and we can choose our future. For we always choose, even when we do not think we choose at all.

<sup>2</sup>One fact begins to be evident to all, except to the slow-witted and those blinded by egoism: Our present civilization has reached an impasse. If the present overpopulation, enormous waste of natural resources, and destruction of nature are allowed to go on, we shall soon have transformed our home into an unhome, a lifeless desert. In all essentials, our much-vaunted civilization works like a gigantic machine rushing along with us all to destruction. We have a strange urge to be fascinated by all the empty allurements of the machine and, in so doing, be more and more machine-like ourselves. That is not the meaning of life.

<sup>3</sup>The meaning of life is the development of consciousness: the ennoblement of feeling and the raising of thought, in which process also the causal intuition is roused. To work for our consciousness development to the best of our ability is indeed our duty. We should be able to see the matter thus:

<sup>4</sup>The natural resources of our planet are limited. Therefore, it is our duty to leave enough of them to future generations. But we do not do so. We exhaust natural wealth more and more rapidly, and there is already a serious shortage of several important raw materials. The sowing of waste will be the reaping of want. However, nobody else but ourselves will reap what we have sown, because the yet unborn people of the future are ourselves in new incarnations. Such is the implacable justice of the law of reaping.

<sup>5</sup>If we are to fulfil our duty to the future, we must choose to go another way. We must make the conscious choice of living our material lives much more simply, more economically. This is particularly true of us who live in the industrialized northern hemisphere, if we mean something by our solemn declarations that all human beings should live in decent conditions. The way of outer material growth is then blocked to us. We must instead set out on the opposite way, that of inner growth, consciousness development. Only when the decisive portion of mankind has understood this, will it be possible to solve the great problems that are now besetting us all on the planet.

<sup>6</sup>For when people have come into contact with their higher emotional and mental consciousness still slumbering, it will be a true need for them to keep that contact unbroken. Then they will quickly learn how to do this best: by lessening their demands of the world and of other people, by consciously cultivating what is best in their relations to others, by loving understanding and the attitude to life as service.

<sup>7</sup>This will also result in physical desirelessness. When nobody desires more than he really needs, there will be enough for everybody and there will be no want. When people learn to find happiness and joy in their own and other people’s inner life, then they will lose their

interest in all the poor substitutes – the craze for purchase and possession, power games, superficial entertainments, gluttony, erotomania, and drugs – which steal so much time and energy and make up the major part of our waste of irrecoverable natural resources.

<sup>8</sup>Everybody who wants to may begin with himself. Put questions to himself like: What do I do with my life? How am I in my relations to those about me and those I meet in everyday life? What needs to be done? Do I want to let bygones be bygones? Do I want to live my life on a higher level?

<sup>9</sup>When we live our lives on a higher level, aware of what we are here to do – work together for evolution – then we shall live more efficiently. We shall need far fewer incarnations in the human kingdom. The throughput of the human kingdom will increase, and so the world population will decrease substantially, which is quite necessary. Only so will the wealth of our earthly home be enough to us all to the end of time.

<sup>10</sup>If we choose such a future, the higher beings of our planet will give us all the assistance we need. Our thought cannot yet grasp everything that will then be possible. That much we have nevertheless been given to know:

<sup>11</sup>The teachers and disciples of the planetary hierarchy will incarnate, appear in the open, and will quite naturally become the leading figures in all spheres of human life. They will not assert themselves by force, but people will quite simply turn to those who have the greatest capacity, represent the clearest thought, and in action demonstrate that they are inspired by the noblest motives. These elder brothers will present us with a mass of knowledge of such transforming power that all human views, sciences, ways of living, working, and relating will be literally revolutionized.

<sup>12</sup>Diseases will be definitively eradicated when their causes in physical, emotional, and mental defective conditions have been clarified and the right individualized modes of treatment have been introduced into medical practice.

<sup>13</sup>Children will be so brought up and taught that they early in life learn to overcome all those inhibiting and destructive, negative emotional complexes that now harass most adults. They will be tested with respect to their latent talents and will receive such individual guidance and training as best favour the flowering of these talents. As grown-up citizens they will be given a free choice of the particular contribution to society that best corresponds to their ability and needs of expression. This will result in a new type of human being, living in harmony with himself and his environment, a man living at the upper limit of his creative power, not at the lower limit like most people in our times.

<sup>14</sup>The esoteric knowledge will be generally studied, which will lead to the disappearance of many false views that hamper life. Thus for instance the understanding that we all are immortal selves will make fear of death disappear. This brings to an end that agony of death which now ruins the lives of so many people and has degraded both art and literature. The understanding of the fact that when suffering we are only reaping what we have sown will help us to keep our attention away from our unhappy selves and so make life easier to live both for ourselves and for those about us. The understanding of the fact of reincarnation will clarify the absurdity of all the expressions of hatred. Men and women will cease to hate each other when they learn that we have all lived many lives as both women and men. Hatred between races and religions will come to an end; if not before, then when it is clear to us that we are born with alternately white, brown, yellow, or black colour of our skin; as Christians, Jews, Muslims, Hindus, Buddhists, or Atheists.

<sup>15</sup>When people finally stop cultivating their negative emotionality, they will have the energy and motivation to develop their dormant higher mental powers as well. The mental élite will take the lead, as usual. The planetary hierarchy foresees that this higher mental development five hundred years hence will have had the result that the members of the élite communicate

by telepathy. Even now there are groups of people, unknown to outsiders, who know what this means. The first condition of successful group telepathy is a “union of the souls” based on loving understanding, precluding criticism and judgement. The first signs that telepathy works between human beings is that you understand one another without words, that hints, signs, and symbols are enough.

<sup>16</sup>The deva hierarchy, in numbers far more powerful than the planetary hierarchy, will enter into communication with prepared groups of mankind, not just in order to prove their existence but above all to teach us. The devas will, among other things, teach us to see etherically. They will do this by raising our capacity of vibration in interaction with their own. They will teach us about the effect of colour on disease that has its origin in the etheric envelope. They will prove to physicalist thinkers that there are superphysical worlds, that discarnate human beings and superphysical devas exist and can be contacted. They will teach us the physics of etheric energies. Thereby we shall once and for all solve the energy problem and also the enigma of antigravitation, which will revolutionize transportation. When men, under the guidance of devas, learn to control their own etheric energies, we shall both overcome bodily fatigue and learn how to utilize time maximally. When we have learnt to draw all necessary life-sustaining energy from the surrounding etheric world, we shall no more need to take in gross physical food.

<sup>17</sup>All the things just mentioned are stages of the systematic etherization of mankind, a process which when completed will have the result that man does not incarnate in an organism any more but has his etheric envelope as his only physical envelope. However, this lies thousands of years in the future and will be possible only for the individuals of the sixth root-race then flourishing.

<sup>18</sup>When, in a still more distant future, mankind has reached the cultural as well as humanist stages, then also those walls will have come down which we have raised between us and the surrounding, living solar system. Our globe can then be received as a full member of the “family of sacred planets”. (In the ancient esoteric writings the other planets of our solar system are called sacred, since hatred is there an unknown phenomenon, no powers of evil exist, and vegetables, animals, and men have not been clothed in organic forms, those envelopes of suffering.)

<sup>19</sup>The people of other planets will then freely visit us, and we them. We shall together go out to the farthest reaches of our expanded space of living, the outskirts of the solar system, and there we shall begin to descry an even greater community, that galactic unity of which our solar system makes up a part. Then, if not before, we shall have an inkling of the greatness of it all, that tremendous, pulsating Life existing on ever higher levels, that Life which leaves no room whatever for anything dead. We shall perceive something of that indescribable happiness and joy which fill those exalted, divine Beings Who have our entire cosmos as Their space of living and sphere of activity. We shall see that we are one with Them even as They are one with us. And then we shall understand that it is just a matter of time before we unite with Them in being, consciousness, and bliss.

## PEACE TO ALL BEINGS

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