

## SECTION 10 THE AUGOEIDES, PART ONE

### *10.1 The Nature of the Augoeides*

<sup>1</sup>The Augoeides\* are self-conscious monads belonging to the deva evolution. They are monads that attained unity (46) in past eons already.

<sup>2</sup>The Augoeides make up the fifth parallel evolution, the fifth “creative hierarchy”.

<sup>3</sup>LA comments: The term “creative hierarchy” is the theosophical designation of what Laurency calls “parallel evolution”. The path of evolution leading the monads from the mineral kingdom via the vegetable and animal kingdoms to the human kingdom and beyond is called by Laurency the “human parallel evolution” and by theosophists the “fourth creative hierarchy”. It is clear from what is said here that the Augoeides have never been men, but pursue a path of evolution parallel to the human evolution. WofM 1.43, 15.5

<sup>4</sup>This fifth parallel evolution is the vehicle or recipient of essentiality (46).

<sup>5</sup>LA comments: This essential (46) consciousness can in its turn influence (inspire) causal consciousness (47:2,3) as well as higher emotionality (48:2,3) in man. Man contacts his Augoeides via the first triad emotional atom and via the mental molecule. WofM 8.10.6

<sup>6</sup>This fifth parallel evolution in its many grades embodies the “I principle”, and its members – the Augoeides – are the producers of self-consciousness and the builders of man’s causal envelope. In the causal-mental world, they are essentially man himself.

<sup>7</sup>LA comments: “In the causal-mental world, they are essentially man himself” means that man in this eon and at his present general stage of development is essentially an emotional being, so that where the majority are concerned the higher mental and causal consciousness expressions, insofar as they occur at all, are not their own but are inspired by their Augoeides.

<sup>8</sup>The Augoeides enable man to build out his causal envelope, to unfold the twelve-part centre of the causal envelope (the so-called egoic lotus), and gradually to free himself from the limitations of the form which he has constructed, and thus to put himself, in due course of time, into the line of another kind of energy, the essential (46). Through the work of the Augoeides man can become conscious without causal or mental envelope, for they are but the forms through which essentiality manifests itself.

<sup>9</sup>LA comments: Just as the organism is only an instrument or a manifestation of the etheric envelope, so the cosmic organic, to which 47 belongs, is intended to be only an instrument or a manifestation of the cosmic etheric, the lowest ether of which is precisely 46.

<sup>10</sup>The monad comes cyclically under the influence of the different hierarchies, all of which temporarily build for it an envelope, give to it in this way the possibility of certain qualities and experiences, so that it can increase its vibratory capacity, until eventually it sets itself free from the limitation imposed through the union with this hierarchy. The monad then can reach the next higher kingdom, bringing with it the gain of its increased experience and ability.

<sup>11</sup>The departments are the positive aspect in manifestation and the parallel evolutions (the creative hierarchies, the evolutionary streams of the monads) are the negative aspect (as far as the departments are concerned) and are responsive to the impulses of departmental energies. The union of departments and parallel evolutions gives rise to certain activities. Within each department and each parallel evolution in this system a dual force again will be found. The deva matter is also dual, for the evolutionary deva monads are positive, their envelopes are negative.

<sup>12</sup>The Augoeides originate from the cosmic causal (29–31) world.

<sup>13</sup>Their highest group is connected with that portion of the crown centre of the planetary ruler which corresponds to the heart. Here is the clue to the mystery of emotional mentality, the kama–manas of the Indians. The emotional devas are vitalized from the planetary heart centre. The causal-mental devas are vitalized from the crown centre, via the point within that

centre connected with the heart. These two dominating groups are the sum total of emotional mentality in all its manifestations.

<sup>14</sup>Our solar system must never be considered as without connection to that which preceded it. In the preceding solar system, all the kinds of matter composing it, 43–49, attained a certain vibratory capacity, and the material energies became (relatively speaking) highly evolved. Certain monads attained self-consciousness, and are the present Augoeides.

<sup>15</sup>In the present solar system the vibrations of the cosmic emotional world (36–42) are becoming dominant. Through those vibrations, conveyed by world 46 (where are the cosmic etheric centres of the planetary ruler) and world 48, both first selves and second selves are benefitted in their consciousness development.

<sup>16</sup>At the close of this solar system there will be second selves ready for manifestation in the coming third system. They will have to wait, however, until worlds 45–49 have reached a definite stage of vibratory development, as the monads who became second selves in the previous system had to wait in this system, until the lower three worlds (47–49) had reached an adequate vibratory capacity.

## 10.2 General about the Work of the Augoeides

<sup>1</sup>The work of the Augoeides is vast and intricate.

<sup>2</sup>LA comments: It is important to realize that their work does not concern only mankind, not only the fourth natural kingdom. They perform important work also in connection with the fifth natural kingdom, on a planetary and solar systemic scale.

<sup>3</sup>The work of the Augoeides is to unite, to connect. Above all else they are the “transmuting fires” of the solar system, and are those agents who through their envelopes pass the energies of the solar and planetary collective beings as these energies descend from the higher into the lower, and as they ascend from the lower into the higher.

<sup>4</sup>All the Augoeides are energized by and connected with the fifth spirals of the cosmic physical triad atom (43) of the solar ruler. The seven atomic worlds of the solar system (43–49) are the seven spirals of the cosmic physical triad atom of the solar ruler.

<sup>5</sup>All the Augoeides work as a unit.

<sup>6</sup>In the *Secret Doctrine* there are two statements, which are often overlooked by the casual reader and which are here cited in paraphrase: 1) Two connecting envelopes are needed, the one of 45:1-3, the other of 47:1-3 matter. These envelopes are in the possession of certain deva collectives, which are called “triangles”. 2) These beings are monads, who in past eons acquired at least what corresponds to second self consciousness (at least 46).

<sup>7</sup>LA comments: The Augoeides and the Protogonoi are called “triangles”, since they enter into and activate triune forces. The active force is Protogonos with the third triad. The passive force is the first triad with the enclosed human monad. The overcoming, neutralizing, or third force is Augoeides with the second triad and the causal envelope, which he gives to the human monad. The Protogonoi are the “higher counterparts” of the Augoeides. Just as the Augoeides have second self capacity, the Protogonoi have third self capacity. Augoeides supplies the causal envelope which unites the first and second triads, and he makes it possible for the first self to become a second self. Correspondingly, Protogonos supplies the higher superessential envelope (45:1-3), which unites the second and third triads, and he makes it possible for the second self to become a third self. (WofM 13.1,2)

<sup>8</sup>Where man is concerned the Augoeides have as their foremost tasks to unite the second triad with the first triad, to be the connecting link between these two triads, to construct causal envelopes out of their own matter and to give them to the monads about to become human. In so doing they invest the monads with the faculty of self-consciousness, they produce man.

<sup>9</sup>Secondly, their task is to impress on the first triad mental molecule that portion of the solar ruler’s purpose which the individual can work out in the physical world. It is their work also

to energize the first triad mental molecule of all men, and to coordinate, by means of the force which they embody, and to energize man's envelopes of incarnation, so that they may in due course of time intelligently express the lawful will and purpose of the indwelling monad.

<sup>10</sup>LA comments: What in CF is called the "implanting of the spark of (manas =) intelligence" is the process in which this energizing of the first triad mental molecule was done for the first time with our Earth mankind (the monads that became human beings in the current eon).

<sup>11</sup>At first, man assimilates the influence of the Augoeides unconsciously and responds to the plan blindly and ignorantly. Later in evolution man recognizes the work of the Augoeides in a conscious cooperation with the plan of evolution. After the third initiation, the will or purpose aspect predominates. (LA: Note the wording here: purpose aspect, the solar ruler's purpose.)

<sup>12</sup>As results of the work of the Augoeides the centre of the causal envelope (the causal "lotus") is opened and the human monads are brought together to form groups called causal (CF: egoic) groups.

<sup>13</sup>The Augoeides, the fifth parallel evolution, are naturally a potent factor in the evolution of the fifth natural kingdom. In fact, the Augoeides make this kingdom possible, for they not only bridge the gap between the third and fourth kingdoms, but bridge also the gap found between the fourth and fifth.

<sup>14</sup>LA comments: They enable the monads to pass from the animal to the human kingdom and later to pass from the human to the fifth kingdom. That is how they make the fifth kingdom possible.

<sup>15</sup>Where the solar ruler and the planetary rulers are concerned, the Augoeides produce conditions whereby the cosmic etheric envelopes (43–46) and the cosmic gross physical envelopes of these beings are united, that is to say, on a cosmic scale what corresponds to man's incarnation on a solar systemic scale: the union of the systemic etheric (49:1-4) with the systemic organic, or dense physical (49:5-7). This is more fully discussed in Section 11, The Augoeides, Part Two.

<sup>16</sup>The Augoeides exist in three groups, all of which are concerned with self-consciousness.

<sup>17</sup>The Augoeides of the first group work with the mental atom of the second triad and represent the will to be in gross physical incarnation. Their power is felt in 47:1 and 47:2. They are the matter and life of those kinds of matter. The Augoeides of the second group are connected with the causal envelopes of the monads. They are the most important in this solar system. They come from the heart centre, and express its force. The third group, corresponding to the throat centre, show forth their power in 47:4, through the mental molecules. They are the sum total of the power of the monad to see, to hear, and to speak in the strictly esoteric sense.

<sup>18</sup>A distinction must be made between those who incarnated in primitive mankind and those who only "implanted the spark of intelligence" in human beings. This brings up the subjects of causalization and of the incarnation of divine beings. This is also connected with the relation between the monads that are part of the different centres of a planetary ruler's envelope and this planetary ruler himself.

<sup>19</sup>LA comments: Note here that the union of the Augoeides with the human monads is presented as their incarnation in mankind! Laury points out in several places (WofM 8.1.1; 8.27.1,2; KofL3 5.24.6) that the theosophists ever since Blavatsky, including Bailey, did not clearly distinguish between Augoeides and man's causal envelope. They called both the "Soul" or the "Ego". On the basis of such a misleading terminology it is of course consistent to describe the union of Augoeides with the human monad as the incarnation of the "Soul" in the "lower self". See also my paper *Some Problems of Human Consciousness Development in Alice A. Bailey's Presentation of Esoterics and their Hylozoic Solution*.

<sup>20</sup>On all the planets the Augoeides are working, always in their three groups. They vary the methods employed, however, according to the stage of evolution reached by the mankind of

the planet concerned, and the reaping of its planetary being. The three groups' method of work on the Earth can be studied in *The Secret Doctrine*. The three groups should be carefully considered from the standpoint of their work, which is hinted at under the terms of: 1) those who refused to incarnate, 2) those who implanted the spark of (manas =) intelligence, 3) those who took bodies and moulded the type. The intermediate group can be subdivided into two groups: 1) those who implant the spark of intelligence, and 2) those who stimulate and nourish the germ in the best types of animal man.

<sup>21</sup>Much profit would come if the student would study the subject from the standpoint of energy and of magnetic interaction. Those who refused to incarnate or to energize the prepared forms, were acting under Law, and their opposition to incarnation in these forms was based on magnetic repulsion. They were too similar to the forms in which they were to incarnate, so that the latter were not negative or receptive to them. Where the other group is concerned, those who implanted the spark, the receiving forms were negative to the implanting ones being positive, and therefore the progress of the work. In all these cases negative deva matter is energized by positive with the goal in view of producing a third type of electricity.

<sup>22</sup>The causal-mental world is made up of the highest kind of matter and energy of the cosmic gross physical envelope (47–49) of the planetary ruler, whereas the cosmic etheric centres of the planetary ruler are to be found in world 46. From world 46 come the vitality and impulse that impel the cosmic gross physical envelope of the planetary ruler into expedient and coherent activity. It is in the causal-mental world, therefore, that this impulse is first felt and the contact between this higher energy is realized. By studying how energies connect his own etheric envelope with the organism, the student will pass to a fuller comprehension of these greater, planetary conditions.

<sup>23</sup>It is in the cosmic gaseous world, the causal-mental world, that the full force of cosmic etheric vitality (46) is felt, just as the air man breathes (49:5) conveys pranic vital force (49:4) to him. (LA: A very good and graphic example of “as in great things, so in small things as well” and of the universal principle stating that the next higher kind of energy has the next lower matter as its medium, instrument, envelope, or vehicle.) That is why the Augoeides, while being 46-selves, also manifest themselves as the principle of self-consciousness in the causal world: essential beings use causal matter and energy as their instrument and vehicle. Augoeides is essential consciousness (46), but manifests himself primarily as self-consciousness and intelligent consciousness.

<sup>24</sup>In the current eon the Augoeides had to wait for a specific moment at which to resume their work. A parallel case can be seen at the entry in the Atlantean epoch of human monads from the moon chain. The parallel is not exact, as a peculiar condition prevailed in the moon chain, and a peculiar reaping condition brought them in to begin incarnating on Earth at that time.

<sup>25</sup>Augoeides works with man only when man is incarnated in the physical world. He does not concern himself with man during his life between incarnations. Man's process of incarnation and his life in the physical world are, therefore, important fields of work for Augoeides.

<sup>26</sup>LA comments: Note that the Augoeides are manifested cyclically on a great scale as well as on a small one: They entered into manifestation only in the middle of the current solar system and in our seven-globe only in the middle of the current eon. They work actively with men only when the latter are to incarnate and during their incarnation, the incomparably shorter time of the human monad's sojourn in the human kingdom, since life between incarnations is considerably longer than the lives themselves.

### 10.3 *The Principal Work of the Augoeides with Men*

<sup>1</sup>The work of the Augoeides with men is of a triple nature:

<sup>2</sup>1) *Directing the vibration towards the first triad*. The three triad units do not always hold the same position relative to the causal centre, but according to the stage of development so

will they change position, and receive the inflowing force in different order. At the earlier stages, the physical atom is the first to receive the inflow, passing it on to the emotional atom and the mental molecule. This force is circulated four times around the triangle (this being the fourth eon) until the mental molecule is contacted for the fourth time and the energy becomes centred in the fourth spiral of the mental molecule. Then and only then do the devas of the envelopes of incarnation begin their work at coordinating the matter which will form the mental envelope. Next they produce the emotional envelope and finally the etheric envelope.

<sup>3</sup>At a later stage in the evolution of man (the stage of civilization) the emotional atom is the first contacted, and the energy circulates through it to the other two triad units. At the stage of humanity, the mental molecule is the first contacted. In this case it is now possible to align the three envelopes (mental, emotional, and etheric envelopes), a possibility which will later be an accomplished fact. The fifth spiral of the physical and emotional atoms increases its vibration. As we know, there are only four spirals in the mental molecule, and the moment that they are in full activity, the coordination of the antahkarana, or the causal bridge, becomes a possibility. The fact that more of the petals of the lotus are unfolding is partially dependent on the vibrations in the spirals and their awakening.

<sup>4</sup>As soon as the mental molecule has become the triad unit that first receives the force current from the Augoeides, a condition is brought about in which the force in the future will enter the three triad units simultaneously through the three unfolded petals of the outer circle. This marks the fact that the man has reached a very definite stage in evolution. It is the work of the Augoeides to direct the force and apply it to the triad units. Later in evolution their work in this connection becomes more complex, for the petals are unfolding, and the triangle is revolving more rapidly.

<sup>5</sup>2. *Pronouncing the mantra which will make possible the 777 incarnations.* Each of the three numbers – 700, 70, and 7 – stands for: a cycle of incarnations of the causal being; a particular sound which will enable the causal being to express some subdepartment of its second self department; one of the three outer circles of petals which will unfold as the result of experience gained in the incarnations; the particular group of Augoeides who form the causal envelope of the monad concerned.

<sup>6</sup>The mantric sounds are therefore based on these numbers. As time elapses, the mantra grows in volume, depth, and number of sounds involved. Through the mantra the force is directed, the petals concerned are stimulated into activity, and the devas of the envelopes of incarnation become aware of the work to be done in preparation for any incarnation.

<sup>7</sup>3. *Building into the causal envelope that which is required for its completion.* In the early stages this work is comparatively small. But as the individual has reached the stage of humanity (the higher mental stage), and the man is demonstrating character and ability, their work is rapidly increased. Then the Augoeides are kept fully occupied in the work of perfecting the causal envelope and expanding causal consciousness. All this is accomplished by means of the material furnished by the first self. When the first self becomes gradually self-active and radiant, these radiations are attracted to the causal envelope, and are absorbed into it through the activity of the Augoeides.

<sup>8</sup>These three activities are the main work of the Augoeides where man is concerned. Where the group, and not the individual, is concerned, their work is to adjust the individual causal beings in their groups, and to make them group conscious. However, this is possible only towards the final stages of human evolution, and is done by the highest group of the Augoeides. The middle group who form the nine petals are always the most active. They work in connection with the lower group and give to that group its energy, which the lower group then directly transmits to the first triad.

#### 10.4 The Devas of the Envelopes of Incarnation

<sup>1</sup>The devas of the first triad are divided into four groups or three groups. The division into four groups starts from the matter aspect and is due to the fact that these devas build man's four envelopes of incarnation: the organism, the etheric, emotional, and mental envelopes. The division into three groups starts from the motion aspect and is connected with the fact that the envelopes mentioned are energized through the three units of the first triad. Each one of these groups is further divided into subgroups according to the molecular kinds.

<sup>2</sup>LA comments: The etheric envelope is energized directly through the physical atom of the triad, whereas the organism is not energized directly but indirectly, through the etheric envelope. Hence the saying that "the organism is not a principle".

<sup>3</sup>The mental devas (47:4-7) work through the first triad mental molecule, and are divided into four groups (LA: according to the molecular kinds 4-7). They are the first condensation of the lower threefold of envelopes of man (the organism is not counted here), and represent the lowest manifestation of force emanating from the cosmic causal-mental world (29-35), and finding its link with men through the first triad mental molecule.

<sup>4</sup>These devas ensoul the matter of man's envelopes of incarnation, just as the Augoeides sacrifice themselves to give him his causal envelope and self-consciousness.

<sup>5</sup>LA: In esoterics the devas of the first triad and of the envelopes of incarnation are traditionally called "lunar pitars" according to the symbol "moon" consistently used for the first triad. The Sanskrit word pitar means "father". I prefer the form pitar to the form pitri commonly used in older esoteric literature. Also H.P.B. uses sometimes the form pitar, see for instance *The Secret Doctrine*, Fifth (Adyar) Edition, Volume III, p. 97. According to the same symbolism, the Augoeides are called "solar pitars".

<sup>6</sup>The devas of the first triad might be divided, in connection with man, into three groups. The highest group receives the energy from the Augoeides, and ensouls the spirals of the three triad units. The second group is the positive energy that builds man's envelopes of incarnation. The lowest group is the energized matter of the three envelopes. (LA: The qualification "in connection with man" has been added to remind us of the fact that the human monad is not the only kind of monad possessing a first triad, that also mineral, vegetable, and animal monads have first triads, and that devas that build envelopes are at work in the subhuman evolutionary kingdoms as well.)

<sup>7</sup>In connection with the solar system they represent the matter aspect (LA: and above all worlds 47:4-49:7). They are the products of earlier cycles, wherein consciousness activity was achieved, but self-consciousness was acquired only by certain cosmic beings who passed through conscious matter, and gave to it that potentiality which will enable atomic matter, after many eons, to develop self-consciousness.

<sup>8</sup>The old esoteric designations of the three groups of lower devas who build envelopes are: 1) the pitars who see, but neither touch nor handle, 2) the pitars who touch but do not see, 3) the pitars who hear but neither see nor touch. As they all have the gift of esoteric hearing, they are characterized as the "pitars with the open ear". They work entirely under the influence of the mantra of the Augoeides. They are nevertheless a very important group of devas (LA: and elementals). They are a group who came into manifestation as a coordinated triplicity only in the fourth eon in order to provide envelopes for man. The reason for this lies in the reaping of the seven planetary beings, as they energize the fourth, fifth, and sixth hierarchies. In the earlier eon in each 49-globe, these three groups attained a certain stage of evolution (LA: and involution), and represented the highest evolution (LA: and first involution) of (the substance aspect =) matter in the lowest three worlds, 47-49. Only the highest and most perfected of the atoms find their way into the envelopes of man, those which have been the integral parts of the higher evolutionary forms.

<sup>9</sup>LA: Here CF uses the term "substance aspect" for the lowest three worlds, 47-49 (actually

47:4–49:7, since the causal world, 47:1-3, belongs to the second triad). This term, which in the average reader must give rise to a confusion of ideas, is connected with the facts that worlds 47–49 are the worlds of the first triad and that the first triad primarily manifests the matter or “substance” aspect. Correspondingly, the worlds of the second self, 45–47 (more exactly: 45:4–47:3) are denoted the “consciousness aspect” or the “Soul”; and the worlds of the third triad, 43–45 (more exactly: 43:4–45:3), are called the “will aspect” or “Spirit”. (KofL3 4.1.10)

<sup>10</sup>The interaction of the energies of the Augoeides (CF: the solar Pitris) and of the building devas of the envelopes of incarnation (CF: the lunar Pitris) produces a very definite effect upon the lower group, the devas of the envelopes of incarnation, and is one of the means whereby they will eventually reach the stage at which the Augoeides are now. Therefore, man should consider what he directs mental and emotional energies to. He has a responsibility for assisting the devas of his envelopes in their evolution.

<sup>11</sup>There are also in connection with our peculiar (LA: note this word! WofM 3.19.5, 9.103; KofL1 2.13.18; KofL2 7.2.9; KofL5 23.3.3) Earth 49-globe, those envelope devas who reached their present stage of activity in the moon chain. They are deva groups, but unlike the Augoeides they have not passed through that stage in the deva evolution which corresponds to the human stage (LA: they are not self-conscious beings). Thus for them it has yet to be achieved, and their present experience in connection with the human evolution has that end in view. It should be remembered that it is a fundamental law in evolution that any being can give out only that which it possesses itself, and possession of the various qualities and faculties of consciousness from that of the atom up to the solar ruler, is the result of long cycles of acquisition. The Augoeides, therefore, could give to man his self-consciousness; the envelope devas could give to him only the instinctive consciousness of his envelopes. In their collectivity in all the natural kingdoms on our planet and elsewhere, they give to the planetary rulers and to the solar ruler the sum total of the consciousness of matter of their respective envelopes.

<sup>12</sup>There are solar angels and lunar pitars also for the solar system and the 49-globes. There are in connection with a solar system certain bodies in cosmic space which have as definite an effect on the system as the moon has on the earth. War wages as yet between the solar systemic lunar pitars, and those beings who in the cosmic worlds are analogous to the solar angels. Here it must be considered that the solar ruler has his emotional and mental envelopes in the cosmic worlds, and also that there are solar systems in process of disintegration in a manner similar to the disintegration of the moon, and that eventually our solar system will pass into a similar state. The true mystery of evil lies here, and the explanation for the “war in heaven” must here be sought. Similarly it must be remembered that 49-globes pass into obscurity and die, through the withdrawal in all cases of the evolutionary monads. All that is then left is the negative energy, which gradually dissipates, and seeks the central reservoir of energy. The spheroidal form is thus disintegrated. This can be seen working out now in the case of the moon, and the same rule holds good for all such bodies.

### *10.5 General about the Work of the Augoeides at Causalization and at the Construction of the Causal Envelope*

<sup>1</sup>Causalization, the monad’s acquisition of a causal envelope, marks one stage of the process in the intensification of first triad energy. The monad is then ready for self-consciousness.

<sup>2</sup>LA: The causal envelope is basically the twelve-petalled causal centre (the “lotus flower”). The surrounding envelope is a subordinate phenomenon.

<sup>3</sup>It is very important to know that the Augoeides construct the causal centre with its petals out of their own matter, which is matter energized with self-consciousness. Subsequently they energize the first triad with their own positive force, so as to bring the fifth spiral in the triad atoms (LA: the mental molecule, 47:4, is like all molecules made up of atoms) in due course of time into full activity and usefulness. All possibility, all hopefulness and optimism, and all

future success lie in these two facts.

<sup>4</sup>All that H. P. B. has to say about the first three eons of our Earth chain (LA: the text here, CF 769, erroneously says “scheme”. It should of course be “chain”. The first three rounds, or eons, of our Earth scheme were rounds of the first chain, not of our fourth chain.) is read as dealing with the period of condensation of the causal envelope in the causal world, and as covering the time leading up to the appearance of man in the fourth eon. (LA: This is summed up in *The Solar System* by A.E. Powell.)

<sup>5</sup>The form is prepared before taken possession of by the human monad. The causal envelope is constructed out of 47:3 matter. The Augoeides vitalize it with their own energy. Their positive impulse in conjunction with the negative energy of matter produces a temporary balancing of forces the result of which is the transparency of the causal envelope. It remains with the new human monad first to upset the equilibrium, and then to regain it on a higher level, producing a radiant form, full of primal colours.

<sup>6</sup>At the coming in of the Augoeides to unite the second triads with the first triads and so produce self-consciousness, four events occur, which are now given in their time sequence:

<sup>7</sup>*First.* There appear in 47:3 matter nine vibrations corresponding to the fivefold vibration of these Augoeides in conjunction with the fourfold vibration inherent in this molecular kind, the fifth from below. This produces the causal centre, nine-fold to begin with, which at this stage is tightly closed, so that the lotus flower is just a bud. The petals vibrate and scintillate, but the light radiated is not excessively bright. Such causal envelopes at the “bud” stage are brought together in groups according to the influence of the different groups of Augoeides who formed them and have them in their care.

<sup>8</sup>*Second.* Through the activity of intelligence there appears in the causal-mental world a triangle of energy that begins slowly to circulate between the second triad mental atom, a point at the centre of the causal lotus, and the first triad mental molecule. This triangle of energy, which is also called the “triangle of intelligence” (CF: manas triangle), grows ever stronger until it produces an answering vibration from both the lower and the higher, essentiality and mentality. This triangle is the nucleus of the future antahkarana. The work of the highly evolved man is to reduce this triangle to a unity, and by means of unselfish aspiration to unity (which is simply transmuted emotionality influencing both causal and essential energies) turn it into the path along which the monad will ascend to the second triad.

<sup>9</sup>*Third.* A downflow of essential (46) energy takes place through the triangle of intelligence until it reaches a point at the very centre of the lotus. There it causes three more petals to appear which close in on the central flame, covering it closely, and remaining closed until the time comes for the revelation of the “jewel in the Lotus”. The causal lotus is now composed of twelve petals, nine of which appear at this stage in bud form and three are completely hidden. At the same time, the first triad with its three units is enclosed within the lotus, and appears as three points of light in the lower part of the bud, beneath the central part. The first triad appears at this stage as a dimly burning triangle.

<sup>10</sup>The causal envelope, though only in an embryonic condition, is now ready for full activity as the eons slip away, and is complete in all its threefold nature. The matter aspect, which concerns the material envelopes of the man in worlds 47:4–49:7, can be developed and controlled through the three units of the first triad. The will aspect lies concealed at the heart of the lotus, in due course of time to stand revealed when the Augoeides have done their work. The consciousness aspect, the love–wisdom of the second triad (AAB: of the divine Ego) as it reveals itself by the means of causal consciousness is predominantly there. In the nine petals lies hid all opportunity, all inherent capacity to progress, and all the ability to function as a self-conscious monad, that being we call man.

<sup>11</sup>All this has been brought about by the fact that certain beings have sacrificed themselves in order that man may be. From their very essence they give out that which is needed to



produce the individualizing principle and self-consciousness, and thus enable the monad to enter into fuller life by means of limitation by form, by means of the lessons garnered through a long pilgrimage, and through the assimilation of the experience of many existences.

<sup>12</sup>*Fourth.* When these three events have occurred, the light that circulates along the triangle of intelligence is withdrawn to the centre of the lotus, so that this prototype of the future antahkarana disappears. The threefold energy – the petals, the atoms, and the “jewel” – is now centralized, because impulse must now be generated, which will produce a downflow of energy from the newly made causal envelope into the three mental, emotional, and physical worlds. 16.1.4-7

<sup>13</sup>As we have seen, the work of the Augoeides in the causal world resulted in a downflow of energy from the third triad and this energy, in conjunction with the energy of the first triad, produced the causal envelope in the causal world. In ordinary electric light, we have an illustration of this. By the approximation of the two poles, light is created. Here it is the case of the light of the third, and there are seven kinds of energy in connection with the one pole and four in connection with the other.

<sup>14</sup>Therefore, though the originating impulse comes from the central point, it is not at first apparent. At the moment of causalization, there appears in the causal world a dim outline of a form, and it is obvious that this event must have been preceded by some preparation. Through the activity of the Augoeides the twelve petals have gradually taken form, as the point of third triad energy at the heart has begun to make itself felt even though not as yet localized. Then the first three petals take shape, and close down upon the vibrant point, or “jewel” under the law of attraction. One by one the nine other petals take shape as the vibrations begin to affect causal matter. The three kinds of petals are each under the influence of one or other of the major rays, which in their turn come under the influence of force from cosmic centres.

<sup>15</sup>These closely folded petals form a bud. Only faint vibrations are to be seen pulsating in the bud, just enough to testify to the bud being alive. Shadowy and dim appears the outline of the causal envelope. It is an ovoid or sphere, and very small as yet. This process of forming the causal centre has gone on from the moment that the first triad of animal man reached the point where his self-initiated energy could begin to make itself felt in mentality. When the envelopes of incarnation (the etheric, emotional, and mental envelopes) reach a higher degree of self-activity and proper radiation, this nebulous envelope in 47:3 begins to be organized. This happens as the result of the downward pull that the lower exerts on the higher, and as the response of the third triad to the attraction of the first triad. But causalization in the proper sense is not yet effected. This radioactivity in the first triad and downflow of energy from the third triad cover a long period during which the Augoeides are working in the causal world with the causal envelope, and the lower building devas are also working in their lower worlds with the envelopes of incarnation.

### *10.6 The Causal Groups*

<sup>1</sup>The individual causal envelopes form groups. These groups form in their turn a greater centre, a vaster lotus, which embodies the consciousness of a still greater being. The “jewel” of this being is found in 47:2. All these greater beings in their turn form seven fundamental groups. These seven groups or aggregates of causal envelopes form the seven centres of consciousness and will of our own planetary ruler. These seven centres will in time be synthesized into the three higher centres, so that the entire energy and force which they represent is gathered up and absorbed by that centre in the planetary ruler which corresponds to the highest centre in man, the crown centre.

<sup>2</sup>Each planetary ruler embodies one type of cosmic energy. Each of his centres embodies this type of energy in one of its seven differentiations. Each of these seven in turn manifests itself through the causal groups, and these again are composed of those centres of energy we

call causal envelopes.

<sup>3</sup>These multitudes of causal groups form an interlocking whole, though all are different as to their level of development and their radiation of energy. Just as the petals in the individual causal lotus unfold in different order and at different times, so the causal groups also unfold differently in time and sequence. This produces a wonderful appearance for those having causal vision. Just as the 45-self can, by studying the condition of a causal group, ascertain the levels of consciousness of the human monads who are part of it, so the planetary ruler can ascertain through conscious identification the levels of consciousness of the various groups through whom his work must be accomplished.

<sup>4</sup>The incarnation of the human monad in the physical world is thus governed by impulses from three kinds of beings: first of all, by impulse from the collective being representing some subray, that is: some one of the seven larger group beings; second, on impulse from the smaller causal group; third, on impulse from the individual causal being. The impulse from the group being of the subray is based on the will and purpose of the dominant monad. The smaller causal group has no such dominant (LA: by “dominant” is meant the highest developed monad in a collective being, a monad that has a lead of at least one evolutionary kingdom over all the other monads making up the collective; KofR 2.16.7, 4.7.3), but the monads entering into it belong all to the human kingdom, and its impulse is will coloured by desire. The impulse of the individual causal being is based on the desire of the human monad to manifest itself in the physical world.

<sup>5</sup>LA: Distinguish carefully between causal being and causal self! Causal being is any monad that has acquired a causal envelope of its own, but is not yet self-conscious in it. Causal self is a monad that has acquired causal self-consciousness. WofM 7.16.4-7, 10.2.3

<sup>6</sup>As the identification of a man with his group becomes matured, the desire impulse becomes modified until it is eventually superseded by group will. Therefore, human monads do not incarnate singly but according to group urge, and thus collectively. This is the basis of collective sowing and reaping, and of family sowing and reaping. The individual urge is, of course, a reaction to group urge, and is the result of individual sowing and reaping.

<sup>7</sup>Average man is confined to thinking in the physical brain, and is, therefore, unable to think in group terms.

<sup>8</sup>This causal impulse in any group or any individual makes itself felt as a pulsation, or access of energy, emanating from the central point of the lotus. This central activity is produced by the action of the planetary ruler working through the groups in his centres. According to which centre is under stimulation, so will the groups in the centre concerned be influenced.

<sup>9</sup>From the group centre, therefore, emanates an urge to renewed activity, and this urge spreads throughout the *group lotus*, until the causal beings who respond to that particular department vibration esoterically “awaken”. All this time (as far as the monads are concerned) this force has emanated from the third triad, and has passed from the central point (LA: of the group lotus) to other central points (LA: of individual causal lotuses). In each such case the positive nucleus is influenced by this flashing forth of electric energy. Each point concerned responds by a primary contraction followed by an outgoing of energy. Each of the Protogonoi concerned proceeds to sound a word. This words expands into a mantra, and the Augoeides vibrate in response.

### *10.7 The Work of the Augoeides at Man's Incarnation*

<sup>1</sup>The joint activity of the Augoeides and the envelope devas in the incarnation of the causal being is our next subject of consideration. The causal being, driven by desire for physical experience, has made the initial move and a vibration, emanating from the centre of the lotus bud, has reached the lotus petals, and has consequently vibrated in deva matter, in matter vitalized by the Augoeides. As the Augoeides are called into activity (according to the group

influenced) the vibration is increased, and a dual sound is emitted. This dual sound is the basis of the mantra on which the incarnation of the causal being is founded. The vibration, pulsating through the outer circle of petals (for the three inner circles are not as yet responsive) arrives at the triangle of force formed by the first triad, and rouses the three lower spirals of the triad units, causing a slight response in the fourth, and leaving the higher three yet dormant. In each eon one of the spirals has been activated (PhS 2.57.2), and in this fourth eon (through the activation of the fourth spiral) the human kingdom came into being. Only in the next eon will the fifth spiral be an active functioning unit in a sense incomprehensible now.

<sup>2</sup>What is said here applies primarily to the mankind causalized on this globe in the current eon, and was also equally true in the earlier seven-globe (chain). The monads, however, who have come into our seven-globe from the earlier one, the moon chain, are generally much ahead of earth's mankind, and their fifth spiral is awakening into organized activity in this eon. All in nature overlaps. (LA: By "earth's mankind" is meant that part of mankind which causalized in our seven-globe, the "forty per cent".)

<sup>3</sup>When therefore this vibration from the will aspect in the centre has arrived at the first triad, it is an indication that the entire lotus is turning its force downwards. For the period of incarnation the flow of causal energy is towards the lower, and consequently away from the higher. There is at this stage very little turning of causal energy in the direction of the third triad, for the causal being has not yet generated enough force, and is not as yet self-active towards the third triad. Its activities are primarily internal and self-centred for the greater part of the time, or are directed towards arousing the first triad and not towards the unfolding of the petals.

<sup>4</sup>The three groups of Augoeides concerned with the evolution of man in the causal-mental world have each a specific function, as we have already seen, and the lowest of the three deal primarily with the transmission of energy to the first triad. It is when this lowest group sounds the causal mantra that the lunar pitars enter upon their work.

<sup>5</sup>This is the case in every 49-globe of the solar system, but in the Earth 49-globe a peculiar condition of affairs was brought about through the planetary failure that occurred in the moon chain. This is the cause of the present balancing of forces in our chain. The fourth chain in every 49-globe sees the work of the Augoeides in connection with man begun. It sees also the lunar pitars in activity with his envelopes through the impulse given by the Augoeides. The matter of those envelopes has passed through three chains, and in this chain three rounds, or eons, and has reached a certain vibratory capacity. (LA comments: There is an analogy here with the four turns the energy makes in the triangle of the first triad, 10.3.2). To word it otherwise: the tone of the third kingdom can be clearly sounded, and is followed naturally by the fifth, or the dominant. The simultaneous sounding of the third and the fifth, basing it upon the planetary keynote, produces the effect of a threefold chord, or a fourth tone, a complex sound. This is the chord of mankind as a whole. Within mankind there is again diversity, based upon its own chord, and this produces the many chords and tones; these produce in their turn manifestation in lower matter.

<sup>6</sup>The progress of causal energy as it passes down to the first triad can now be indicated. In each one of the three worlds (47:4, 48:1, and 49:1) the work is threefold: 1) The response of the triad unit to the vibration set up by the Augoeides, or to word it otherwise: the response of the highest group of lunar pitars to the chord of the causal being. This definitely influences the spirals of the triad unit, according to the stage of evolution of the causal being concerned. 2) The response of mental, emotional, or etheric matter to the vibration of the triad unit. This concerns the second group of lunar pitars, whose function it is to gather together the matter attuned to any particular key, and to aggregate it around the triad unit. They work under the law of magnetic attraction, and are the attractive energy of the triad unit. On a tiny scale the triad has to the envelope matter a function similar to that of the sun to all other matter of the solar system. It is the nucleus of attractive force. 3) The response of the negative envelope matter and its

moulding into the desired form through the dual energy of the two higher groups of devas.

<sup>7</sup>The unity of this threefold work is seen in the fact that the matter of each solar systemic world is divided into atomic matter, molecular matter, and elemental essence. The words “matter” and “essence” can preferably be changed for the word “energy”. The third group of lunar pitars is really not pitars at all, but elementals, blind incoherent forces, subject to the energies emanating from the two higher groups. Only the first and highest group is pitars in the proper sense.

<sup>8</sup>To return to the reincarnating monads: When the initiatory impulse has been given, the vibration thrills through the petals, and activity starts in those of them which respond to the tone of the word. The Augoeides direct the vibration, and the mantra for that particular type of causal being sounded. When the vibration reaches the mental molecule of the triad at the base of the causal lotus, the lunar pitars are called into activity. They begin to work out their formulas for the particular kinds of envelopes which are required.

<sup>9</sup>It should be noted here that the monad in the third triad works through a word of power; in the second triad, through mantras; in the first triad, through mathematical formulas.

<sup>10</sup>When the Protogonoi have sounded the word, the third triad energy at the centre of the lotus sinks back into quiescence. The work has been begun, and the whole process then proceeds under law. The Augoeides have begun their activity, and only when their work has reached a very high stage, the Protogonoi can begin to play a more active part. As the Augoeides continue sounding out the mantra, which is the basis of their work, the lunar pitars respond to certain sounds in that mantra (not to all by any means at first) and gather out of those sounds the formula under which their work must proceed. So the word is the basis of the mantra, and the mantra is the basis of the formula.

<sup>11</sup>At each incarnation, finer envelopes are required, and the formulas therefore grow more complicated, and the sounds on which they are based become more numerous. In time, the formulas are completed, and the lunar pitars respond no more to the sounds or mantras chanted in the mental world. This indicates the stage of perfection and shows that the worlds of the first self (47:4–49:7) have no more a downward pull for the monad concerned. Desire for manifestation and experience in these lower worlds has no more sway, and only conscious purpose is left. Then, and only then, can the true mayavirupa\*\* be constructed. The 45-self then sounds the mantra for himself, and builds envelopes without formulas in the lower three worlds. At the time too that man is an aspirant to discipleship, the mantras of the Augoeides begin to die down, and slowly, the word of Protogonos emerges, as the third circle of petals open up. When the three petals of the fourth, most inmost circle burst open, and the central spark is revealed, then the monad fully knows the word, and mantras (LA: of the Augoeides) and formulas (LA: of the lunar pitaras) have no further use.

<sup>12</sup>The planetary ruler sounds his word in cosmic worlds, and then this word is resolved into mantras in the cosmic etheric world (43–46), for he is in a position to create consciously in those worlds. He works nevertheless through formulas in the cosmic gross physical world of his 49-globe, the three worlds of man.

#### *Notes on Some Terms Used in this Paper*

\**The Augoeides* versus *Augoeides*. To distinguish the singular of the word Augoeides from the plural, the definite article, the, is used only with the plural.

\*\**The mayavirupa* is the temporary physical envelope which the 45-self forms on occasion through the power of the will and in which he functions in order to make certain contacts in the physical world and to engage in certain work for mankind. It is an electromagnetic aggregate envelope, not an organism, hence the Sanskrit name, which means “illusory body”.

The above text constitutes Section 10 of the book *Cosmic Intelligence and Its Manifestation in the Solar System, in the Planets, and in Man*, Lars Adelskogh's hylozoic (Pythagorean) paraphrase of, and commentary on, *A Treatise on Cosmic Fire* by Alice A. Bailey and D.K.