

## SECTION 11 THE AUGOEIDES, PART TWO

### *11.1 Causalization and the Races*

<sup>1</sup>If this treatise serves no other purpose than to direct the attention of scientists and philosophers to the study of energy in man and in groups, and to interpret man and mankind in terms of electromagnetic phenomena, much good will have been accomplished. The knowledge of the polarity of a man, groups, and of congeries of groups will bring about a revolution on the planet second only to that effected by causalization.

<sup>2</sup>*In the third root-race* causalization took place. It was an event which became possible through certain polar relationships, and because superhuman intelligences understood the pertaining natural laws and took advantage of a peculiar electromagnetic condition to hasten the evolution of the race. It was the result of the knowledge of natural law and its adaptation to opportunity.

<sup>3</sup>*In the fourth root-race* another application of force occurred. Again the opportunity was taken advantage of, this time to open the door into the fifth natural kingdom by the method of initiation. A third kind of electromagnetism played its part in bringing about this event, and it is the effect of this electromagnetic phenomenon on the monad which indicates a man's suitability for initiation, and his availability as a transmitter of spiritual energy to the world. (LA: The difference between psychic and spiritual is explained in KofL1 9.3419.) Every initiate is technically a transmitter of force and his work is consequently threefold: 1) To provide a threefold envelope capable of the necessary resistance to the force and able to receive and hold it. 2) To transmit the force as energy to those whom he serves. 3) To store up a certain amount of it for two purposes: a) To provide a reservoir of force for emergencies and for special work as required by the Great Ones. b) To act as a dynamo for the immediate group which all advanced souls, disciples, and initiates gather around them in the physical, emotional, or mental world.

<sup>4</sup>*In the fifth root-race*, another tremendous happening may be looked for, and the time lies immediately ahead. It had its beginning in the energy which eventually culminated in the world war. When fresh electromagnetic stimulation reaches the solar system from cosmic centres, the effect is always first destruction, then revelation. Restrictive forms must be dissolved. So it will be in this root-race as well, the fifth. The planetary hierarchy will avail itself of this incoming force in order to push the plans closer to their realization. In every such case the effect is felt in some one of the lower three kingdoms beside the human.

<sup>5</sup>It is apparent that in the epoch of causalization, also the animal kingdom was stimulated. This stimulation has persisted, and has led to the phenomenon of domestic animals and their high intelligence as compared to that of the wild animals. In the Atlantean epoch, the opening of the door into the fifth natural kingdom, the essential (46) kingdom, had a profound effect upon the vegetable kingdom. This effect, which is of a nature corresponding to the process of initiation in man, involves a rapid achievement of relative perfection, and can be studied in man's work at plant improvement.

<sup>6</sup>In the tremendous event which is impending, in the great revelation which is near, the planetary hierarchy will again take advantage of the time and the energy to bring about certain events which will work out primarily in the human kingdom but which will also be seen as force regeneration in the mineral kingdom. The radioactive elements are a manifestation of this, comparatively a new development, which only needed the drawing forth of the type of energy now beginning to pour in on the earth. This force began to flow in at the end of the eighteenth century, and its full effect is by no means yet felt, for it will be several hundred years before it passes away. By means of it, certain discoveries are possible, and the new

order comes in upon it. The Great Ones, who know the time, will bring about, in our root-race, that which corresponds to the occurrences in the earlier third and fourth root-races.

### *11.2 The Three Methods of Causalization*

<sup>1</sup>In the moon chain (the third seven-globe immediately preceding ours) the principle of intelligence grew normally. Instinct gradually developed until it imperceptibly passed into intellect, being of a similar nature. In our chain (the present, fourth seven-globe) and in the current fourth eon, a peculiar condition necessitated extra-planetary stimulation, and the Augoeides effected a transition of monads from the animal kingdom to the human through a downflow of energy via the Earth's primary from an extra-solar-systemic centre. (LA: the "Earth's primary" means Venus).

<sup>2</sup>We have dealt with the method of causalization applied in connection with the coming in of the Lords of the Flame, because it is the prime method in this solar system. Whatever methods may be pursued in the different 49-globes and seven-globes, this is the method universally applied at the middle of manifestation. Reaping conditions may vary between the different planetary beings so as to effect modifications and bring into action Augoeides who do not work in exactly the same way, but the results are always similar.

<sup>3</sup>In the next eon, causalization will begin to show indications of the third method, the one characteristic of the next solar system. This method has been described as that of "esoteric abstraction" (LA: abstraction in the original sense of "withdrawal"). It will concern itself with withdrawing vitality from the etheric envelopes of the people then being at the lowest stage, and temporarily turning that energy to strengthen their mental activity. This will be effected by an action of dynamic will. We can somewhat understand this, if we consider the connection between the lowest systemic ether, 49:4, and the lowest cosmic ether, 46. 11.8.4

<sup>4</sup>These three methods of causalization have been treated here from the standpoint of our own 49-globe. In all the 49-globes where human beings are found at some period or another, these three methods will be used. The three methods mark the gradual control by the solar ruler in cosmic worlds of his three lower envelopes. LA: The "three lower envelopes" of the solar ruler are his cosmic mental (32–35), cosmic emotional (36–42), and cosmic physical (43–49). Do not forget that the different 49-globes are centres in the cosmic physical envelope of the solar ruler!

<sup>5</sup>The first method has its correspondence in the latent consciousness of matter, and works under the law of economy. It concerns primarily the self-consciousness of the solar ruler in his cosmic gross physical body, and his centring in it. It is likewise the same for a planetary ruler, and a part of the problem of evil is to be found in the readiness of certain of these cosmic selves (particularly our planetary ruler in the moon chain) to remain centred in the cosmic etheric envelope after having supposedly dominated the matter aspect, or gained the control of the first triad in an earlier system.

<sup>6</sup>The second method is the distinctive method of the present solar system. It is the result of force that emanates from the cosmic causal-mental world (29–35), and sweeps the Augoeides into activity. It has its correspondence in the potential "consciousness of desire", and works under the law of attraction. This law concerns especially our present solar system, and deals with the ability of the solar ruler to "love wisely", in the esoteric sense of the term. In the earlier solar system, the monad achieved emancipation from the first self through the faculty of discrimination. The present import of the expression "faculty of discrimination" gives but a faint indication of the process then going on in the solar system. Through the force engendered during the process a vibration was set up which persists today in matter. This vibration is evidenced by the active intelligence and the discriminative selective capacity of the atom. In our present solar system emancipation will be brought about through esoteric dispassion. This likewise will leave its mark upon matter, tinging it in such a way that in the

third solar system, matter will demonstrate a second quality.

<sup>7</sup>“Non-attachment through abstraction” is as near as we can get to designating the method of the process of liberation in the third solar system, but it is useless for man to speculate upon this, as his intellect cannot conceive what it is about.

<sup>8</sup>Thus, in the current solar systemic period, the three methods of causalization are used in our 49-globe as follows: in the Moon chain, the gradual evolution of self-consciousness under natural law; in the Earth chain the acquisition of self-consciousness through the aid of extraneous agencies; in the next eon and chain (seven-globe) abstraction through will power. When the third method begins to be applied in our present solar system, it will nevertheless be in an embryonic manner.

### *11.3 The Causalization of Mankind Was the Effect of Greater Events*

<sup>1</sup>The causalization of the human monads in the epoch of the third root race was the effect of a greater event: our planetary ruler assuming a cosmic gross physical envelope, an envelope consisting of the atomic matter of the three lowest worlds (47–49).

<sup>2</sup>LA: That the planetary ruler incarnated means that he became present with his self-consciousness in planetary centres consisting of 47:1, 48:1, and 49:1 matter. These centres consisting of 47-, 48-, and 49-atomic matter, whose consciousness was until then part of the “planetary subconscious”, are called by the common name of “cosmic gross physical envelope of the planetary ruler”. WofM 9.62.4

<sup>3</sup>The human monads are contained in the cosmic gross physical envelopes (47–49) of the planetary rulers, and therefore can respond to their consciousness and energy expressions. LA: Note the plural here – the planetary rulers! Human monads are to be found in all the 49-globes of our solar system. PhS 2.45.8, 2.49.2, WofM 7.11.3

<sup>4</sup>LA: It is important to understand that cosmic collective beings, such as the planetary and systemic ones, have envelopes exclusively made of atomic matter, or expressed more exactly: their envelopes are the atomic matter of the planetary and solar systemic globe systems. It is to be emphasized here that atomic matter belongs to the cosmos, and molecular matter is part of the solar system. Another important fact to be contemplated in this connection is that consciousness in atomic kinds 47–49 is accessible only to the 46-self, that is to say: only to the individual as a member of the planetary collective being (KofR 1.35.9). When cosmic collective beings “incarnate”, that is: assume a gross physical envelope, which in the case of such a *cosmic* being is a *cosmic* gross physical envelope, consisting of atomic matter 47–49, the most important particles of this atomic matter are those mental atoms that are vehicles of self-consciousness, that is to say: those mental atoms which enter into the human second triads and in the centres of the causal envelopes. The causalization of the monads – thus their becoming human, which implies that they are attached to second triads and are endowed with causal envelopes – and the incarnation of cosmic collective beings should therefore be understood as two sides of one and the same process. As long as the future human monads remained in the animal kingdom and so had neither second triads nor causal envelopes, the cosmic collective beings were unable to “incarnate”. WofM 2.6.2

<sup>5</sup>It must be remembered here that the solar ruler and the planetary rulers are only in physical incarnation in the worlds of the solar system (43–49), their causal envelopes being in the cosmic causal world (29–31). Therefore, full expression for them is impossible during the manifestation of the solar system. In contrast, man is able to express himself fully during his human manifestation, which he does when he acquires causal consciousness. WofM 10.3 From the viewpoint of the solar system and its worlds (43–49), these cosmic beings must be considered as physical beings only, whereas man can be considered as what he is, a complete being.

<sup>6</sup>It should also be remembered that the seven atomic worlds of the solar system (43–49) form the seven spirals in the cosmic physical triad atom (43) of the solar ruler. All consciousness, all

memory, all faculty acquired is stored up in the triad units. It is on the atomic kinds that the consciousness of the solar ruler centres itself. This cosmic physical triad atom of the solar ruler is a recipient of force from a cosmic source, a source outside the solar system.

<sup>7</sup>When in this period there is an inflow and development of intelligence, this is due to the coming into full vitality and activity of the fifth spiral (LA: thus the solar systemic atomic world 45) of the cosmic physical atom (43) of the solar ruler. This vitalization shows itself in the intense activity of the causal-mental world, and in the threefold nature of the electro-magnetic phenomena occurring in it. 11.8.5

#### *11.4 The Manifestation of the Envelopes Must Precede the Incarnation of the Monads*

<sup>1</sup>First of all emanates from the cosmic causal envelope (29–31) of the solar ruler the energy called his “will to be”. This energy is conveyed to the cosmic mental world (32–35) through the cosmic mental molecule (32) of his fourth triad (32, 36, 43). The energy, now being cosmic causal-mental, is then conveyed further through the cosmic emotional atom (36) of the solar ruler’s fourth triad to the cosmic emotional world (36–42), where it is gradually transmuted into “desire”, which finally produces manifestation in cosmic gross physical matter (47–49).

<sup>2</sup>When this cosmic gross physical manifestation has been formed, vitalizing force flows down from the cosmic causal world (29–31) into the solar systemic causal world (47:1). This force, at the correct cyclic moments, causes certain events in the three lower solar systemic worlds (47–49). The first of these events is the appropriation by the solar ruler of that cosmic gross physical envelope, and the manifestation of the physical Sun and the physical planets. From our standpoint this covers an inconceivably vast period of time, but to the solar ruler it is but a brief period.

<sup>3</sup>The next momentous occurrence is the appropriation by the different planetary rulers of their cosmic gross physical envelopes (47–49). This happens at individually different times according to their evolutionary stage. It happens later for the seven lesser than for the three greater.

<sup>4</sup>At a still later period comes the appropriation by the individual monads of their envelopes of manifestation. LA: The human monads and their causal envelopes are meant by this.

<sup>5</sup>LA comments: It is important to realize that this entire process called the “incarnation of the solar ruler and the planetary rulers” takes a very long time, covers many eons. The incomparably longest time is taken up by the preparatory work at the “manifestation of the envelopes”, that is, the formation of the globe systems and their centres, at first in 43–46, later in 47–49. The very incarnation, the self-conscious appropriation by these cosmic beings of these prepared centres as their envelopes in lower worlds, comes considerably later and coincides with the causalization of the human monads. Therefore, distinguish between the two basic ideas here: the *formation* of the envelopes, manifestation, and the *appropriation* of these envelopes by the rulers, their incarnation. Two different processes are concerned, precisely as is the case with man’s incarnation.

#### *11.5 Cosmic and Interstellar Conditions of Causalization*

<sup>1</sup>A triangle of force formed by Sirius, two of the Pleiades, and a small star whose name is not to be mentioned governed the appropriation by the solar ruler of his cosmic gross physical envelope (47–49). When the cosmic etheric envelope (43–46) had been formed and coordinated, this triangle in interstellar space was formed under law which permitted a flow of force into the solar systemic causal-mental world. That triangle still persists, and is the cause of the continued inflow of cosmic mental force. This is connected with the spirals in the cosmic mental molecule (32) of the fourth triad (32, 36, 43) of the solar ruler. As long as the

solar ruler's will to be persists, the energy will continue to flow through. In the fifth eon, it will reach its height.

<sup>2</sup>When the solar ruler manifested desire for self-expression in cosmic physical matter, and when the response to this by the lower manifestation had reached out into the cosmos, an effect was produced which caused a response in certain allied star systems. This set loose energy which swept into the solar system, carrying with it the Augoeides.

### *11.6 Planetary and Solar Systemic Conditions of Causalization*

<sup>1</sup>Only as the heart centre (in world 46) of a planetary ruler becomes vitalized and attains a certain vibratory capacity does the causalization of the monads become possible under the Law. This happens in each planetary ruler in his cycle, and each differing cyclically. The physiological analogy is the stimulation which the fetus receives between the third and fourth month of pregnancy, when its heart is activated and individual existence becomes possible. This stimulation emanates from the causal envelope of the mother and coincides with the awakening of the third spiral in the first triad physical atom of the child.

<sup>2</sup>It is only as the threefold cosmic gross physical envelope (47, 48, 49) of a planetary ruler has reached a certain vibratory and energetic capacity as the corresponding envelope had in the previous solar system, that the monads in their different groups can causalize. These causal groups are part of different planetary centres.

<sup>3</sup>It must be borne in mind that just as in each eon all the preceding stages are rapidly recapitulated, so in the solar system as a whole a similar procedure can be seen. When the lower three worlds (47–49) have reached a certain vibratory capacity, then incarnation in a cosmic sense becomes possible. The “heart” awakens in an esoteric sense, and certain cosmic beings incarnate, the causal groups appear in the causal world, and the human monads in becoming causalize. Method and time may vary according to the nature of any particular planetary ruler, but for each and all the “heart” has to awaken before the response comes from the lower.

<sup>4</sup>The devas of the first triad (the lunar pitars) have to carry on their work in our 49-globe and solar system before the Augoeides unite with the human monads in becoming, and stimulate them into self-conscious life and separated existence.

<sup>5</sup>The four 49-globes, which are the envelopes for the four planetary rulers who are called the “lower four” of the solar system, have to reach a certain stage of vibratory capacity and of consciousness before a similar happening occurs in the solar system as a whole, and the lower four and higher three are synthesized. (LA: By the “lower four” are meant those who in respect of consciousness correspond to man's envelopes of incarnation, 47:4–49:7, or more exactly: the first triad, the mental, emotional, and etheric envelopes. By the “higher three” are meant those who in respect of consciousness correspond to man's causal envelope, Augoeides, and the second triad.) The heart centre of the solar ruler is active, and response comes already from all the 49-globes, as three spirals are active in all of them, but the solar collective being is not yet fully and cosmically self-conscious. (LA: Distinguish between the solar ruler and the solar collective being! The solar ruler is the furthest developed and therefore dominant monad of the entire solar system. The solar collective being is the collective of all monads who have joined the solar systemic government and the organizations subject to it. These monads are at least cosmic selves, have at least 42-consciousness. [WofM 17.4] The term “49-globes” here rather has reference to the planetary government and hierarchies than to the globe systems they inhabit and govern.) The centres awaken and demonstrate it by giving response. (LA: Here “centres” means the planetary government and hierarchies.) Only one solar systemic centre is responding fully to the heart stimulation, and that is Venus, who is passing through the final eon.

<sup>6</sup>Five of the planetary beings of the seven lesser 49-globes are the channels for the force of cosmic intelligence (29). One of them, the Venus planetary being, embodies in itself the

function of the fifth creative hierarchy. This accounts for the activity of Venus in the epoch of causalization in this eon. In the next eon, the fifth creative hierarchy will be utilizing our Earth 49-globe in this way, and then intelligence will be working in mankind in a fully mature manner.

<sup>7</sup>LA: Distinguish carefully between these five planetary beings and the five so-called planets of intelligence with their collective beings. By “planets of intelligence” are meant those five 49-globes where the transformation of causal into essential consciousness is just beginning. Venus is not in that group. To make this distinction clearer, we could in the first case speak of the “channels, or representatives, of intelligence”, and in the second case of “planets of intelligence”. (See 6.16.1-3!)

<sup>8</sup>Those five cosmic beings who are members of our planetary government and are called the “five kumaras” or the “five mind-born sons of Brahmā, are the representatives of the force of cosmic intelligence on our planet and also reflect the functions of the planetary rulers who are the representatives of intelligence.

### *11.7 The Fifth Principle*

<sup>1</sup>What is understood by the fifth principle is the expression in the causal world of that energy which emanates from the cosmic causal envelope (29–31) of the solar ruler, via his correspondence to the first triad mental molecule (32 corresponds to 47:4).

<sup>2</sup>The fifth principle, causal-mental consciousness, is embodied in the five lesser planetary rulers. (LA: These five “representatives of intelligence” with their five 49-globes must not be confused with those which have in other contexts been called the “five planets of intelligence”). The fifth department, the department of the fifth planetary ruler, is potently responsive to the energy flowing through the fifth parallel evolution (LA: the Augoeides).

<sup>3</sup>The planetary chains are centres of force, and as they are awakened and stimulated, they bring into incarnation conscious beings (CF: manasaputras) of the corresponding department.

<sup>4</sup>In the fivefold enumeration (3–4–5–6–7), the fifth department holds the third or middle place. Therefore, the fifth department is closely connected to the Moon chain, the third chain, as a mediator of energy within it, and further a connection to the third natural kingdom, the animal kingdom, and the third eon.

### *11.8 Men Causalized, the Solar and Planetary Rulers Incarnated*

<sup>1</sup>Through the carrying out of their work, causalization, in mankind, the Augoeides create the conditions also of certain planetary and systemic events. In the producing of self-consciousness in the human kingdom, the full conscious appropriation by the planetary ruler of his cosmic gross physical envelope is consummated. The cosmic etheric physical (43–46) and cosmic gross physical (47–49) envelopes of the solar ruler and of the planetary rulers are united, so that each one of these cosmic beings incarnates in one coherent cosmic physical envelope. The expression “for the greater life it was incarnation, for the lesser lives it was causalization” describes two sides of one and the same process.

<sup>2</sup>When a human being seeks to incarnate, his energy passes down from the causal world into the physical gaseous (49:5). When the planetary ruler wishes to incarnate, his cosmic gross physical envelope (47–49) is stimulated by energy from the cosmic causal world (29–31) in an analogous manner. A similar process can also be seen in connection with the energy of the human organism, as it stimulates the individual cell, and makes it cooperate with other cells, fulfilling its function in the body as a whole. Human causal envelopes are like cells in the cosmic organism of the planetary ruler. When science recognizes this fact, it will turn its attention to the gaseous elements of the organism and to their relation to the heart in particular. The heart will be found to be not only the engine which circulates the blood and other vital fluids, but also the generator of a certain type of intelligent energy, which is the

positive factor in the life of the cell.

<sup>3</sup>There comes a phase in the life of the planetary ruler when his cosmic etheric centres in world 46 are particularly vitalized. Being thus vitalized, they produce an increased activity in world 47, the causal-mental world, and the consciousness and life energy of the planetary ruler then begin to make themselves felt in that world. Simultaneously, under the Law, cosmic causal-mental energy pours in from worlds 29–35. This dual energy, cosmic causal, 29–31, and cosmic mental, 32–35, contacts the energy which is inherent in the cosmic gross physical envelope of the planetary ruler, particularly its cosmic gaseous elements, the planetary causal world (47:1-3), and brings this energy into intensive activity. This produces in the causal world correspondences to the centres in world 46 mentioned above: the causal groups arise. These causal groups are composed of human monads with their newly formed causal envelopes. Simultaneously as the causal groups are formed, the second and third triads are attached to the first triads of the human monads in the lowest three worlds (47:4–49:7). A solar systemic triangle is formed, and through this release of threefold energy, the work of the Augoeides and the lower envelope devas is coordinated (LA: manifesting itself in the union of second and first triads).

<sup>4</sup>The force set loose from the cosmic causal-mental world in connection with causalization is cyclic in character. In the current eon, the fourth, the maximum force of this cycle was felt in the third root-race epoch of the fourth globe. In the next eon, during the fourth root-race epoch of the fourth globe, there will come a new such cycle, of which more will be said later.

<sup>5</sup>The causal groups unite the “three kinds of electricity” that exist in a potential condition in causal-mental matter. (LA: These “three kinds of electricity”, which of course are triune forces, are: 1) positive force in 47:1, the second triad mental atom; 2) negative force in 47:4, the first triad mental molecule; 3) balancing force in 47:3, the causal envelope.) This triune force, produced by the conscious appropriation by the planetary ruler of his cosmic gross physical envelope, vitalizes deva matter, so that the planetary ruler’s lowest envelope, his cosmic gross physical one (47–49), is manifested. 11.3.7

<sup>6</sup>The response of deva matter to the inflow of force into the causal-mental world has a threefold effect: 1) It produces a greatly increased vitality in the planetary centres in world 46, due to reflex action, which makes itself felt both “above” and “below” the world of activity. 2) It stimulates the efforts of the furthest advanced animals, and a dual effect is produced through this, for the fourth natural kingdom makes its appearance in the physical world and the second triads are reflected in the causal envelopes in the causal world. 3) The cosmic gross physical envelopes (47–49) are linked and coordinated with the cosmic etheric envelopes (43–46) of the solar ruler and of the planetary ruler. Therefore, the lower three solar systemic worlds are united with the higher four, and the devas from the previous solar system are brought into conjunction with those of a newer order who were awaiting the right conditions. The cosmic physical incarnation of the planetary ruler is completed. The lower three natural kingdoms, being negative to the higher force as positive, their interaction brings into being the human kingdom. The energies of the three triads are brought together, and the work of full self-consciousness begun (LA: triune force!).

<sup>7</sup>LA comments: It is important to realize that all this talk of material and energy phenomena in world 46 and in the causal world concerns the Augoeides, essential (46) and causal (47:1-3) devas. This has nothing whatever to do with “lifeless, dead, or unintelligent” matter. Never forget that hylozoics is about living matter, material forms that at the same time are envelopes of intelligent beings! This very important fact is highlighted in the previous paragraph by the talk of “deva matter”. The planetary centres in world 46 are collectives of Augoeides in 46:1, just as the planetary centres in 47:1 are collectives of human causal envelopes. Once more it is emphasized that the cosmic physical body of the planetary ruler consists of atomic matter of kinds 43–49, and that this atomic matter is alive, is “deva matter”.

<sup>8</sup>Causalization, the formation of the human kingdom, from a certain standpoint, marks the attainment of one perfected septenary. The three involutory or elemental kingdoms and the three subhuman natural kingdoms find their seventh principle in the human kingdom, and through the formation of this kingdom, this septenary is completed. When the monads have passed through these seven kingdoms, they finally achieve self-consciousness, a relative achievement. This relative perfection has then to be developed further in higher kingdoms, and these kingdoms are stages at which the separated self-consciousness of the monads concerned is superseded by collective self-consciousness.

<sup>9</sup>Certain centres in the solar ruler and planetary ruler are also stimulated and become self-active in their radiation of departmental energies. It is this radiation which will eventually bring about conscious group activity. (LA: Where the present mankind is concerned, this lies in a distant future.) This will lead to that interaction between the planets which, under the law of attraction and repulsion, will bring about final synthesis. (LA: What is said here concerns an immensely distant future at the end of the manifestation of the present 49-globes.)

<sup>10</sup>In cosmic worlds, the process of causalization produces a corresponding activity in the cosmic causal envelope (29–31) of the solar ruler, and hence increased vibration in that centre in the seven-solar system, which our solar being is. It also produces “esoteric recognition” in the prototype of the septenate, the seven stars of the Great Bear. This cosmic contact will persist until the end of the present solar system, when the solar being is temporarily set free from cosmic physical existence.

#### *11.9 The Work of the Augoeides on a Solar Systemic Scale*

<sup>1</sup>The Augoeides carry on their work throughout the entire solar system, and they circulate constantly between different 49-globes. This implies that there is between the 49-globes a constant transmission of energies, and of groups of monads carrying those energies. Such a transmission becomes possible in any 49-globe when its human kingdom becomes self-active. A great transmission on a planetary scale really marks the setting in of the period of obscurity. Venus is a case in point. When transmission occurs on a solar systemic scale, it marks the point when the planetary rulers begin to dissociate themselves from their cosmic gross physical envelopes, the three worlds of man (47–49).

<sup>2</sup>The Augoeides in the causal world (47:1-3) of the solar system collectively embody as much of that will and purpose of the planetary ruler as he can work through in one single incarnation and as they, in their groups, can develop.

<sup>3</sup>Just as there are solar systemic essential and causal devas, the Augoeides, who collectively embody the will or purpose of the planetary ruler, so there are cosmic causal (29–31) devas, who collectively embody the will or purpose of the solar ruler. These cosmic devas are the cosmic “prototypes” of our Augoeides. They are energized by force from the cosmic causal-mental world, a force which has been in operation ever since the cosmic causalization of the solar ruler many eons ago.

#### *11.10 In the Next Solar System, Causalization Will Be Superseded by Superessentialization*

<sup>1</sup>In the next solar system, the correspondence of causalization will be effected from world 44 and be carried out by the Protogonoi. Just as in our solar system the worlds of the first triad are not considered to be a principle, the corresponding will be true of the worlds of both the first and the second triads (47:4–49:7, and 45:4–47:3, respectively), and their consciousness will be classed as subconscious. By analogy with this, the future causal (47:1-3), essential (46), and lower superessential (45:4-7) devas will have a position our first triad devas have now, for all will form a part of the common consciousness, and yet, will be esoterically considered as “below the threshold” of consciousness. Man has to learn to control, guide and



use the deva matter of which his envelopes are made. This goal involves the development of full self-consciousness, which is brought about through the agency of the Augoeides, the builders and vitalizers of the causal envelope. In the next solar system they too will no longer embody the kind of consciousness towards which man aspires. In the present solar system man rises by dominating the first triad and its devas; in the next solar system, by dominating the second triad and the Augoeides. 12.3.10

<sup>2</sup>LA: It is strange that the text does not explicitly say that the correspondence of causalization in the next solar system will involve the acquisition by the monad of a higher superessential envelope (45:1-3), thus enabling the monad to be conscious in such an envelope. Nevertheless this is the intended meaning, and so the term “superessentialization” may be used, but carefully, since it should be used only for the higher superessential (above 45:4), the envelope attached to the lowest unit of the third triad (45:1) and the consciousness existing in it.

### *11.11 The Augoeides and the Initiations*

<sup>1</sup>Causalization marks one stage of the process in the intensification of first triad energy (CF: “fire by friction”), whereupon the monad is ready for self-consciousness and entry into the fourth natural kingdom. Correspondingly, initiation marks a stage in the intensification of second triad energy (CF: “solar fire”), whereupon the monad can develop self-consciousness into group consciousness, and prepare for its entry into the fifth natural kingdom.

<sup>2</sup>Identification with the collective of all groups can be said to be the final stage of the evolutionary process. It marks a period towards the close of the solar system when all groups begin consciously to work out the plan of the solar systemic government. It involves a realization, which only the present 44-selves can begin to conceive though not yet practise. They work consciously carrying out the plan of the planetary government, but are as yet far from appreciating fully the will and purpose of the solar ruler.

<sup>3</sup>It is the positive force of the causal devas that produces initiation. Their function is embodied by the hierophant. He sees before him the causal envelope (CF: vehicle for buddhi), passes the energy from the higher worlds through his envelopes, and by means of the rod, charged with positive causal force, transmits this causal energy to the initiate so that he is enabled to know consciously and to recognize the plan for his group centre through the immensely increased stimulation. This force descends from the second triad mental atom via the antahkarana and is directed to whichever centre the hierophant, under the Law, sees should be stimulated. He stabilizes the force, and regulates its flow as it circulates throughout the causal centre, so that when the work of unfoldment of its petals is accomplished, the 46-energy at the heart of the lotus can assert itself freely. After each initiation more petals of the centre are unfolded, and the centre radiates more light or fire, which ultimately burns through the three inmost petals, and permits the energy of the third triad to be manifested. While this is brought about in 47:2 matter – of which the causal envelope is now made – a corresponding stimulation takes place in the centres of the etheric, emotional, and mental envelopes.

<sup>4</sup>Initiation and the mystery of numbers primarily concern consciousness, and not fundamentally the “ability to function on a plane”, nor the “ability to handle the energy of matter”, as some occultists have presented the matter. Initiation and the mystery of numbers deal with the subjective life, life as part of the consciousness and self-realization of a planetary collective being or of a planetary ruler, not life in matter. LA: Note that in CF, and generally in A.A.B.’s writings, “consciousness” or “consciousness aspect” also has the special meaning of second triad consciousness and energy, thus consciousness and energy of the kinds 45:4-7, 46:1-7, and 47:1-3. Laurency comments on this in KofL3 4.1.10 and WofM 2.11.4. This is also dealt with in my paper, *Some Problems of Human Consciousness Development in Alice A. Bailey’s presentation of Esoterics and Their Hylozoic Solution*. Connected with this is the

fact that the third, fourth, and fifth initiations are the most important ones in this solar system. These initiations also enable the monad to be permanently self-active and self-conscious in the three units of the second triad.

<sup>5</sup>At the initiations undergone in the causal world, the five-pointed star flashes out above the head of the initiate. This concerns the first three initiations, which are undergone in the causal envelope. It has been said that the first two initiations take place in the emotional world. This is, however, a misconception. It is true that the individual feels their effect strongly in the mental, emotional and etheric envelopes, and acquires through the initiations the ability to control these envelopes. These effects are interpreted by the initiate as though the very initiations had taken place in the envelopes mentioned and the worlds corresponding to them. But it must always be remembered that the major initiations are taken in the causal envelope or – after the dissolution of the causal envelope – in the 46-envelope. At the final two initiations (LA: the fourth and the fifth are meant), which set the individual free from worlds 47–49, enable him to function in the cosmic etheric envelope (43–46) of the planetary collective being and to wield the force which vitalizes that envelope, the initiate becomes the five-pointed star. It descends upon him, merges in him, and he is seen at its very centre. This descent is brought about through the action of the initiator, wielding the rod of power, and puts an individual in touch with the centre of the planetary ruler of which he is a part. This he effects consciously. The sixth and seventh initiations take place in world 45. Then the five-pointed star “blazes forth from within itself”, and becomes the seven-pointed star. It descends on the individual and he enters into the flame.

<sup>6</sup>The five-pointed star signifies the full development of the fifth principle, the completed development of the monad through (“on”) the five rays, and the assimilation of all that is to be learned on them, and the acquisition not only of self-consciousness, but also of group consciousness. It infers the full unfoldment of five of the egoic petals, leaving four to open before the final initiation. LA: “Final initiation” here means the third, the initiation through which the monad becomes a causal self, see WofM 7.9.1. This initiation is final only in the sense that it concludes the human evolution.

<sup>7</sup>The five-pointed star in the causal world signifies, among other things, the evolution, by means of the five senses in the three worlds (47, 48, 49) of the fifth principle, the acquisition of self-consciousness, and the activation of the fifth spiral in the atoms. LA: Note that the number five appears also in the fact that the lowest three worlds can also be divided into five molecular worlds: 49:5-7, 49:2-4, 48:2-7, 47:4-7, 47:2,3. KofR 1.11.3

<sup>8</sup>The six-pointed star signifies the perfected second self who functions through both the three units of the first triad and the three units of the second triad.

### *11.12 The Work of the Augoeides Differs in the Different 49-Globes*

<sup>1</sup>The fundamentals laid down here about the work of the Augoeides do not deal specifically with our 49-globe but are true of the entire solar system. The work of the Augoeides differs in the various 49-globes in certain particulars. The older esoteric teaching was primarily concerned with the 49-globe of our Earth, and had little to impart about the other 49-globes and the methods of evolving self-consciousness applied in them. The general procedure in the causal world is the same, but as each 49-globe embodies its particular departmental energy, the peculiarity of that force will colour all its evolution, and the work of the Augoeides will correspond. It is not possible to state what is the departmental energy which is embodied in our 49-globe, as it is one of the secrets revealed at one of the initiations (LA: the third).

<sup>2</sup>Those Augoeides who are working in the Uranus, the Neptune, and the Saturn 49-globes work somewhat differently from those functioning in the Venus, the Vulcan, the Mars, the Mercury, the Jupiter, the Earth and the exoteric Saturn 49-globes, and so do the Augoeides who work in the inner round. We should note here that we again have a triplicity of groups,

representing a triplicity of force. In the seven 49-globes the middle group and the lower group of Augoeides are active. In the planets of the inner round the higher group and the middle group hold sway, as these planets are the most occult and sacred in manifestation, and are peopled only with monads who are on the path of discipleship, and who are therefore group-active. Uranus, Neptune and esoteric Saturn are the synthesizing 49-globes, and provide conditions suitable only for the very advanced monads. They are the “reaping” planets. LA: They are so called, because they reap the results of evolution obtained in the seven minor 49-globes. PhS 2.49.1: “Of the ten 49-globes of the solar system three are greater and seven lesser. The three greater prepare for evolution in the lesser, gather up the results of evolution, and send forth newly formed collective beings. In the seven lesser globes evolution is specialized. When evolution in the latter has been concluded, the harvest is gathered in to the three greater globes.”

### *11.13 The Work of the Augoeides in the Next Eon*

<sup>1</sup>In the next eon, on the fourth globe and in the fourth root-race, a fresh cycle will reach its zenith for a very short period, and will again open the door of causalization. In this case, very advanced Augoeides will carry out a special piece of work. The current eon will provide no suitable human beings. The next eon may do so if the plans proceed as anticipated. In this case the Augoeides concerned will not causalize animal men as in the current eon, but will stimulate the germ of mentality in those members of the present human family who, though apparently men, are without the spark of reason. During the next six hundred years, these low aboriginal races will practically die out and will not reincarnate in this eon. In the next eon opportunity will again be offered, and the Augoeides will again renew their work of developing self-consciousness in men. These Augoeides will not, of course, enter in until the human type of that era is sufficiently refined for their purpose. These Augoeides are concerned with the unfoldment of the sixth petal of the cosmic causal centre of the solar ruler. They walk the same path of expansion as do those cosmic selves who are next below the planetary ruler, the so-called Buddhas of Activity. The latter are free for the period of this solar system, whereas the Augoeides mentioned have yet somewhat to work out. They could “come in” only in the middle of the fifth eon. They are a group of monads who arrested their own evolution (technically speaking) in order to take up a special piece of work in the Vulcan 49-globe. Therefore, they must return to continue and complete that which they have left undone. Owing to the results of their experience in Vulcan, the physical envelope necessitated is of such an order that they could not, in this eon, incarnate (LA: Note this! AAB in several places uses the word “incarnate” in reference to the Augoeides!) without disaster.

<sup>2</sup>In the middle of the fifth eon, the fifth parallel evolution, the Augoeides, will rise to their full power. This will precede the judgement day, and will mark a point of tremendous struggle, for causality-mentality (47), which they embody, will rebel against the passing of the monad to essentiality (46). This will happen within the whole of the then mankind, and will involve millions simultaneously, a repetition of the selfsame struggle which embroils the man who seeks to transcend the limitation of the first self and to lead the life of the second self. This will be the final battle, and will be succeeded by the judgement day, when the too mental ones will be cast out and those awakened to essentiality will rule. This means that those in whom mentality is over-potent or underdeveloped will be considered as failures and will be removed to another globe, while those who are living the life of unity, and in whom it is waxing stronger – aspirants, disciples of various degrees, initiates, and adepts – will be left to pursue the natural course of evolution in this 49-globe.

<sup>3</sup>This is what is meant in the Bible by the talk of “Christ casting out Satan and then reigning on earth a thousand years”. “Christ” does not mean an individual here, but the “Christ principle”, essential (46) consciousness. Essential and higher consciousness will triumph for

the remainder of the eon, and first-self consciousness will be held in abeyance until the sixth eon, when fresh opportunity will arise for certain groups of the discarded (LA: the Bible, Rev. 20:7, refers to this by saying that “when the thousand years are expired, Satan shall be loosed out of his prison”), though the majority will be held over until the next solar system. Something similar again will take place in the fifth chain, but as it concerns a centre in the planetary ruler of which we know but little, we need not here enlarge upon it.

#### 11.14 Esoteric Terminology and Symbolism Concerning the Augoeides

<sup>1</sup>LA: The Section of CF on the Augoeides, pp. 679–886, probably is the most difficult one of the whole book where the average reader is concerned. The very text says of this: “The question of these Fire Dhyanis (LA: causal devas) and their relation to man is a most profound mystery, and the entire matter is so clothed in intricate legends that students are apt to despair of ever arriving at the desired, and necessary clarity of thought. Not yet will it be possible entirely to dispel the clouds which veil the central mystery” (CF p. 680). One important ground for this difficulty is, of course, the terminology used, which HTL has pointed out more than once (KofR 3, PhS 2.62, KofL3 4 and 5, etc.). HTL points out in particular (PhS 2.62.15) “the Indian predilection for using the same term for different things and different terms for the same thing”. This complication is especially apparent in the traditional discussion of the Augoeides. Different terms for the same thing: the Augoeides are called Agnishvattas, Manasa devas, Fire Dhyanis, Solar Angels, Solar Pitris, and Asuras. The same term for different things: it is remarkable that in this entire section of CF the human monad is not always clearly distinguished from Augoeides, and seldom from the third triad; on the contrary, AAB uses the term “Monad” to denote the third triad and Protogonos. It is equally remarkable that the originally Pythagorean term, monad, is seldom used in its only correct sense, and that the Pythagorean term, Augoeides, is never used. It is to be noted also that the terms, “Divine Manasaputras” and Dhyanis Buddhas” concern planetary collective beings, not the Augoeides. Among many complicating factors, the one last mentioned, this jumping about between very different beings with very similar names, makes CF difficult reading except for those who are very well versed in hylozoics and read with attention.

<sup>2</sup>LA: Esoteric students have to be very attentive when reading, so that they will not mix up very similar terms that often denote quite different things. For instance, “vehicle *for* buddhi” means the causal envelope, whereas “buddhi” in itself means essentiality (46). This is easily understood upon some reflection: the causal envelope is an instrument *for* 46. It is useless to read these texts mechanically. Strive to exercise directed attention while reading!

<sup>3</sup>LA: The planetary ruler is called in CF now the Planetary Logos, now Divine Manasaputra, now Dhyanis Buddha, now Prajapati. Planetary logos is a gnostic term denoting both the planetary ruler and the planetary collective of 45-selves and higher selves. Mānasa is an adjective derived from the noun manas, which denotes causal-mental, putra means son; mānasa putra, therefore, means “the son of causal-mental”. The qualification, “divine”, specifies that systemic causal-mental (47) is not meant, but cosmic (29–35). Dhyāni means “meditation”, and buddha “awakened”; dhyāni buddha therefore means “awakened through meditation”, and the meditation referred to is done at least in the cosmic causal-mental (29–35). This term is used in esoteric Buddhism. Prajāpati means “the lord of creatures”, and is a term that is particularly used in the Vedas (see, for instance, the *Bṛhad-Āraṇyaka Upanishad*.)

<sup>4</sup>H.P.B.: “The individualized Monad has more spiritual consciousness than the monad itself on its own plane, the second.” LA: That is correct, but you have to know here that by “the monad itself on its own plane, the second” (= in its own world, world 44) H.P.B. meant the third triad. You also have to know that “individualized” was the theosophists’ term for “causalized” (KofR 1.34.1, KofL3 3.4.5). The third triad consists of three units of evolutionary matter. These are beings belonging to the deva evolution and having active consciousness. They are not self-

conscious beings, however, as is the “individualized” human monad.

<sup>5</sup>LA: “Man is a deva” (CF 729) is, from the factual point of view, an erroneous statement. If man were a deva, then there would be no reason for distinguishing between man and deva, which CF otherwise does. An Occidental esoterician firmly objects to such an absolutization, which must contribute to the confusion of ideas and the dissolution of concepts. It is correct to say, however, that man’s envelopes are matter formed and vitalized by devas. Also his self-consciousness has been made possible through a deva, Augoeides.

<sup>6</sup>The “trinity of man”, expressed symbolically in various ways, such as “the self, the not-self, and the intelligent link between them”; “Shiva, Vishnu, and Brahmā”, etc. indicates the three triads, their consciousness and energy (Shiva and the third triad are the “self”, Brahmā and the first triad are the “not-self”, Vishnu and the second triad are the “intelligent link between them”). It is important to realize that the monad does not demonstrate these three “aspects” simultaneously in the lowest three worlds, that the monad does not do so as a human being, but simultaneously only as a third self in the highest three worlds of the solar system (43:4–45:3).

### *11.15 On the Numbers Three, Four, and Five*

<sup>1</sup>In this solar system, the numbers three, four, and five are the most important ones. In the earlier solar system, the numbers six and seven were the most important ones. In the next system, it will be two and one. All of this concerns the evolution of consciousness, not matter or energy. LA: This can be expressed more simply and clearly. In the first solar system, it was most important for the monads to acquire self-active consciousness in the first triad. In the second solar system (our present one), it is most important for the monads to acquire self-consciousness and simultaneously group consciousness in the second triad. In the coming third solar system, it will be most important for the monads to acquire self-consciousness and simultaneously enormously widened group consciousness in the third triad.

<sup>2</sup>The central three eons (3, 4, 5), just as the central three worlds (45, 46, 47) and the corresponding envelopes of the monad, are the most important ones for the evolution of the self-conscious monads in this system, and this working towards perfection of the three, the four, and the five mark for the planetary ruler, as for man, the cycle of maturity. The earlier cycle marks growth towards maturity, and the later cycle the garnering of the fruits of earlier experience. Also the three stages of human development – the emotional, mental, and causal stages – can be here considered from this angle, and the central stage, the mental, be considered the most important.

<sup>3</sup>There is a stage in the evolution of consciousness where the three, the four and the five unite perfectly. LA: This is done only in the third self, through the 45-atom of the third triad.

The above text constitutes Section 11 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.