

SECTION 12

THE DEVELOPMENT OF THE CAUSAL ENVELOPE, PART ONE

12.1 Why Facts about the Development of Causal Consciousness Are Given Out

¹The development of causal consciousness is a subject that the individual cannot fully understand until after initiation. Nevertheless the planetary hierarchy considers that the main principles had better be given out at once in view of the fact that mankind unexpectedly has developed two new sciences: electricity and psychology. Having discovered and started to utilize electricity mankind is approaching another discovery, which will revolutionize world thought on these matters, and which will eventually solve a great part of the economic problem, thus leaving many more persons free for mental development and mental work. This expansion of knowledge can be looked for before the year 2075. The psychoanalytic theories are tending in a wrong direction, and may prove disastrous to the higher development of the race. LA: On the misdeeds of psychoanalysis, read above all Kevin MacDonald, *The Culture of Critique*, chapter 4; and René Guénon, *Le Règne de la Quantité (The Reign of Quantity)*, chapter XXXIV.

²If popular education, political activity, and economic and social endeavour are to be directed towards better goals, the public mind must apprehend, even cursorily, the following three facts: 1) Man is in essence divine. 2) Man is through his consciousness a part of universal collective consciousness. 3) Man is through his envelopes of incarnation an aggregate of lesser forms of life. Only when men have understood these three facts will they rightly comprehend their own nature. These three facts will now be explained somewhat further.

³Men need to realize that they are potentially divine, self-conscious monads, functioning primarily through the causal envelope but also through the envelopes of incarnation.

⁴The fact that man's consciousness is part of universal collective consciousness implies that unity is possible only in the mental world. The realization of this unity must lead to the tendency to develop within the physical brain a conscious realization of group affiliations in the mental world, a conscious recognition of group relationships, group ideals and group goal, and a conscious actualization of that continuity of consciousness which is the object of evolution at this time. It will further produce the transference of the consciousness of the human race from the physical world to the mental, and a consequent solving through "knowledge, love, and sacrifice" of all such problems as now beset mankind.

⁵The lesser forms of life composing man's aggregate envelopes are in their collective nature dependent on him for their activity, and through the activity of the Augoeides they will themselves later be raised and developed to a stage corresponding to the human.

⁶This realization will change the thought of the age above all in medical science, social issues, and education.

⁷Medical science will be better adjusted to reality, resulting in a better understanding of the organism, of its treatment, and of its protection, and thus producing a juster apprehension of the laws of health. The aim of the physician will then be to find out what it is in a patient's life which is preventing causal energy from pouring through his lower envelopes; to find out what wrong mental and emotional habits are causing that inertia of the pouring down of second and third triad energy which is so conducive to wrongdoing, to ascertain what it is in the emotional envelope which is affecting the nervous system, and thus obstructing the flow of energy from the unity petals of the causal centre (via the first triad emotional atom) to the emotional envelope, and from there to the nervous system; to discover what is the hindrance in the etheric envelope which is preventing the right flow of prana (vital force from the sun) to

every part of the organism. It is essential that in the future physicians should realize that disease in the organism is incidental to wrong etheric and superphysical conditions. This is already somewhat realized by those who advocate the importance of “positive thinking”, but it will not be generally accepted until the existence and forces of the causal envelope have been recognized.

⁸Physicians will come to this realization when they accept esoterics as a working hypothesis, and then begin to note, for instance, the powers of endurance shown by causal or higher selves, and their capacity to work at high pressure, and to remain practically immune from disease until such selves, at the end of a long and useful life, deliberately die by separating the causal envelope from the two physical envelopes. Then physicians will concentrate on preventative action, substituting sunshine, a vegetarian diet, and the application of the laws of magnetic vibration and vitality for the present regimen of drugs and surgical operations. Then will come the time when finer and better human beings will manifest on earth. When also physicians learn the nature of the etheric envelope, and the work of the spleen as a focal point for pranic emanations, then they will introduce methods which will do away with such diseases as tuberculosis, debility, malnutrition and the diseases of the blood and of the kidneys. When doctors comprehend the effect of the emotions on the nervous system, they will turn their attention to the amelioration of environmental conditions, and will study the effects of the emotional currents on the fluids of the body, and primarily on the great nerve centers, and the spinal column. When the connection between the organism and the aggregate envelopes is a fact established in medical circles, then psychic disease will be better comprehended and treated. When causal energy is studied, and the function of the physical brain as the transmitter of the intent of the causal being is better comprehended, then the coordination of man’s entire being will be studied, and disease will be traced to its causes, and will be treated not only through its effects.

⁹When viewing man as a whole and as a social being, they will consider the emotional nature of mankind, the group relations involved, and the interaction between individuals and between groups. Then man will be taught his responsibility to the lesser lives composing his envelopes. This will produce a just direction of individual force, and its utilization for the stabilization, the development, and the refining of the matter of his different envelopes. Men will also be taught their definite responsibility under law to their own individual families. This will bring about the protection of the family unit, and its scientific development; it will cause the elimination of marital troubles, and the abolition of abuses of different kinds, so prevalent now in many family circles. Responsibility to the community in which a man is placed will likewise be emphasized. Men will be taught the true esoteric meaning of citizenship – a citizenship based upon causal group relations, the law of reincarnation, and the law of reaping. They will be taught national responsibility, and the place of the community within the nation, and of the nation within the comity of nations. Men will also be taught their responsibility to the animal kingdom. This will be brought about in three ways: 1) through a better understanding of man’s own animal nature, 2) through a comprehension of the laws of causalization, and the effect of the influence of the human kingdom on the animal kingdom; 3) through the work of a lesser avatar who will appear in the beginning of the 21st century to teach man about his relationship to the animal kingdom. The sense of responsibility is one of the first indications of causal consciousness appearing in waking consciousness, and as more and more human beings come under such causal influence, conditions will be bettered slowly and steadily in every department of life.

¹⁰Apprehension of man’s true nature will bring about a fundamental change in the methods of teaching. The emphasis will be laid on teaching people the fact that man is a monad in a triad in a causal envelope, give them facts about the nature of the envelopes of incarnation,

and the methods of aligning the lower envelopes with the causal envelope, so that the causal can communicate direct with the physical brain, and thus control physical man. Men will be taught how, through concentration and meditation, they can develop causal consciousness, and thus ascertain facts by themselves. Then will men be taught to think.

¹¹There are two ways in which to develop causal consciousness, the mystical and the esoteric. In the mystical method, the individual's waking consciousness is raised from the physical to the causal. This method consists in emotional devotion, strenuous application, and a severe disciplining of the organism, the mystic uses the heart centre to enter the causal envelope and reach its consciousness. In the esoteric method, the individual's effort consists in bringing causal consciousness down into the physical brain consciousness. This involves necessarily a scientific apprehension of the laws of nature and the laws of life, and a recognition of the two selves: the first self and the second self, man and Augoeides. It involves a devotion to the work of bringing about a domination of the envelopes of incarnation through the control of Augoeides. It is the method of studying the constitution of those deva beings who have supplied the envelopes of incarnation and the causal envelope. To this must be added a severe application of the laws of nature and the laws of life to the individual life. In CF it is proposed to clarify the esoteric method.

12.2 *The Nature of the First Triad*

¹LA: The information given below has reference to the first triad only, as the heading says. Some data on the second triad are given as well, in passing and parenthetically.

²The first triad is made up of three units: a physical atom, an emotional atom, and a mental molecule. Generally speaking the triad units are characterized by:

³1) *The ability to respond to the vibration of some one of the seven planetary rulers*, as it is transmitted via his matter aspect, being one of the deva rajas (the deva lords of each one of the seven solar systemic worlds, 43–49).

⁴2) *Form-building power*. From each triad units is emitted the vibration that in each new incarnation builds an envelope of the kind of matter the unit belongs to. The vibration of the emotional atom acts on the triad physical atom as well, making it form the seven centres of the etheric envelope. The building of the organism is the result of consequent automatic reaction on energies from the etheric envelope, for man is essentially as regards the physical world an etheric being. Hence the saying that the “organism is not considered a principle”, referring to the very fact that the organism has not been formed through the action of any triad unit of its own.

⁵3) *Relative permanence*. In the “seventh principle” of each envelope is stored up and developed quality and ability acquired, so that under the law of reaping they can be actualized again in new incarnations. The “seventh principle”, therefore, is the atomic memory. This permanence, however, is only a relative one. There is no permanence whatever in the envelopes; they are dissolved when the monad has exhausted their possibilities.

⁶4) *Higher energy level (“heat”)*. Herein lies an important distinction between the triad units in all worlds, and the other atomic and molecular matter of the corresponding kinds. It is not possible yet to explain what makes the whole difference between the triad units and other matter, but the following can nevertheless be stated: The triad units are such atoms and molecules as have been appropriated by monads that collectively form the centres in the envelope of a planetary ruler, whereas other matter goes to the formation of other parts of the “great body of light” of the planetary ruler. The triad units are vitalized by the energies of the consciousness aspect, whereas other matter is vitalized by the energies of the matter aspect. The triad units passing out of the control of the deva hierarchy and coming under the control of energies issued by the planetary government. The triad units are under the direct control of

the lower of the three groups of lipika lords, and are the agencies through which they work in the imposition of reaping upon individuals according to their sowing.

⁷The triad atoms are spheroidal, except for the 48-atom, which closely resembles a heart, and the 46-atom, which has its spirals arranged so as to form approximately a figure eight with a central stream bisecting the double spiral.

⁸The triad units have five functions: they distribute energies, they retain faculty acquired, they assimilate experience the individual has had and transmute that experience into quality, they make up a memory that is permanent through the incarnations. (PhS 2.15.13) The four functions first mentioned are the direct result of the departmental energy of the second triad, when it activates the triad unit in question. When the three units of the first triad are fully active, and also the mental atom of the second triad has been activated, they enable the individual to have continuity of consciousness when functioning in the causal envelope.

⁹The fundamental difference between the mental triad unit and the other two units of the first triad consists in the fact that the former is a molecule having only four spirals, whereas the latter are atoms having seven spirals. (The mental and essential atoms of the second triad have only three spirals.) This fact has to do with evolution itself, for the mental molecule represents the will aspect of the first self (LA: and the will aspect takes prominence in the next solar system only), while the emotional atom embodies the consciousness aspect (LA: which is salient in the present solar system), and the physical atom the matter aspect. (LA: which was characteristic of the former solar system). At the monad's transference to the fifth natural kingdom, the faculties which the monad acquired in the first triad are synthesized in the second triad. This is done in a dual process: first the monad's consciousness is shifted from the first to the second triad, and then the energies of the first triad are synthesized in the second triad.

¹⁰The spirals within a triad unit have three functions, namely being 1) the vehicle of the individual's collected abilities and qualities which he has acquired in each one of the lowest three worlds (more exactly: 47:4–49:7, since 47:1-3 is the domain of the second triad); 2) the synthesizer (the "seventh principle") of each one of the three envelopes: mental, emotional, and etheric; and 3) the positive nucleus of force which holds together the matter of each one of the three envelopes.

¹¹The four lower spirals are especially influenced by the department of the first triad, the fifth and sixth spiral are more specifically influenced by the department of the second triad. The fifth spiral (the third counted from above) has a particular value, since it synthesizes the lower four. It is responsive to five types of energy.

¹²The first triads of the four lower natural kingdoms in their totality form the spirals in the greater triad units of certain solar or lunar collective being, while the second triads of human monads form the spiral streams of force within certain (LA: planetary) centres. (LA: by "lunar" is meant any deva collective in worlds 47:4–49:7; by "solar, any deva collective in worlds 45:4–47:3.)

¹³A triad unit is the positive pole and the corresponding envelope is the negative pole. The interaction of the poles is the basis of form-building. The positive pole is in its turn dual, since it is negative to the building evolutionary monad (LA: human monad or deva monad). Atoms are force centres, and the centres of the envelopes are aggregates of force points (LA: atoms and molecules) which have reached such a degree of evolution that they can respond to the energies of quaternary matter (evolutionary monads) in a somewhat intelligent manner.

¹⁴Every atom is a point of force, a manifestation of the energy flowing that cosmic being who in relation to the solar ruler represents negative electricity.

¹⁵Every form and aggregate of atoms and molecules is a force centre produced by the action of positive and negative energy.

¹⁶Back of all forms and of all matter lies a third kind of force, which utilizes these two other forces to produce eventual harmony, and which is itself in its own world the sumtotal of the second force. This third force can be called the synthesizing, the electric fire, the point of equilibrium, harmony or unity, dynamic will. This force works through a dual manifestation of differentiated energy, through the energy of matter, the coherency of forms, through force centres, and force points. It is dynamis in triple demonstration, of which the final and third is as yet unknown and inconceivable (to mankind).

12.3 The Three Triads in Evolution

¹The energy of the third triad is positive, the energy of the first triad is negative, and the energy of the second triad is equilibrizing. Each of these two last energies demonstrates within itself two forces, but the effect is a unified whole. 1.2.12-17, 1.3.1-10

²The energy of the third triad stands for that kind of manifestation which will reach its highest stage of development in the next solar system. The energy of the second triad makes possible the development of the consciousness of the monad through the medium of the causal envelope in the three worlds of human evolution. The energy of the first triad makes it possible for the monad to have experience in the lowest worlds.

³The evolution of consciousness can be divided into three stages represented by the three triads. At the first stage the first triad is dominant. At the second stage Augoeides and the second triad gradually become dominant, and causal consciousness is developed, so that this eventually controls the envelopes of incarnation, whereupon the latter can be discarded. At the third stage the third triad is dominant.

⁴The knowledge of the department of the second triad and of the relation of this department to the energy of the second triad is particularly important to three categories of people: Those who are interested in the true psychology, or in the evolution of consciousness; those who are disciples or aspirants, and hence are coming more and more into touch with their second triad; those who want to serve people not by appealing to their his first self (“personality”) but by trying to reach their second self.

⁵The development of the monad into a second self and then into a third self occurs under the law of reaping and the law of cycles. All manifestation is the result of active energy producing certain results, and expenditure of energy in any one direction will necessitate an equal expenditure in an opposite. The following three stages of expansion of the monad consciousness into the second self and subsequently into the third self can be distinguished:

⁶1)The stage at which the energy manifested acts outwardly. The monad becomes identified with its envelopes of incarnation. This is the stage of the first self.

⁷2)The stage at which adjustment under law is being sought, and the monad is neither entirely identified with its envelopes, nor identified entirely with itself. This is the period of the fiercest conflict, wherein the disciple generates enough transmutative force to carry him to the opposite extreme of the earlier stage: exclusive identification with the self.

⁸3)The stage at which the monad is centred in the second triad, is group conscious, and has overcome the attraction of the first self. The monad feels the attraction even of the third triad. The earlier process has then to be repeated on a higher turn of the spiral, namely in that the monad must overcome its identification with the second self in order to reach the third self.

⁹It is important to think of these processes in terms of energy and of force, instead of the envelopes or kinds of matter employed. The esoterician must recognize and work with three kinds of force: the positive or energizing force; the negative or recipient force, which assumes form under the impact of the positive form; light, or harmonic force, which is produced by the union of the first two and whose result is radiant energy and the equilibrizing of those two.

¹⁰A man can attain group consciousness, he can enter planetary collective consciousness, he

can acquire consciousness in both the first triad and the second triad. But it remains for a later solar system to acquire the consciousness and energy of the third triad. (LA comments: This must be made clearer, so as not to give the reader the false notion that present human monads cannot attain the sixth natural kingdom in this solar system. They certainly can, if they first pass the human kingdom and then the fifth natural kingdom. The monad who in a previous existence was Pythagoras is an instance of this. This monad became human in the fourth eon of the previous seven-globe, the Moon chain; reached the fifth natural kingdom in the current eon of our present seven-globe; became known to history as 46-self Pythagoras, is presently a 44-self, and will become a 43-self in the sixth root-race. What is meant in the above text is that only in the third solar system will it be possible for a monad of the human kingdom to acquire self-consciousness in the third triad. This is connected with a general principle of the “evolution of evolution”, namely: In the first solar system, monads of the fourth natural kingdom, human monads, could acquire consciousness in the first triad only. In the second solar system, our present one, human monads, while still in the human kingdom, are able to acquire incipient self-consciousness in the second triad, but not in the third triad. Only in the third solar system will it be possible for monads to acquire self-consciousness in the third triad, while still remaining in the human kingdom.)

¹¹The molecular worlds in which human beings develop, 47:4–49:7, carry the subconscious of the planetary ruler. They represent those centres from which the kundalini of the solar system is turning, that which is not a principle, and that which is gradually passing into obscurity.

¹²The first triad belongs to cosmic gross physical matter (47–49), is part of the planetary ruler’s gross physical envelope. Consequently, when in the process of evolution, and through initiation, the individual has succeeded in passing to the second triad, and centred his consciousness in the three units of that triad, this is the same as being able to function consciously in the cosmic etheric envelope (43–46) of his particular planetary ruler. (LA: More exactly, in the two lower ethers of this cosmic etheric envelope, 45 and 46. The two higher ethers, 43 and 44, are still inaccessible to the monad in the second triad, the second self. To access these, the monad must first become a third self. This relationship constitutes a near-complete analogy with the first self’s conquest of systemic etheric objective consciousness, which in his case is limited to the lower two ethers, 49:3 and 49:4. (EE 10.17.23)

¹³In order to function consciously in his individual etheric envelope, a man has to burn through its protective web. In order to function consciously in the cosmic etheric envelope of the planetary ruler, the individual has to burn through an analogous protective web, his own causal envelope. When all first selves have achieved this, the planetary ruler is set free from cosmic gross physical manifestation. This stage is succeeded by the comparatively brief one of cosmic etheric existence (covering the period of planetary obscurity), and then the planetary ruler is liberated from cosmic physical incarnation (43–49) altogether.

¹⁴Mental consciousness cannot reach beyond 47:4, and so it is pointless to expect a man to realize certain ideals or to understand certain truths before he comes consciously under the control of the second self, before he begins to sense the vibrations of the mental atom (47:1). The mental molecule suffices for his need, and no bridge exists between it and the mental atom. Herein lies a reason for tolerance. (HTL comments here: no demands or expectations.)

¹⁵Each of the seven rays (departmental energies) connected with the causal envelopes of men (LA: the ray or departmental energy of the second triad of any human monad) demonstrates as a unity in the atomic matter of the causal world, 47:1; as a triplicity in its subatomic matter, 47:2; and as a seven in the lowest causal matter, 47:3. In the lowest region of the causal world, 47:3, there are formed the 49 groups in which human beings evolve. In the course of his many incarnations, and as the cyclic septenaries pass over him, man passes

under the influence of each one of the seven subrays of his own second triad ray. Then he begins to synthesize the seven into the major three subrays, and then into the unity on his own second triad ray. The septenary status governs the time from causalization till he becomes a disciple. The threefold status governs his discipleship up till he becomes a causal self. The monad achieves the unity of its second triad ray only when becoming a 45-self. Also it is only as a 45-self that the monad is consciously a part of the planetary collective being (the “planetary logos”, or the “heavenly man”).

¹⁶There are only six triad units (LA: 49:1, 48:1, 47:4, 47:1, 46:1, 45:4) connected with human evolution. A planetary ruler has only five triad units (LA: 43, 36, 32, 29, and 22), and even then only one (43) in the worlds of the solar system. Where the planetary rulers are concerned, it should be remembered that the solar system (43–49) is their envelope of cosmic physical incarnation, and that their triad units, with the exception of the cosmic physical atom (43), are cosmic and extra-systemic.

¹⁷The cosmic causal envelopes of the planetary rulers are in world 31, while the cosmic causal envelopes of the solar ruler and of the three beings closest to him are in world 29.

12.4 The Causal-Mental World

¹The causal-mental world is the vastest of all the worlds with which we are concerned. It is the key world of the solar system, the pivot on which the solar wheel turns. It is the meeting place of the three lines of evolution (LA: the three parallel paths of evolution). All the planetary collective beings, manifesting themselves through the different 49-globes, are expressing themselves in world 47. There are in the solar system certain 49-globes that have no matter lower than 47, and so have no physical planet such as the Earth, and the other gross physical planets. Those 49-globes are composed of cosmic etheric (43–46) and cosmic gaseous (47) matter. All the planetary collective beings of the solar system possess envelopes of causal matter as their lowest matter, and therefore in the causal world communication between all these collective beings is possible, no matter what their respective goals of attainment may be. Therefore, the “atoms in their envelopes”, that is to say: the monads, can equally get in touch with each other, once they have acquired causal consciousness and know the different group “keys”, the group tones and colours. In this fact is the basis of the true relationship of oneness between the various causal groups, no matter what stage of evolution they are at, what department they belong to, and in which 49-globe they are in.

²True unity exists in the realization that the greater life ever includes the lesser, and that each expansion of consciousness brings man closer to this realized oneness.

³Therefore, in the causal world (47:1-3) there exists a channel of communication, based on similarity of vibration and oneness of endeavour, between every one of the 49-globes in the solar system. Only in the causal world (as regards worlds 47–49 and the human kingdom) is it possible to establish relationships and transmit thought matter between 1) individual monads and causal groups, 2) causal groups on the same level or on different levels, 3) monads or causal groups of different 49-globes.

⁴The greater building devas, who are working out the decisions of the solar systemic government, mainly use worlds 44 and 47 for communication. In world 47 they communicate with their subordinates by means of telepathy, and in world 44 they communicate with each other by means of a medium incomprehensible to man at present (LA: the planetary hierarchy calls this medium “akasha”, KofR 2.17.2,3; 6.9.5).

12.5 General About the Causal Envelope

¹The causal envelope has the following functions: it separates the individual’s consciousness from that of other individuals, it carries the potential of second self consciousness, it

activates and awakens the first triad.

²LA comments: Note that one of the most important functions of the causal envelope, that is, to make self-consciousness possible, is not mentioned specifically. This is because self-consciousness is attributed to second self consciousness, since the causal envelope is made through the mental atom, the lowest unit of the second triad. The monad cannot possess self-consciousness as long as it has only its first triad and the envelopes made through it (of 47:4 matter at the utmost). Only the causal envelope (and higher, of course) and its centre affords the monad self-consciousness. That is why animals do not have self-consciousness.

³LA: Human causal envelopes are made of 47:1-3 matter, in varying proportions depending on the individuals' stages of development. The causal envelopes of the undeveloped majority consist of 47:3 matter, whereas the causal envelopes of developed people increasingly are made of 47:2 matter. The causal envelope of a perfected causal self is entirely made of mental atoms, 47:1.

⁴The causal envelope encloses the three units of the first triad: the mental molecule (47:4), the emotional atom (48:1), and the physical atom (49:1). LA: Note that the second triad mental atom (47:1) is not mentioned.

⁵The triad units shine with a dull red glow. The three energies demonstrating in the causal envelope is third triad energy at the centre, second triad energy enclosing it, and first triad energy in the lower part of the envelope. This manifestation has traditionally been compared to a candle flame: the third triad energy is the hot blue nucleus of the flame, the second triad energy is the orange-coloured glowing gaseous envelope, and the first triad energy is the glowing red wick which lies at the base of the flame.

⁶These three kinds of energy, meeting and unified in the causal envelope, produce in time a radiation which streams out from all sides of the lotus and affords the envelope its spheroidal shape. The more fully developed the causal being may be, and the more the petals are unfolded, the greater the beauty of the surrounding sphere, and the more refined its colouring.

⁷To the third self the causal envelope is the correspondence to the heart centre, a flaming wheel within the third triad's envelope (43-47). This wheel has nine spokes around a hub, which is divided in three, and which hides the central energy or dynamo of force. The causal envelope can be seen as twelve vibrations emanating from the mental atom. Of these twelve, three are major vibrations that pursue a circular activity around the centre; nine are minor vibrations that extend to periphery of the envelope. The radiations from the tip of each petal afford the causal envelope its spheroidal shape.

⁸The causal envelope is also seen as the twelve-petalled lotus. In the undeveloped man, the innermost three of these twelve petals are still unrevealed, or embryonic, and hence the causal envelope is frequently called the nine-petalled lotus. Only when the individual has succeeded in awakening or unfolding the outer nine petals, or in arousing the energies of the nine spokes, which is consummated at the first three initiations, the inner three petals are revealed. These three complete the twelve, are concerned with second self, and respond to vibrations from the third triad. They are really related more intimately to the evolution of the planetary being, and are connected with the stimulus which this being receives from the solar ruler. When the one initiator (LA: the planetary ruler), at the third and fourth initiations, vitalizes these three innermost petals, it brings about the dissolution of the causal envelope and the passing of the monad to the essential envelope.

⁹The centre of the causal envelope is made of 47:3 matter. The centre may be described as follows:

¹⁰At the very centre of the lotus is a brilliant point of a blue-white hue, called the jewel in the lotus. This central point is surrounded, and completely hidden, by three closely folded petals. Around this central nucleus are arranged the outer nine petals in three circles of three

petals each.

¹¹The outer nine petals are of a predominant orange hue, though the six other colours are found as secondary colours and in different degrees in the various petals. The inner three petals are of a lemon-yellow hue. At the base of the lotus petals are the three points of light which mark the position of the three units of the first triad.

¹²The twelve petals are formed out of the matter of the causal devas. This matter has not merely the faculty of perception, as has the matter of the envelopes of incarnation, but also has the faculty of self-consciousness. Hence the human monad, having finally entered into this centre, acquires not merely knowledge of reality but also permanent self-consciousness.

¹³The third triad energy is mediated by the second triad mental atom, the central point, or the “jewel in the lotus”; and the second triad energy is mediated by the outer nine petals. Yet these two, and the first triad energy, are one in manifestation within the causal envelope, and the interchange of energy and vitality proceeds steadily. The third self (LA: actually its deputy, Protogonos) uses the second self (LA: its deputy, Augoeides) as an instrument for the human monad’s consciousness development, and the second self (LA: Augoeides) uses the first self (LA: the human monad in the first triad) as medium of expression.

¹⁴The right understanding of how the monad functions self-consciously in the causal envelope brings about the ability to work expediently and efficiently with one’s own evolution, and to do good work in aiding the evolution of one’s fellow human beings.

12.6 The Position of the Triad Units in the Causal Envelope

¹To causal objective consciousness, causal vision, the causal envelope appears as a vibrant material sphere within which the three units of the first triad can be seen as three fiery points. At the heart of the sphere is the shining causal centre, emitting seven rays which play upon the triad units and which in the average individual produce most effect on the emotional atom. The physical triad atom has a position relatively close to the causal centre. The force of the centre plays through the physical atom, and passes on to the emotional atom in the form of five rays. Of the three triad units, the mental molecule is furthest from the causal centre.

²In this solar system the emotional atom receives more stimulation and vitalization than any of the other two triad units, and this on the following five grounds: 1) Mankind at present is at the emotional stage, and the emotional triad atom controls the etheric envelope and so the organism. The first triad 48-atom has a direct connection with the second triad 46-atom and the third triad 44-atom. 2) The goal set before mankind is that of the individual becoming self-conscious in the second triad 46-atom, becoming a 46-self. 3) This solar system is a particular manifestation of the consciousness aspect, and of the second ray. The monads whose third triads are on the second ray predominate in this solar system. 4) Our solar system is the heart centre of our seven-suns-system. This is one of the clues to the mystery of electricity. The “sacred planets” (LA: certain of the 49-globes, but not all of them) and certain allied globe systems in the cosmic etheric (43–46) matter of the solar system are the “petals” of this heart centre. Naturally, also that 49-globe which is the heart centre of the solar system has an especial position. (LA: It should be added here that world 46, the second ray, and the heart centre are closely connected with each other.) 5) Our solar system (43–49), being the cosmic physical manifestation of the solar collective being, is penetrated by the cosmic emotional envelope (36–42) of that collective being. Likewise, man’s physical manifestation is penetrated by his emotional envelope. The solar collective being is centred in cosmic emotionality (36–42). It has not yet attained cosmic causal-mental (29–35) self-consciousness, and so cosmic desire (36–42) is its main incentive. (LA: Consider the necessity of distinguishing between the solar collective being on the one hand, and the solar ruler with the solar government on the other. CF uses the term Solar Logos for both kinds of beings. There is a

difference, however, of at least one divine kingdom between the two kinds!)

³Therefore, the emotional atom of the first triad is of a particular importance. The force which flows through the emotional atom is following the line of least resistance and is in its influence on physical man twice as strong as the energy reaching him through the other two triad units. (LA: Connect this with the fact that in this eon the will of the first self is principally emotional will.) The solar collective being expresses itself now through the second ray, and this ray is the sumtotal of the radiation of all the planetary beings. This solar systemic second ray vitalizes all the atoms of the solar system.

⁴Likewise, the force that flows through the cosmic heart centre is the principal force in the manifestation of a solar being and of a planetary being. By analogy and reflective actions the corresponding is true of man in relation to his heart centre, and hence the importance of the emotional triad atom. Man's heart centre and triad emotional atom are in the direct line of reception of active force emanating from cosmic beings. This force, when rightly directed and properly controlled, is the great transmuting agency, which eventually will make the human monad a perfected second self, a master of love-wisdom.

⁵LA: What will presently follow is a summarizing account of the activation of the first triad in a process going on during the entire sojourn of the monad in the human kingdom. What is said below should not be mixed up with the description above (in 12.6.1) of the position and activity of the triad in the causal envelope, a description that bears on the average individual at the emotional stage. This needs to be pointed out, since the text in CF 514 makes this mix-up, and therefore must be separated into two texts here, the one already given in 12.6.1 and the one now following:

⁶The physical atom and the emotional atom interact with increasing intensity, so that eventually the two units function as one. In this process (LA: which normally goes on through many thousands of incarnations) the energy output also increases enormously. Subsequently, this unit of two atoms begins to interact with the mental molecule, so that a process similar to the one just mentioned is set up and pursued until these two units as well merge into a functional unity. Thereupon the causal centre finally synthesizes the functions of the triad in a process the psychological counterpart of which is the alignment of the personality with the individuality enduring in the causal centre. The monad, being now self-conscious in the inmost part of the causal centre, and working there through the second triad mental atom, activates the centre with increasingly stronger energies, so that the monad eventually dissolves both the centre and the surrounding envelope, whereupon the atoms that made it up are returned to the general reservoir of matter. (LA: At this stage, the monad can safely dissolve the causal envelope, since it is now fully able to centre itself in the second triad mental atom, being self-conscious and self-active through it. In actual fact, at the end of this process the monad is able to centre itself even in the second triad 46-atom. WofM 7.1.7)

⁷The process in which the three units of the first triad are synthesized and eventually dispersed is on a greater scale analogous to the synthesis of the first triad in the second triad, and that of the second triad in the third triad. The result of both syntheses is that the monad is set free to be self-conscious and active in the next higher atomic kind (46:1 and 43:1, respectively). Analogous processes on even greater scales are undergone by cosmic selves, such as the planetary rulers, the solar ruler, and even higher cosmic selves such as the ruler of the seven-suns-system and the seven rishis.

12.7 The Building of the Causal Envelope

¹Introductory comment by LA: By the expression "building of the causal envelope" two quite different processes may be intended: 1) the original activity of the Augoeides, the process in which the human causal envelope with its centre is formed; 2) the expansion, refine-

ment, and transformation of the causal envelope wrought by the human monad itself during the latter part of its sojourn in the human kingdom, starting from the higher levels of stage of culture. To avoid ambiguity, the former activity is called the “forming” or “making” of the causal envelope here below, and the latter activity is called the “expansion” of the causal envelope. Basic facts about the latter process are given in PhS 2.23.7-10, 2.42.3; WofM 7.3.

²Firstly the work of the Augoeides is to be dealt with. By sacrificing themselves they endow man with self-consciousness, building his causal envelope out of their own essence. Three things have to be studied to begin with: 1) The effect of the higher energy on the lower envelopes, as it gradually makes itself felt during the evolutionary process, emancipates man and simultaneously also “elevates” the devas of the lower envelopes (the “lunar pitars”). 2) The effect of this energy in the causal world in the development and unfoldment of the causal centre (the “lotus”). 3) The activation of the inmost part of the lotus. The activation last mentioned demonstrates in a twofold manner: as the realization by the man in the physical brain of his divine nature, resulting in a consequent demonstration of divinity upon earth, prior to liberation; and as the conscious activity of the causal self in the causal world in cooperation with its group or groups. In the first case, we have the effect of the causal being on its envelopes and their subsequent control. In the second case we have the self-awakening of the monad in the causal world. In the third case we have the realization of group consciousness, the entry by the monad into the consciousness of the planetary collective being (LA: 46:5-7, to begin with).

³LA: 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)

⁴The forming of the causal envelope is the result of the dual vibration of the fivefold (dhyanis =) Augoeides in conjunction with the (pitars =) devas of the four envelopes of incarnation. Through a conscious effort of the planetary beings, these Augoeides and lower devas are brought into a close relationship. This produces in 47:3 matter a ninefold vibration or whorl which, after a certain period of persistence, assumes the form of a nine-petalled lotus. This lotus is folded over in bud shape on the central point (“heart”, outlet of third triad energy) which by its action upon the matter of the lotus forms the three inner petals. The three inner petals closely shield the inmost point, but are nevertheless of the same matter as the outer nine petals.

⁵The devas may be better understood if it is remembered that they embody and convey the two kinds of energy (LA: the second triad and the first triad energies). The Augoeides are the matter of the causal envelope and the causal groups, and the medium of expression for the third selves (the Protogonoi), for “spirit manifests itself by means of soul” (LA: the third triad manifests itself by means of the second triad, or Protogonos manifests himself by means of Augoeides). The devas who form the envelopes of incarnations, and are traditionally called the lunar pitars, are energized and used by the Augoeides, the solar pitars. These Augoeides again are in many groups and express a dual energy, positive and negative. The positive energy: the devas who are the ensouling life of the causal lotus which coordinates, preserves, and activates the petals; the negative: the energy of the lotus matter itself. (LA: The greater Augoeides and the lesser ones: the former activate and control the latter.) There is a close analogy in connection with the planetary and solar rulers between prana, the life force which animates the etheric envelope of man, and by means of that force coheres the organism, and that synthesizing life force of the solar ruler which animates every atom in every world of the solar system. If in this connection one meditates on the fact that all the worlds of the solar system (43–49) are the cosmic etheric physical and cosmic gross physical manifestation of the solar and planetary rulers, then the part played by the Augoeides may become somewhat

elucidated, and their relation to the solar and planetary rulers may become also clearer.

⁶The expansion of the causal envelope is the result of two kinds of energy, the energies of the envelopes of incarnation with their reflex action upon the causal envelope, and the energy of the self-active monad as it makes its direct impress on the matter of the causal centre.

12.8 The Development of the Causal Envelope

¹The causal envelope develops, too, and not only the envelopes of incarnation. The causal envelope develops through the envelopes of incarnation, and the envelopes of incarnation develop through the causal envelope. (LA: What mediates this interaction is the lesser or lower causal envelope, the incarnating part, the triad envelope, the “personality” – many terms for one and the same thing!) As the personality becomes more active and intelligent, results are produced in the higher causal envelope. Since the causal envelope is permanent through the monad’s entire sojourn in the human kingdom, these results of evolution (qualities, abilities acquired, experience processed) are constantly accumulated in the envelope without loss, whereas the results of evolution stored in the ephemeral envelopes of incarnation are lost, unless they can, after being processed, be brought over to the causal envelope. Therefore, the causal envelope becomes more active and its manifestation of energy is increased. Towards the close of the monad’s evolution in the human kingdom a constant interchange of energy is taking place; the envelopes of incarnation become filled with light from the causal envelope, and reflect its radiance. The causal envelope then becomes like a sun, and the envelopes of incarnation like moons shining with light borrowed from the sun. (LA: Hence the ancient esoteric symbols of sun for the causal envelope, and moon for the envelopes of incarnation; the solar angels = the Augoeides; the lunar pitars = the devas that form the envelopes of incarnation.) Through this interaction the causal envelope shines with ever greater intensity. In higher worlds a similar interaction takes place for a brief period between the envelope of the third triad (LA: 45:1-3 interact with 47:1-3) and its reflection, the causal envelope, but only in the coming solar system will this interaction be carried to its logical conclusion.

²The first triad is the medium of communication between the causal devas (CF: solar angels) and the devas of the envelopes of incarnation (CF: lunar pitars). By means of the first triad the causal being (= the monad in the causal envelope, WofM 7.16.4-7, KofL1 4.20.5), according to its stage of evolution constructs its envelopes of incarnation, acquires knowledge in the lower three worlds (the mental, emotional, and physical worlds), thus buys his experience, and becomes conscious. Later on, the monad (LA: having now become a causal self) is active through the petals of the causal centre, thus with the aid of the causal devas, and so acquires knowledge and becomes even more conscious. (LA: Note the expression “buys his experience”. See KofL1 9.12! Payment is a basic principle of esoterics. See also *The Fourth Way* by P.D. Ouspensky, p. 280)

³When the energies of the first triad become sufficiently intensive, and the energies of the second triad become equally fierce, and the third triad begins to be active – a visible sign of which is the blazing out of the inmost nucleus of the causal centre – the entire causal envelope becomes self-active in its radiation.

⁴At the early stages after causalization, the causal centre has the appearance of a bud. The blue third triad energy in the central nucleus is not apparent, and all the outer nine petals are closed down on the inner three. The orange colour looks dead, and the three points of light at the base are just points. The triangle which is later seen connecting the points is not demonstrated. The surrounding sphere is small and colourless and is to be appreciated only in the undulations (like waves in the air) caused by the vibrations of the lotus.

⁵By the time the third initiation is undergone, a great transformation has occurred. The

outer sphere is much wider and is pulsating with every colour in the rainbow. The streams of electrical energy circulating in the sphere are so powerful that they are escaping beyond its periphery, resembling the rays of the sun. The nine petals are fully unfolded, forming a setting for the central jewel, and their orange colour is now translucent, shot with many other colours, that of the second triad ray predominating. The triangle at the base is now activated and scintillating, and the three points are small blazing fires, showing as three whorls of light, two (49:1 and 48:1) sevenfold and one (47:4) fourfold, circulating their light from point to point of a rapidly moving triangle.

⁶By the time the fourth initiation is undergone, the activity of this triangle is so great that it looks more like a wheel in rapid revolution. The three petals at the center are opening up, revealing the “blazing jewel”. At this initiation, the hierophant directs the rod of power at the triad units, charging them with electric positive force from the third triad. The radiation they emit in response is so strong that it destroys the entire sphere. Then the Augoeides pronounce a certain word of power by which they gather back into themselves the energy they once gave out, thus producing the final dissipation of the form. The triad units return to the general reservoir. The causal envelope and the first triad are no more. The third triad energy that existed in the inmost nucleus of the causal centre becomes centred in the 46-atom and 45:4-molecule of the second triad. The monad stands free of the lower three worlds (47–49), and functions consciously in the essential (46) world.

⁷LA: “Fire and Flame destroy the body of an Arhat, their essence makes him immortal.” *Bodhi-mür*, Book II, quoted in *The Secret Doctrine*, vol. I, p. 73, fifth (Adyar) edition. Arhat is the Buddhist term for 46-self. Fire and flame are the energy of the third triad and the 47:1 energy intentionally directed by the causal self at his liberation. The body referred to is the causal envelope.

⁸When the Augoeides return to the source which sent (CF: “breathed”) them out, the lesser deva matter becomes dependent on its own energy, since the energy that built the form now is withdrawn. The form then breaks up and the lesser builders and devas return to their group soul. These lesser devas are of many different kinds, and certain of them, those who form the human envelopes of incarnation, are the highest kind of matter through which consciousness can manifest itself in the worlds of man (47:4–49:7), and are on the road towards self-consciousness. They are nearer to what corresponds to the human stage than any other matter. They occupy a place in the deva evolution analogous to that which a man holds in the human kingdom who is nearing discipleship. The goal for the devas below the rank of mental devas is causalization and to become self-conscious beings. The goal for a man is initiation and to become a second self and a third self, and to do for people of the what the Augoeides have done for him: make it possible for them to express self-consciousness.

12.9 *The Unfoldment of the Petals*

¹The development of man’s causal consciousness is connected with the formation, vitalization, nurturing, and unfoldment of the nine petals. The petals of the outer circle are called the petals of “knowledge”, those of the middle circle are called the petals of “unity”, and those of the inner circle are called the petals of “sacrifice”. The petals of the first circle contain the summation of experience and developed consciousness; the petals of the second circle contain the application of that knowledge in aspiration to unity and service; and the petals of the third circle contain the full expression of knowledge and aspiration to unity turned toward the conscious sacrifice of all to the furthering of the plans of the planetary government, and to the carrying out of its purposes in group work.

²Each of these three groups of petals comes under the definite guidance of a group of Augoeides, who form them out of their own matter and who in essence are the tripartite causal

centre during its manifestation. Through these Augoeides flows the energy of those cosmic selves who are called the buddhas of activity, the buddhas of unity, and the buddhas of sacrifice. The planetary ruler is such a buddha of sacrifice. Each one of the three groups of Augoeides, besides influencing its own circle of petals, has also a special influence on its particular petal in all three circles.

³The petals of the first circle concern knowledge, unity, and sacrifice in the physical world. Physical knowledge grows through experience of sowing and reaping in the physical world. By breaking the Law and paying by suffering for his ignorance the individual achieves knowledge. The petal of physical unity unfolds through self-love being gradually superseded by love of others. Physical sacrifice at this stage (the emotional stage) is brought about more through the driving force of circumstances and less through free will and clear insight. The sacrifice of physical life for the sake of desire: low desire to begin with, later emotional aspiration to something higher, though still desire

⁴The petals of the second circle concern knowledge, unity, and sacrifice in the physical and emotional worlds. The petal of knowledge unfolds as the individual learns how to consciously balance the opposites and so gradually apply the law of attraction and repulsion. The petal of unity unfolds as love of the form is superseded by love of the self within the form. The petal of sacrifice unfolds as the individual strives to give up his own desires for the sake of his group. His motives are still coloured by his desire for reward, but are nevertheless purer and more conscious.

⁵The petals of the third circle concern knowledge, unity, and sacrifice in the mental world. The petal of knowledge unfolds as the individual consciously utilizes all that he has learnt and is learning for the definite benefit of mankind. The petal of unity is unfolded as the individual consciously and steadily applies all his powers to the service of mankind with no thought of return or reward. The petal of sacrifice is unfolded through the purposeful, unflagging efforts the individual makes to overcome the first self and to attain the second self, an aim that the individual pursues in a series of many lives before his final emancipation.

⁶The monad is self-active in the lower three worlds (47–49) just in so far as it activates the three units of the first triad with their spirals. The monad is self-conscious in these worlds in so far as it unfolds the petals of the causal centre. When the three petals of the first tier are fully unfolded, they affect through their vitality the three major spirals of the first triad physical atom, and likewise when the three petals of the second tier are fully open, the three major spirals of the emotional atom are influenced. Thereupon the spirals of the mental molecule are fully activated, but this happens even as the knowledge petal of the third tier opens. The opening of the two remaining petals reveals the glowing three-petalled flower occupying the inmost part of the causal envelope.

⁷Each of the three tiers of petals is distinguished by a predominant colour. The petals of the outer tier show a predominance of orange; those of the middle tier are mostly rose; and those of the inner tier shine with a dominant yellow.

⁸*The outer circle.* The first petal: knowledge in the physical world – orange, green, and violet. The second petal: aspiration to unity in the physical world – orange, rose, and blue. The third petal: sacrifice in the physical world – orange, yellow, and indigo. These three petals are organized and vitalized at the emotional stage, but remain unopened and begin to unfold only as the second tier is organized.

⁹*The middle tier.* The first petal: higher knowledge applied through aspiration unity in the physical and emotional worlds – rose, orange, green, and violet. The second petal: higher intelligent aspiration to unity in the physical and emotional worlds – rose, orange, rose, and blue. The third petal: intelligent sacrifice, motivated by aspiration to unity, in the physical and emotional worlds – rose, orange, yellow, and indigo. These three petals preserve the funda-

mental orange but add the colour rose in every petal, so that four colours are now seen. These petals are organized and vitalized at the mental stage, but remain unopened. The petals of the outer circle simultaneously unfold until they are fully open, revealing the second circle. The third circle remains shielded.

¹⁰*The inner tier.* The first petal: the will to sacrifice through knowledge in the mental world and thus intelligently to dominate all the envelopes of incarnation – yellow, orange, green, violet, and rose. The second petal: the will to sacrifice through aspiration to unity in the mental world, and thus to serve – yellow, orange, violet, rose, and blue. The third petal: the utter sacrifice in all respects – yellow, orange, rose, blue, and indigo. These petals of the inner circle are organized and vitalized at the causal stage, and simultaneously the petals of the middle circle unfold, so that two circles of petals are duly opened, and only the third remains to be unclosed. The petals of the third circle are opened in connection with the initiations, by the enormous efforts of the individual himself, aided by the electrical work of the initiator, wielding the rod of power.

¹¹The first triad is concerned with the matter aspect, the nine outer petals of the causal centre deal specifically with the consciousness aspect and the second triad, the three inmost petals represent the will aspect and the third triad. All three develop largely simultaneously, and have an important interaction. It is neither possible nor desirable to develop them separately.

¹²The petals unfold slowly in the early stages, and rapidly only as the individual himself works at it with conscious effort. Augoeides takes no active interest in the individual's development until the second petal in the second circle is beginning to open. The individual is ripe for initiation when his causal centre responds to energies issuing from the first department of the planetary hierarchy, a process that presupposes the cooperation of the fully conscious self.

¹³The sequence in which the petals unfold depends on the departments of the third triad and the causal envelope, and the department of the causal envelope is a subdepartment of that of the third triad. If the third triad is of the second department, the knowledge petal will be the first to open, but the second petal of love will almost parallel its development, since the second petal unfolds the most easily for a monad having a third triad of that type. As one circle of petals opens at an early stage, this influences the next circle so that its petals unfold more rapidly than those of the previous circle. Hence unfoldment is more rapid at the later stages. Also, there exist many cases of uneven unfoldment, so that, for instance, one petal in the second circle is unfolded already, whereas only one petal is unfolded in the first circle. This explains such a phenomenon as the power in service along certain lines displayed by some people, coupled with a comparatively low stage of development of causal consciousness. This is due to varying factors, such as the strength of the grip of the third triad on the other two triads; or the individual's dedication during many lives to a particular line of service, resulting in the setting up of vibrations so strong that it will be difficult for the individual to respond to vibrations of other kinds (LA: such vibrations as have more to do with consciousness and knowledge). Other factors may also be involved such as the different degrees of evolution of different planetary beings and the sowing and reaping of the causal group to which the individual belongs.

¹⁴The majority of human monads have third triads of the second department, and in those people the petals of unity (the second petal in each circle) are more easily awakened, for aspiration to unity is the line of least resistance for the many. Yet the monads that have third triads of the third department are numerous and influential, and the first petal in each circle is for them the easiest to unfold. For both groups the "knowledge" petal is the first opened, owing to the inherent nature of the Augoeides themselves, and their basic vibration. For all,

the petals of sacrifice are the hardest to unfold, for it always presupposes that both knowledge and aspiration to unity have been acquired.

¹⁵The facts given on the unfoldment of the causal envelope should be carefully contemplated by those who want to develop causal consciousness. This whole subject is of particular interest to students of esoteric psychology, is the subject that should be their next step ahead.

¹⁶The study of esoteric psychology involves a true conception of the nature of the causal envelope, or the arousing of the causal envelope to fully manifested activity. It must include the study of the laws of causal unfoldment, of the methods whereby, petal by petal, the causal centre may be perfected, and of the triple nature of its evolution. It also includes an understanding of energy in its dual aspect; internal vibration and external radiation. Practically this means that all advanced students will direct their attention to the centres, not to those of the etheric envelope, but to the centres of the causal envelope and to causal groups (LA: which are centres on a higher scale). This will produce later an understanding of the effect of one consciousness on another consciousness in the physical world, and this understanding will be applied in group evolution, and thus some human problems will find solution.

¹⁷Students of esoteric psychology will eventually ascertain much that will enable them to work better in the physical world. All successful work (LA: that is, successful in esoteric respect) is primarily based on two abilities: the ability of permitting Augoeides to work through the personality (LA: the lesser causal envelope, the triad envelope), so that he uses it simply as a tool; the ability of working in consideration of the sowing and reaping of the causal group. Hitherto, much has been said about individual sowing and reaping. In the future, students will slowly pay more attention to group sowing and reaping, and this will lead to a more intelligent cooperation, to a more sympathetic understanding of group responsibilities, and to more adequate solutions of group problems.

¹⁸The whole idea of force or energy is very slowly coming to the fore in human thought also in the study of vocational education, business efficiency, and the place of the individual in any trade or enterprise. Human beings are being spoken of and considered in terms of potential force factors, and this is a step in the right direction.

¹⁹In the future, the emphasis will be laid in education upon how best the young can be taught to contact their own causal envelope or higher energy; how best they can be led to appropriate the knowledge and ability of their causal envelope for use in the physical world; how best they can find their group, and thus work along with it, and in unison with the total energy of that group; how best the three envelopes of their first self (the mental, the emotional, and the etheric) can be aligned with their higher force centre, and thus draw down a continuous supply of energy for the strengthening of their three lower envelopes and their expedient utilization. All this evolution will be gradual and necessarily slow. The powers of the causal envelope are stupendous and if released through the agency of an unready first self would lead to dire disaster.

The above text constitutes Section 12 of the book *Cosmic Intelligence and Its Manifestation in the Solar System, in the Planets, and in Man*, Lars Adelskog's hylozoic (Pythagorean) paraphrase of, and commentary on, *A Treatise on Cosmic Fire* by Alice A. Bailey and D.K.