

SECTION 13

THE DEVELOPMENT OF THE CAUSAL ENVELOPE, PART TWO

13.1 The Causal Groups

¹All human monads whose causal centre is developing the petals of the first circle are divided into groups. These groups are not isolated from one another but interplay goes on between them, so that energy in any group produces reflex action in another. When in the Atlantean epoch the door to the human kingdom was closed, and consequently no more “bud lotuses” were formed, this was the result of the decision by the planetary government to cease from creating forms in the causal world but instead to further the evolution of the causal envelopes already existing. This caused a decrease of activity in certain of the planetary centres, and an increase in others. It also had an effect on the Augoeides, and consequently on the heart of the solar system (LA: the sun in world 46) from whence they are drawn. Streams of energy from the 46-sun were arrested and directed elsewhere, while the Augoeides already active in mankind centred their attention on the work begun. The work of the Augoeides, from their point of view, is not primarily the evolution of man, but is the process of their own development within the plan of the solar government. The evolution of mankind is, for them, only a method.

²Two problems now come into focus: 1) What is the position in our 49-globe of those vast groups of monads coming in from other 49-globes and representing other departments? 2) What is the effect produced by the arrival into the causal-mental world of monads whose causal envelopes are not “buds”, but are possibly fully developed, such as is the case of disciples and initiates?

³It happens in our planet that in existing groups monads appear who have not causalized through the law of attraction working between the animal kingdom of the Earth and the higher triads, but who have individualized elsewhere, and who therefore come in with their petals already organized, and perhaps with several petals unfolded. This has necessarily a profound effect both upon the groups in which they appear, and subsequently upon the people among whom they incarnate. This is touched upon in *The Secret Doctrine* when the question of the early teachers and guides, “divine kings”, who incarnated in the mankind of those times, is broached.

⁴The coming in to Earth of advanced human monads from the “inner round”, or from other 49-globes, or from higher globes, where they have been in pralaya awaiting opportunity, is produced in three ways and is the result of three activities: 1) It is caused by a closer mutual understanding between two planetary rulers. This must be viewed in terms of energy and of conscious transmission of energy out of a centre of one planetary ruler into a centre of another planetary ruler. The cause here is the will or purpose, the object is sensation, and the method is force transference. The corresponding is true of the coming in of monads from the inner round, and the coming in of avatars, of buddhas, of masters, of initiates, and of disciples, and of all who have to wait for group impulses, and are not controlled by individual urge or reaping, and whose cycles are controlled by cosmic forces and not by purely solar systemic forces. 2) The factors of the law of reaping, which can reach back to the previous solar system, 49-globe, or seven-globe. All these globe manifestations follow reaping impulse, and reaping impulse controls the time at which, and the manner in which, monads appear in Earth groups, whether such monads have newly formed causal envelopes (“lotus buds”), or are more advanced monads who have been transferred here from other globes, and whether they come in individually or in entire groups. 3) When monads are transferred from one sphere of activity to another, their place must be filled by others. Energy transmitted must be replaced

with other energy, and this is another factor causing the appearance of groups of monads in a certain 49-globe. This whole question of the transference of monads from any one 49-globe to another, or from seven-globe to seven-globe, in the causal world, is one of very real intricacy, and cannot be elucidated more than what has been done here. KofL1 9.26.6

⁵The causal groups in our planet may be roughly divided into five groups according to the stage of development of the causal centre, as follows:

⁶The first group are the monads who causalized in the Lemurian root-race.

⁷The second group are the monads who causalized in the Atlantean root-race until the door from the animal to the human kingdom was shut. These two groups constitute Earth mankind in the proper sense.

⁸The third group is made up of the monads who have come in from the Moon chain (LA: the previous seven-globe) and who are much more evolved than the earth mankind.

⁹The fourth group is formed by the monads who have been swept in since the Atlantean epoch to take the place of those who have left the human kingdom and have attained unity, and whose causal envelopes have been dissolved, leaving vacua which must be filled. The monads of the fourth group usually come in from one of the two 49-globes which together with ours form a triangle of energy, or a triune force. These monads are necessarily rare at present but will become more frequent as more and more human monads pass to the fifth kingdom by taking the fourth initiation.

¹⁰The fifth group consists of certain rare monads from other 49-globes than the two just mentioned. They are usually brought in so that they may perfect certain developments in their own nature, to carry out experimental work in connection with the deva kingdom, or to produce certain group results desired by the planetary government. They frequently do not incarnate but work primarily in the mental and emotional worlds, returning to their own globes eventually for the final stages of their liberation.

¹¹All these causal beings and their causal groups have specific effects upon each other in the causal world, and these effects are as yet utterly unrealized by man. Nevertheless, they are the basis of the true psychology, and the grounds of all true activity. The student would do well to ponder upon the effect any advanced monad would be likely to have on other monads in its group, the Augoeides of the group, and the lower envelope devas who are linked with the Augoeides through the first triads.

¹²Facts about all human monads and their envelopes are recorded in the planetary archives. There are three archives, called traditionally the lunar archive, the solar archive, and the consciousness archive. The *lunar archive* contains data on the first self, the history of all the envelopes of incarnation employed by the human monads, their rate of vibration, their type, etc. This information is used by that representative of the law of reaping who sees to it that a new set of envelopes is produced at each incarnation of the individual, so that his sowing may be reaped. The history of the envelopes of incarnation is stored up in the first triad. The *solar archive* deals with the more permanent causal envelope, and contains facts about the history of that envelope, its rate of vibration, the history of the petal unfoldment, the history of the particular group of Augoeides and causal devas concerned with the formation of the causal centre, and the group of causal envelopes this particular envelope belongs to. This information is used by the 45-self who has made himself responsible for the consciousness development of any particular group of human monads. It is used also by advanced human individuals who are consciously working with their group. The *consciousness archive* concerns data on the response of the monad to its surroundings. It is in many ways the most lengthy of the archives. These archives are mostly used by the planetary government in connection with its work at the planetary centres. The entire record of any group, however vast and extensive, is embodied in seven sets of 49 symbols each. These archives are updated once every seven years under supervision by the 44-selves responsible for the different groups involved.

13.2 The “777 Incarnations”

¹In the three circles of petals lies concealed a key to the symbol of the “777 incarnations”. That figure does not indicate the actual number of incarnations, but three cycles of different duration, based on the septenary nature of the manifestation of the monads: 700 for the first circle, 70 for the second circle, and 7 for the third circle.

²LA: Instead of using the old theosophical misleading expression, the “777 incarnations”, HTL introduced the expression, the “777 levels”, and this will be used below consistently. See moreover KofR 1.34.4 and 3.4.12.

³*The 700 levels* concern the unfoldment of the outer circle of petals. This is the longest period, and concerns the monad’s sojourn in the “hall of ignorance”, at the emotional stage. The initial vibration is slow and heavy, and thousands of lives have to elapse before the interchange of energy between the second triad and the first triad is such that the consciousness of the man “awakens” in the “hall of learning”, at the mental stage. Present-day advanced people underwent these incarnations in the moon chain, and in some cases in certain planets connected with the inner round. Therefore, they did not incarnate on Earth earlier than during the Atlantean root-race. Human monads who had reached these higher stages refused to incarnate earlier, as the organisms offered them were too coarse. It was their privilege to discriminate, and they did not violate any laws of life in so doing. This division between the monads who reached the human kingdom in the Moon chain and those who did it only in our Earth chain is the basis of the great class distinctions, the conflict between workers and capitalists, the esoteric foundation of the “caste” system, so abused now in India. The problem of labour and capital has its roots in the difference in respect of consciousness between emotionalists and mentalists, between “equipped and unequipped” causal envelopes, between those whose causal envelopes are only “buds” and those whose causal lotus has the three petals of the outermost circle organized and opening up.

⁴*The 70 levels* concern the unfoldment of the middle circle of petals, and the monad’s sojourn in the “hall of learning”, at the mental stage. On these seventy levels, the individual primarily develops his understanding of how to balance the opposites in his life of love and service. This cycle has its correspondence in the conflict between the lower and the higher priesthood in Atlantis. In the life of each individual, a similar conflict (LA: between his first self and his second self in becoming) rages during this period, ending as he enters on the path of discipleship and initiations. The interplay between emotional impulse and causal-mental energy makes the monad realize what it has learned in the two halls (LA: the emotional and mental stages).

⁵*The 7 levels* are covered at the causal stage and as the individual has become a disciple. The two outer circles of petals are stimulated in a new and special way through the conscious act of the disciple. Much of the vitalization of the petals has been done under the law of development and has been unconscious. Now all that changes as the mental envelope becomes self-active, and two of the will petals are coordinated, and one “awakens” vitality and unfolds.

⁶The energy from the two outer circles begins to circulate within the first triad, and when this is the case it marks a very momentous epoch; a dual work has been consummated in the first self and in the incipient second self: 1) the triad units have the four lower spirals fully active (two groups of two each) and the fifth is in process of being activated to the same degree; 2) the two circles of petals are “awake”, one being wide open and the other on the verge of opening. When the third circle of petals is awakened through the initiation, the individual is perfected as a first self, and the work of the Augoeides with man consummated.

⁷At the termination of the 777 levels, the individual undergoes initiation (LA: the third initiation) and enters upon a brief final synthesizing process in which he garners the fruits of the experience at the emotional and mental stages, transmutes knowledge into wisdom,

realizes the ideals, and achieves the final liberation from the envelopes of the first self which have held him prisoner. The period of initiations is divided into seven stages, the first five of which concern the evolution of the second self, just as the five kumaras concern primarily the human evolution in the solar system and in this planet. This number five must be studied from the point of view of energies, life forces, and poles, for example: the causal envelope synthesizes the life forces of the lower four envelopes, the third ray synthesizes the lower four rays, the fifth kumara unites in himself the work of the lower four.

13.3 Stages of Development

¹In the hall of ignorance (LA: at the emotional stage) emotional mentality rules, emotional and wishful thinking. The man seeks for the object of his desire through the allurements of illusion. All seeking thus the selfish fruits of reaping must each despise each other. Hence strife and greed, ill-will and hatred, death and retribution characterize this stage.

²In the hall of learning (LA: at the mental stage) intellect rules and seeks to guide. Desire of a higher kind, the fruit of mentality and its use, supplants the lower emotional urge. Man thinks and ponders, and seeks for the fruit of knowledge. He finds it but to realize that knowledge is not all.

³In the hall of wisdom (LA: at the causal stage) the third triad asserts itself more and more. Death is not known within this hall. Discord and strife both disappear and only harmony is seen. The knowers see themselves as one. In this hall unity of each with each, unity of action, goal and skill marks every high endeavour.

⁴True unity exists in the realization that the greater life always includes the lesser, and that each expansion of consciousness brings man closer to this realized oneness.

13.4 The Grouping of the Human Causal Envelopes

¹There are differences between the causal envelopes owing to their various stages of development. For instance, up till the middle of the Atlantean root-race (when the possibility of causalization ceased), there were causal envelopes at many different stages from the newly organized “buds” of freshly causalized men to the highly developed causal envelopes of the disciples and initiates who were superintending the evolution of the race. Now the causal envelopes might be grouped from the evolutionary standpoint as follows:

²LA: In the account made immediately below, the causal envelopes consisting of 47:3 matter are described in some detail, these envelopes being the great majority in that mankind which is now incarnating periodically. Then follows a brief summary of the causal envelopes consisting of 47:2 matter which constitute a very small minority of the present incarnating mankind.

³*Bud causals.* Our 49-globe being at the midway point in its evolution, there are therefore no unopened “buds”, strictly speaking. All the causal lotuses have at least one petal open. All the lotuses are organized, but there are vast differences also within this group of the little developed. Objective consciousness ascertains these differences by observing the brilliancy of the triad units and the stage of petal unfoldment. LA: At least objective 46-consciousness is required for such observation.

⁴*Brahmic lotuses* are causal centres in which the first or knowledge petal is fully unfolded. These people are intelligent in physical respect, but are of small mental development, typically the lowest kind of manual workers on every continent. They are also called “third class creators”, as they express themselves only through the act of physical creation, and their function is largely to provide organisms for those of their own group.

⁵*The lotuses of Brahman* are causal centres in which the first petal is fully unfolded and the second petal is showing signs of opening. In this group the consciousness aspect is more manifest than in the first group. The monads making up this group come from certain other

49-globes, notably Jupiter and Venus. They are called “second class creators”, for in the act of physical creation they are more swayed by love than by animal instinct as those of the group first mentioned. These monads are incarnating at this time in Asia, particularly in India, in southern Europe countries, and lately in America.

⁶*Primary lotuses* are a group brought in under the influence of the fifth ray, and therefore fundamentally allied to the energy which is the special manifestation in the 49-globe of the fifth ray and the basis of all achievement, that is, intelligence. This group did not incarnate during the Atlantean epoch but has come in during the epoch of the fourth and fifth subraces of the Aryan root-race. Individuals of this group are a good deal more advanced than those of the groups just mentioned, but need much to develop the second petal. With them the first petal is open and the third petal is opening, but the middle petal is yet shut. The second circle shows no signs of vitality. Owing to conditions in their planet of origin, their development has been one-sided, and hence their entering into this 49-globe in order to “round” themselves out, as it is called. They may be seen in the purely intellectual selfish scientific type. They are responsible for much of the application of science and technology to the human needs, and they work largely in connection with the energy of the mineral kingdom. By this it must be inferred that the Augoeides who supervise this group are linked with a group of first self devas who respond magnetically to the devas of the mineral kingdom. Work for the race done by this group of human beings has at present a deleterious effect, but when the second petal is opened, the wonders then to be achieved by them in loving service along their own particular line will be one of the factors which will regenerate the fourth kingdom. It is foreseen that in the fifth eon eighty per cent will pass on to the fifth natural kingdom, and twenty per cent will remain in the human kingdom and enter pralaya.

⁷*Lotuses of passion or desire.* They are so called because their fundamental nature is love or desire in some one or other form. The bulk of the monads whose third triads belong to the second ray are among this large group. They are divided into five groups, of whom three causalized on the Earth, and two were the very latest to causalize in the Moon chain. They have the first two petals unfolded, and it is their present task to unfold the third. Many may succeed in unfolding it before the seventh root-race of this globe-period, but the bulk of them will unfold it in the next eon, on Earth, in the second root-race, and will have unfolded the entire first circle of petals, and organized the second before the close of the eon.

⁸In the third causal sphere, 47:3, there is no individual separation such as in the physical world, but nevertheless groups are separated from each other. These groups are far too many to be enumerated in detail. The five groups described above represent only the most general division, and there are other methods of grouping causal envelopes. These five groups are each subdivided into ten groups, and these again are broken up into lesser units, each having its own symbolic name.

⁹In the second causal sphere, 47:2, where the causal envelopes of advanced people, of disciples, and of initiates are found, the method of grouping centres will be according to department (1–7), subdepartment (1:1–7:7, 49 in all), main departments (1–3), and the 45-self whose group they belong to. These causal lotuses are all organized, and have a number of petals unfolded, while some are in the final stage of development. They can be divided into three groups according to their stage of development. The highest group comprises the lotuses whose “jewel” is in process of being revealed. The lotuses of the middle group have not unfolded the petals of the third circle. The lotuses of the lowest group have not fully unfolded the petals of the middle circle.

13.5 *The Petals and the Centres of the Etheric Envelope*

¹There is a close connection between the unfoldment of the petals in the causal lotus and the etheric centres in man. It is through these etheric centres that psychic energy flows. The

etheric envelope is vitalized by prana. Prana enables organic activity and physical consciousness development. Its effect is primarily on physical atoms and molecules. It has a triple effect on the organism: it preserves the health of the organism, it builds the organism and repairs it constantly, it is the medium whereby people come into physical contact with each other. Physical magnetism is largely, even if not wholly, dependent on prana. (LA: The term “psychic” is defined in KofL1 9.34.19.)

²The centres of etheric envelope are force vortices formed in etheric matter by emotional impulse, transmitted via the centres of the emotional envelope. These emotional centres in their turn are the transmitters of still higher energy. Thus it is true that the centres of the etheric envelope are the source of man’s psychic energy, and are therefore influenced by the unfoldment of the petals of the causal centre. Every petal is in its turn a kind of force centre, and the energy emanating from it influences the etheric centres, and produces psychic energy of different kinds.

³The energy flowing from the causal envelope is but little perceived at the early stages of development. Man follows his allotted path through animal and human instinct, and can be safely left to the stimulation emanating from his group centres, and to the ordinary driving force inherent in his envelopes, and to the earlier waves of evolution. It is only when he has reached a comparatively advanced stage that causal force pours through his centres in such a way as to produce results in consciousness, and when this eventually happens, he will become profoundly aware within his physical brain. What is meant here is not the ordinary animal psychism displayed by the higher animals, and found among certain primitive people. It is unconscious and uncontrolled and has no part in esoterics. What is meant is the conscious, higher faculties which are displayed by advanced people, by disciples and initiates, and which is the result of the pouring in of causal energy through mainly five of the centres of the etheric envelope. This is done in such a way that the individual becomes aware, in the consciousness of his physical brain, of this energy, and also aware of its purpose, its technique, the effects produced within the envelopes of incarnation and on others, and his ability to employ it or not as he may desire, so that it is under his control.

⁴The only centres of his etheric envelope with which the esoterician is concerned are: the crown, the frontal, the throat, the heart, and the basal centre. His work is to transfer the energy out of the basal and the solar plexus centres into the higher four. It is presumed that he has already transferred, or is in process of transferring, the energy of the sacral centre into the solar plexus centre, with the aim in view of guiding it still higher to the throat centre.

⁵The splenic centre, being the distributor of prana, is specially developed under evolutionary law, and its energy is not transferred to another centre, but is consciously diffused. When its correspondence in the crown centre is awakened, this becomes the organ of esoteric healing. Through it the healer by an act of will absorbs prana and vitality from the ethers, and then breathes it out again on the individual to be healed by an act of compassion. EE 5.14, 9.5.2

⁶In connection with the etheric centres it should be noted that the figure twelve occurs in the frontal centre as well as in the crown centre. The frontal centre consists of $(8 \times 12 =)$ 96 petals, and the crown centre of $(8 \times 12 \times 10 =)$ 960 + 12 petals. In both cases a definite relation to the twelve-petalled centre of the causal envelope is indicated. 8×12 occurs in both cases, where eight indicates four plus four, the four envelopes of incarnation and the four circles of the causal centre. The figure twelve is also seen in the heart centre.

⁷It is only when the heart, frontal, and crown centres of the etheric envelope are fully active with their petals unfolded that the petals of the inmost or fourth circle in the causal centre unfold.

⁸The connection between the four circles in the centre of the causal envelope, and the eight centres of twelve petals each in the mental envelope (47:4) is of great importance.

⁹The centres with which man has to deal are necessarily five owing to the following facts, which he must study if he desires to awaken his centres according to plan, and if he wishes safely to follow along the line of the true consciousness development: 1) Where man is concerned, the energy starts from the fifth world of the solar system, the causal-mental world. 2) It is through his fifth envelope, the causal envelope, that man can consciously work at his own evolution. 3) The path of evolution is for man a fivefold one, covering the five worlds of man (47–49, are divided into five molecular worlds, KofR 1.11.3), and is divided into five stages (KofR 1.34.4). 4) Although this is the second solar system, yet it is in its fifth period, corresponding to the fifth stage in human evolution, the stage of ideality or the causal stage, that stage in which man undergoes initiations. 5) The fifth spiral is in process of awakening in the triad atoms. This has to be effected before the interplay of energy between the causal centre and the etheric centres becomes so powerful as to awaken man's physical brain, and cause him to become aware of the inner currents. This takes place usually when the fifth petal is organized.

¹⁰This whole question can also be viewed on a larger scale, from the standpoint of the five kumaras. The etheric centres of a man form together a minute "energy unit". The "energy units" of the group of men he belongs to form together a petal of a larger group centre. Such a group centre again forms a petal in some particular planetary centre which is a centre of force for the planetary ruler. It should be remembered here that the etheric centres of man are not in the same world as the etheric centres of a planetary ruler. Man's etheric centres are of the fourth systemic ether (49:4), whereas those of the planetary ruler are of the fourth cosmic ether (46). It is only when the individual has become a 46-self that his energy becomes incorporated into that of the planetary centre in its own world. The cosmic etheric centres (46) of the planetary ruler are transmitters and transmuters of force, and bear the same relation to him as do man's etheric centres to him. All the gross physical centres, such as the mouth, for instance, are transmitters of some kind of energy arising in the human brain or will.

¹¹The energy emanating from the causal envelope works through the etheric centres and produces results in the mental, emotional, and etheric envelopes, varying according to man's stage of development. At the present general stage of mankind's development and through lack of alignment, this causal force does not reach the physical brain as fully as it later will. It does reach the centres of the emotional envelope, however. Therefore, these centres are played upon by two streams of force going in directions opposite to one another: the new causal force and the force which is inherent in physical matter since a very long time, in fact is the result of the previous solar system. Since in most people emotional matter is as yet insufficiently organized, it moves violently when aroused by causal energy. The conflict between these two forces is frequently the cause of that lack of emotional control everywhere to be seen.

¹²Three data on the connection between the development of the causal centre and that of the etheric centre are particularly important from a practical point of view: 1) The etheric centres are said to become active in "four dimensions" when the aspirant works on the unfoldment of the fifth and sixth petals of his causal centre, has aligned his etheric, emotional, and mental envelopes with the causal envelope, and stabilized both the emotional and the mental envelope. (LA: The centres becoming active in four dimensions does not only mean that they rotate in more directions than before but also that the centres of the etheric envelope are put into alignment with those of the emotional envelope, so that emotional control of physical life becomes more perfect simultaneously as the mental control of emotional life is improved. As this happens, the protective films that separate the corresponding centres of the etheric and emotional envelopes are dissolved, and emotional objective consciousness in waking consciousness is acquired in a natural manner.)

¹³In this connection the aspirant must study the laws of transmutation, "divine alchemy"

through which he will learn how to transmute the lower force into the higher, how to transfer his consciousness into the higher envelopes. He will then become a channel for the causal energies in such a manner that also essential (46) energies begin to pour through the causal envelope down into the envelopes of incarnation. He must radiate and have a magnetic effect upon other people in the physical world, and be able to stimulate through his own heart centre those of other people.

¹⁴2) As the aspirant becomes increasingly radiant, the destruction begins of the etheric web which separates the etheric envelope from the emotional envelope and so prevents the individual from having waking consciousness in the emotional world. The first “rents” in the web occur, and through these the student becomes aware of what happens in the emotional world, and can have a better contact with his causal envelope. The crown centre increases its activity and becomes capable of receiving flashes of impressions from higher worlds. This happens only occasionally at first but increasingly often as the rents in the etheric web become more numerous. The energies of the lower etheric centres are transferred into the higher: the energies of the basal, sacral, and solar plexus centres are raised into the heart and throat centres and into a centre between the shoulder blades which the aspirant creates himself temporarily. At a later stage the energies of the lower six centres – basal, sacral, splenic, solar plexus, heart and throat centres are raised into the frontal and crown centres and five more centres in the head. 13.6.26

¹⁵As the aspirant progresses, he not only balances the opposites, but he also acquires a psychological understanding of his fellow men: “The secret of his brother’s heart becomes revealed to him.” He becomes an acknowledged force in the world, and men turn to him for assistance and help. He becomes a helper and server of his race.

¹⁶It is also characteristic of this stage of development that the aspirant has an appreciation of the esoteric value of money in service. He seeks nothing for himself, save that which may equip him for the work to be done. His use of money is in fact one of the greatest tests that he undergoes in preparation for discipleship.

¹⁷At this stage also the aspirant’s life becomes an “instrument of destruction” in the esoteric sense of the term. The force which flows through him from the higher worlds, and from his Augoeides, acts as a stimulator of both the good and the evil. The centres of his envelopes of incarnation are stimulated, sometimes overstimulated, so that the individual and his group may make serious mistakes. But, inversely, if the individual has learnt how to control his envelopes, then the stronger energy received serves to facilitate for him to contact his Augoeides in the physical waking consciousness and via the head centres.

¹⁸The individual must do all this work in the worlds of man (47–49) and in the envelopes of incarnation, and the work must be carried forward until the petals of the outer two circles are unfolded, and those of the third circle are organized. Thereupon he can pass to the stage of ideality and undergo the third initiation. In (the “hall of wisdom” =) the causal world, he gradually becomes aware of forces existing in his own causal envelope and his own causal group. Only now is he trusted with the knowledge of these forces, since he will use them only in the service of mankind. After the fourth initiation, he becomes a sharer in, and can be trusted with some part of the energy of the planetary being and thus be enabled to carry forward the plans of the planetary hierarchy for evolution.

13.6 Initiation and the Petals

¹On the subject of the unfoldment of the petals through initiation, there is little which is permissible for exoteric publication at this time. All that is possible is to give certain hints as to the right direction of the energy, suggestions as to the basic problems of life which man has to solve, indications as to certain correspondences, and practical advice for constructive thinking. The aim of all truly esoteric teachers is not to give information but to train their

pupils in the use of thought energy. This method of instruction is the one invariably used. The teacher drops a hint, and the correlation perhaps of certain correspondences, coupled with a suggestion as to the sources of light. The pupil then has to recognize that the hint is worth following; that meditation is the pathway to the source of light; that the hint dropped is the “seed” for meditation; that facts ill-assorted and uncorrelated are more harmful than helpful; that all knowledge has to be assimilated, digested, and put into practice by the disciple; that the correspondences must agree in atomic, human, planetary and cosmic respect; that much information is withheld until the disciple is initiated, since all knowledge concerns energy that can be misused.

²Each of the three circles of lotus petals is closely connected with a certain stage of development. Much of the work with the first circle of petals is part of the experience at the emotional stage. Organizing the petals and preparing them for unfoldment is the most important and the most time-consuming work. The act of petal opening is of briefer duration, and is produced by the pouring in of second triad energy. This is produced in our Earth 49-globe through the cooperation of the mahachohan, of the 44-self responsible for the man’s causal group, and his Augoeides.

³The first circle is organized at the emotional stage under the guidance of the energy of the mahachohan, which influences the third group of causal devas. The second circle is organized at the mental stage under the guidance of the energy of the bodhisattva, which influences the second group of causal devas. The third circle is organized at the causal stage under the guidance of the energy of the manu, which influences the first group of causal devas.

⁴At the emotional stage, where the first circle of petals is organized, the causal influence felt at the beginning is but small, but when the three petals have been sufficiently activated and vitalized through the energy accumulated and stored up in the causal envelope through the experiences of many incarnations, a kind of initiation then takes place which is a correspondence in a lower world of the great initiations in the causal world. The energy in the outer circle of petals causes it to spring apart from the next circle, and to unfold. The three energies of the circle begin to interact, marking the attainment of a very definite stage. This series of initiations is seldom recognized in physical waking consciousness owing to the relatively low degree of organization of the envelopes, and the unresponsiveness of the brain. Yet they are nevertheless initiations of a lesser kind, which are displayed in man’s external life in his recognition of his group relationships in physical life, his membership in interest groups, for instance.

⁵A similar process takes place when the second circle of petals is organized and ready for unfoldment. This time the bodhisattva, the 44-self and the man’s Augoeides are cooperating. These smaller initiations deal with the elevation of emotionality from personal to impersonal and unselfish love, idealism, and altruism.

⁶When the third circle of petals is to be unfolded, the manu, the bodhisattva, the individual himself, who has a fully awakened causal consciousness, and his own esoteric teacher (“master”, 45-self) cooperate. After the second initiation the planetary ruler participates as well.

⁷Speaking generally, therefore, it might be stated that causal groups in whom the first circle of petals is being organized and unfolded are influenced primarily by the mahachohan; those in whom the second circle of petals is opening are influenced primarily by the bodhisattva, and those in whom the third circle of petals is being opened come under the energy direction of the manu. This also explains why mahachohans hold office longer than manus and bodhisattvas. Also a manu and a bodhisattva each embodies one type of triple force, whereas a mahachohan is the focal point for five types of energy, each in its turn triple in nature.

⁸In each case of petal unfoldment, a certain kind of force is generated, dealt with, assimilated, and used, at first unconsciously and finally with full intelligence.

⁹At the emotional stage the man has to learn the meaning of activity based on the physical

energy which is inherent in him or which he has absorbed, the energy of his group, and the energy of the physical world. At the mental stage the disciple becomes aware of, and uses the energy of, the consciousness aspect in form-building, in social relations, in family and other group affiliations. He comes to the true recognition of sexuality and how to control it, but not yet how to consciously and constructively utilize it. At the causal stage the initiate comes to the knowledge of the energy of the will aspect, the dynamic use of will in sacrifice, and to him is then committed the key to the threefold mystery of energy.

¹⁰The esoteric meaning of the words “knowledge, unity, and sacrifice” is much deeper than the ordinary one. Each circle of petals stands for one of these three realities. They are the modes of expression of the three great qualities which characterize all manifesting beings – gods, men, and devas. From the standpoint of man knowledge was inherent in the previous solar system, and is the faculty which he has to acquire. It is there available for his use. It is the hidden energy of the planetary being which he has to learn to focus through his physical brain, and thus apply.

¹¹Unity is the faculty inherent in the present solar system. It is the hidden energy of the planetary being of which he must avail himself and focus in his heart centre and thus apply.

¹²Will to sacrifice is the faculty which man will win in the future, which he will intelligently focus through the crown centre and thus apply. This faculty is dependent on his consciousness development, and therefore on his recognition of the esoteric purpose of his group, and of the planetary beings. Will to sacrifice involves the ability to renounce both the first triad and the causal envelope, and must presuppose, therefore, an understanding of both first triad and second triad energy, and an ability to unite energies of these two kinds. It concerns, therefore, the central point in the causal centre, the “jewel in the lotus”, and it is only when the three sacrifice petals in the three circles are unfolded that this particular kind of energy is released. The energies of the first triad have then been controlled. The causal devas in their three major groups are equally ready for the final sacrifice. This results in the breaking of the magnetic link that unites the monad with mental, emotional, and physical matter. Then the monad has no further need of incarnation, there is no more individual sowing to be reaped, and the man is liberated. The final sacrifice also has the effect that the first triad is separated from the causal envelope and its units are scattered.

¹³This has the effect also that the causal envelope is completely dissolved, and the pertaining causal devas destroy their life forms. The four lower groups of causal devas return to world 46, while the three higher groups are carried straight to the cosmic causal-mental world, there to abide until another eon calls them forth to appear as members of planetary collective beings. The causal devas must always be viewed as collective beings. The causal devas who formed the causal envelope of a human being will not – alone and isolated – form planetary beings. The 49 groups of causal devas will enter the 49 planetary beings of seven solar systems.

¹⁴The four groups who enter the sun in world 46 will reappear as four planetary beings who are 28.

¹⁵Knowledge is the right apprehension of the laws of energy, of the sources of energy, of its qualities, its types and its vibrations. It involves an apprehension of the different key vibrations, the centres whereby force enters, the channels along which it circulates, the triangles and other geometrical figures which it produces during evolution, the cycles and the ebb and flow of energy in connection with the different kinds of planetary manifestation, including all the kingdoms of nature, the true significance, as seen from the force aspect, of periods of activity and passivity, manvantara and pralaya. It also involves a right realization of the laws of obscuration. This is knowledge: to direct force currents right, first in the three worlds of man (47–49, LA: in the molecular worlds only), and then in the solar system (43–49, LA: chiefly in the atomic worlds).

¹⁶Unity is the right apprehension of the uses and purposes of form, and of the energies required in form-building, the utilization of form, and the eventual dissipation of the superseded form. It involves a realization of the laws of attraction and repulsion, of the magnetic interplay between all forms, of group relationships, of the vitalizing power of the unifying life, and the attractive power of one being on another. It involves an understanding of all forms, form purposes, and form relationships. It concerns the building processes in man himself, and in the solar system; and it necessitates the development of those powers within man which will make him a conscious builder in a coming cycle.

¹⁷One of the great revelations at initiation is the unveiling to the initiate of the particular cosmic centre whence emanates the type of force or energy which he, the initiate, will handle when he becomes in due course of time a guide of evolution to a coming mankind. Hence he must have, not only knowledge, but also the energy of unity to be able to help the monads causalize by sacrificing his own causal envelope.

¹⁸The will to sacrifice involves even more than what has been already pointed out. It involves the following four factors: 1) knowledge of the purposes and intentions of the planetary government; 2) realization of the particular and peculiar type of energy, and of the quality of his own department (ray); 3) understanding of the different groups of beings who are participating in planetary evolution and in solar manifestation; 4) knowledge of certain cosmic enterprises in which our planetary government is cooperating (this factor thus concerns an extra-solar-systemic force).

¹⁹The second factor mentioned above concerns the fourth circle of petals, those three petals which immediately surround the “jewel in the lotus”. Each of these three inmost petals is related to one of the three outer circles, and is organized as the petals of its own circle are unfolded. The fourth circle forms, therefore, a synthesis of knowledge, unity, and sacrifice. Through the type of force flowing through the fourth circle, it is closely connected with one of the three higher centres of the planetary being representing the department of man’s third triad.

²⁰By the time the third initiation is taken, the third circle of petals is opened, and at the fourth initiation the fourth circle is opened, and the jewel is revealed, through the electrical force of the rod of initiation, which brings in the power of the synthetic ray of the solar system itself. The work has then been accomplished; the energy resident in the triad units has vitalized all the spirals, while the perfected force of the causal centre, and the dynamic will of the central point are brought into full and united activity. This brings about a threefold display of force which causes the disintegration of the causal envelope: 1) The triad is dissolved into its three component parts, which return to the reservoir of matter. 2) The causal centre is dissolved and the devas who formed them, gave them their coherence and quality are gathered back by the Augoeides of the highest order, who return them to the (Heart of the Sun =) the Sun in world 46. The deva matter will be used again in a future eon of our solar system, but the Augoeides will not manifest themselves again until in the next solar system, when they will be planetary collective beings. 3) The energy of the central point returns to cosmic etheric worlds.

²¹Through the initiator’s use of the rod at the first two initiations, the two outer circles of petals unfold, and their energies are set free, whereupon the two kinds of force residing in the six petals are coordinated and begin to interact. Those openings of petals which were made earlier were not complete, did not entail the coordination of related forces and so were only of a preparatory nature. At this time, however, the coordination of forces is completed, and the circulation of the force currents perfected where the outer two circles of petals are concerned. According to the individual’s department, so is the rod applied to a certain “key” petal.

²²Since the petal matter is deva matter and since the energy of the petals is the energy of certain causal devas, the procedure is supervised by a great deva. The deva assists the two

sponsors (45-selves or higher selves) and the initiator by being the equalizing pole of a triune force, where the sponsors are the positive and negative poles. This triune force is stabilized by the initiator and lasts for a brief moment, with the initiate at the centre. Through the rod of initiation the energy from the third triad is put into circulation between the three poles of the triune force.

²³This force, which is applied to the causal envelope from without, is in itself threefold, as symbolized by the three protective agencies and the threefold nature of the rod itself. The force emanates primarily from that planetary government which rules the department of the individual's third triad, and proceeds from there to the planetary crown, heart, or throat centre. This energy is applied to the circle of petals and to the petal in the circle corresponding to the initiation taken. There is a close connection here between the causal centre and the centres of the etheric envelope.

²⁴The transmission of force from higher worlds to lower worlds is in the following order: from the planetary government concerned to the planetary centre, from the planetary centre to the individual's third triad; from the third triad to one of the three circles of petals, according to the ray concerned; from the circle of petals, viewed as a whole, to one of the petals in the circle, according to the quality and type of force; from this particular petal to one of the units of the first triad, again according to the department in question; from the triad unit via the triad as a whole (circulating in it), and the centres in the mental and emotional envelopes, to one of the three higher centres in the etheric envelope, and from the etheric centre to the physical brain.

²⁵Hence it will be apparent why it is necessary to purify the envelopes and align them, so that the flow of force may be unimpeded. This downflow of force has effects in both the matter and the consciousness aspect: both in the envelopes and in their consciousness. The envelopes and the atoms composing them are stimulated, so that they increase their radiation of energy. The influence of the envelope devas on the envelopes is weakened, and the influence of the causal devas on the envelopes is strengthened, this being a step in that process which will eventually result in a return of the envelope devas to their origin. The downflow of force stimulates consciousness so that man conquers psychic powers that potentially reside in him. His three principal centres in the organic brain – the pineal gland, the pituitary body, and the alta major centre – are influenced, and man becomes aware in the physical brain of the higher influences, happenings, and powers. That centre is influenced which corresponds to the department for this initiation. It is the force of the envelope devas that has succeeded in keeping these three organs quiescent, but that force is now superseded by the energy of the causal devas.

²⁶This entire process is closely connected with the threefold energy of the etheric envelope, and produces in the central channel effects which arouses the kundalini in the basal centre, causing it to mount along the triple channel, again according to the department involved. Just before the second initiation is reached, the energy from the centres below the diaphragm have usually mounted to the centre between the shoulder blades. At the second initiation they rise up into the head, and all the centres of the torso are then active. All that remains then to do is to centralize them in the head, to produce the necessary geometrical interplay between the seven head centres, and then, prior to the final liberation, focus them all in the crown centre.

²⁷Man enters the fifth kingdom when he has succeeded in vitalizing the fifth spiral in all the atoms of his envelopes of incarnation (mental, emotional, and etheric envelopes); when he has unfolded three of the petals of the causal centre and is in process of unfolding the fourth and fifth, and when he is becoming conscious of the cosmic pranic force (46) of the planetary being.

²⁸At the fourth Initiation, the force of the planetary ruler of the fourth ray is a vital factor. It is his life energy (LA: Do not forget that 43–46 energies are the prana, life force, of cosmic

beings) that is transferred to the initiate through the rod of initiation. This electric force is geometrically circulated through certain centres, producing the necessitated stimulation. At the fifth initiation similarly the force of the planetary ruler of the third ray, at the sixth that of the planetary ruler of the second ray. At the seventh the energy of the planetary ruler of the first ray that is transferred to the 44-self. It might be tabulated thus:

- 1st initiation: the magical force of the seventh planetary ruler
- 2nd initiation: the aggressive fire of the sixth planetary ruler
- 3rd initiation: the illuminating light of the fifth planetary ruler
- 4th initiation: the harmonizing life of the fourth planetary ruler
- 5th initiation: the blending power of the third planetary ruler
- 6th initiation: the unifying heat of the second planetary ruler
- 7th initiation: the dynamic electricity of the first planetary ruler

²⁹It should be emphasized that initiation is an abnormal process. Initiation is a great experiment, which our planetary ruler is making in this eon. In earlier eons the whole process [LA: the activation of the second self] followed natural law, and perhaps it will do so in future eons, too. In the current eon, the fourth of this seven-globe, our planetary ruler is undergoing a certain training in order to stimulate his centres. This fact is being taken advantage of by our planetary government and hierarchy to produce certain results in mankind. The whole process is optional, and the man may choose to follow the normal process and the slow jog-trot of millions of years.

³⁰LA comments: D.K. says here that initiation is an abnormal process. H.T.L. says (KofL1 4.9.5) that planetary initiation is a quite normal process of development. Both are right, of course, and the contradiction is apparent and due to the fact that they speak on different scales. On a solar systemic scale, initiation is an abnormal process, on a planetary scale and in our eon it is a normal process. Simultaneously thinking on several scales is to practise perspective thinking, 47:5.

13.7 The Three Mysteries

¹At the third, fourth, and fifth initiations the three keys to the three mysteries are given to the initiate. These three mysteries he has but vaguely sensed at lower stages: the first mystery he sensed at the emotional stage; the second mystery, at the mental stage; and the third mystery at the causal stage, before initiation.

²The first mystery concerns electricity and lies hid in the physical sun. When the initiate has received the key to this mystery, he can use the hidden energies of the atom. The second mystery is the mystery of polarity, or sexuality, and lies hid in the essential (46) sun. When the initiate has received the key to this mystery, he can use the hidden forces within all forms (LA: by “all forms” all forms in 47:4–49:7 are meant). The third mystery is the mystery of fire, or the mystery of the dynamic central solar systemic force. It lies hid in the cosmic causal-mental world (29–35).

³The mystery of electricity has three keys, each of which is kept by three cosmic selves belonging to the group called buddhas of activity (LA: who are members of the planetary government, WofM 17.2.6). Theirs is the prerogative to control the electrical forces of the physical world and to direct the three major streams of this kind of force in connection with our present globe. These three streams are concerned with physical atomic matter. Corresponding beings perform similar functions in connection with the electrical forces of the seven-globe and the 49-globe. The mystery of this threefold electricity is largely connected with the lesser builders, with etheric energies, physical light, the forces of nature.

⁴The mystery of polarity, too, concerns three different kinds of force manifesting them-

selves. These kinds of force are manipulated by the three buddhas of unity who concern themselves with the problem of the mutual approach of poles in all worlds. Gautama Buddha is one of the three performing this work in connection with our globe, having taken the place of a previous buddha, Kashyapa, who passed on to higher work in connection with the seven-globe. These buddhas unite the diversities and build them into form.

⁵The views about sexuality must be raised from their present lower import to a higher idea. Sexuality in the lowest three worlds (47–49) is a lower correspondence to such activity in higher worlds as form-building and vitalization through the energy of the will aspect, the development of consciousness through the influence of higher will energies on matter.

⁶This higher idea about sexuality comprises the understanding of the following stages: mutual attraction; complementary suitability; instinctual appeal; approach and understanding of cooperation; union; the temporary preponderance of the mother and temporary withdrawal of the father; the work of creating the son; the evolution and growth of the son, both materially and in consciousness; emancipation of the son from his mother, or the liberation of consciousness from matter; recognition by the son of the father and his return to the father. LA: In this symbolism, “mother” represents the first triad; the “son”, the second triad; and the “father”, the third triad. Of course, triune forces are involved as well.

⁷The final result of this process is that all the three triad selves have performed their functions (their dharma) in the physical world and all three have demonstrated their respective energies. The third self (the father) gives the initial impulse (the positive electricity). The first self (the mother) builds, nourishes, and guards the son through the antenatal and infant stages. The second self (the son) is the result of the union of the father and the mother, but has a character and an energy all his own. In time, the second self will become a third self and repeat the process of conception, creation, and growth of consciousness.

⁸The mystery of fire concerns that extra-solar-systemic, cosmic energy which is the basis of the life of both the first self and the second self. The individual can be a creator only when he has become a third self, when he has learnt how to unite the energies of the first, second, and third triads. Only when the “jewel in the lotus” is about to be revealed, or the fourth circle of petals is about to open up, does the initiate begin to see the true meaning of will. He must have fully conquered 46-consciousness, before he can understand that great energy of which the lower kinds of energy are but imperfect expressions.

The above text constitutes Section 13 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.