

## SECTION 14 INCARNATION

### *14.1 The Term “Incarnation”*

<sup>1</sup>The term “incarnation” means the taking of a gross physical envelope, and should technically be applied only to manifestation in the lower three kinds of matter of the cosmic physical world, thus 47–49, or of the solar systemic physical world, thus 49:5-7. Manifestation in the cosmic gross physical world (47–49) is the incarnation of a solar ruler or of a planetary ruler. Manifestation in the solar systemic gross physical world (49:5-7) is the incarnation of a man.

<sup>2</sup>This connotation of the term “incarnation” has been preserved where cosmic beings are concerned, but where man is concerned the term has been applied to the unification of the etheric envelope with the gross physical body. This distinction has a certain significance and should be remembered.

<sup>3</sup>The appropriation of a lowest envelope is governed by the same laws in a planetary ruler as in a man.

### *14.2 Pralaya*

<sup>1</sup>In order to get an idea of what the process of incarnation is, it is of value to study different kinds of pralaya, and compare them with those periods which ensue between incarnations.

<sup>2</sup>From the point of view of the individual monad, a pralaya is a period of quiet entered on when activity in a lower world has ceased. However, from the point of view of the greater collective of which the monad is a part, a pralaya means only that force is redirected. The form with which the monad is invested may be temporarily dissolved, yet the greater collective persists, and is still active.

<sup>3</sup>Here pralaya will be studied first from the human standpoint, and as it affects the monad in incarnation. There are five kinds of pralaya with which we may concern ourselves. We should notice first the fact that pralaya is primarily a condition that concerns the relation between the will aspect in the second triad (45:4) or the third triad (43:4) and the envelopes in lower worlds. It has, therefore, to do with the relation of the greater devas as they build forms under the laws to the lesser devas as they supply the building material. In studying the subject of pralaya, we are studying the relation of the positive energy of the solar ruler, of the planetary ruler, and of man to the matter which is the necessary condition of manifestation. It is through this relation that existence in the lower worlds is possible at all.

<sup>4</sup>We can view pralaya as the work of “abstraction”, or withdrawal, and as the method which brings the form under the destroyer aspect of the will, a process that always works under the law of attraction, of which the law of synthesis is but a branch. The basic law of the system is that law which governs the relation of all monads to the collective, and of the self to the not-self (LA: the envelopes). This law is from the esoteric standpoint the most powerful force-demonstration in the system. Should the law inconceivably cease to work, instantaneously the solar system and all forms in it would cease to be. By an act of will the 49-globes persist, by an act of will the entire solar system is; by an act of the will of the Augoeides man appears. When the will of the solar ruler, of the planetary rulers, or of Augoeides is turned to other ends, the envelopes in question are affected, and they begin to disintegrate.

### *14.3 Five Kinds of Pralaya*

<sup>1</sup>The five kinds of pralaya which concern the human monad are as follows:

<sup>2</sup>*The pralaya between two incarnations.* This is of a triple nature and affects the matter of the physical, emotional, and mental envelopes so that they dissolve. The energy of the

(consciousness aspect =) second triad (that of the form-builder) is withdrawn by the will of Augoeides, the matter of the envelope is dissolved and returned into the reservoir of matter of its own world. This condition is brought about in four stages. WofM 2.8.8, KofL3 4.1.10

<sup>3</sup>(1) The first stage is the withdrawal of the life force from the organism to the etheric envelope, whereupon the dissolution of the organism begins at once. Man ceases to exist in the gross physical world, though he still lives in his etheric envelope. When etheric vision is developed, the thought of death will be very different. When the majority of people can see the deceased person functioning in his etheric envelope, the dropping of the organism will be considered just a release.

<sup>4</sup>(2) The second stage is the withdrawal of the life force from the etheric envelope, or etheric coil, which is thereby devitalized. The etheric coil is but an extension of one aspect of the sutratma or life thread, and this thread is spun by Augoeides from within the causal body much as a spider spins a thread. It can be shortened or extended at will, and when the pralaya has been decided upon, this thread of second triad energy is withdrawn, and gathered back to 49:1, where it will still vitalize the physical atom of the triad and hold it connected within the causal envelope. The life impulses are then, as far as the physical world is concerned, centred within the physical atom.

<sup>5</sup>(3) The third stage is the withdrawal of the life force from the emotional envelope so that the latter disintegrates in a manner similar to that of the etheric envelope and the life force is centred in the the emotional atom of the triad. The emotional atom has gained an increase of vitality through the individual's existence in the physical world, and added colour through his experience in the emotional world.

<sup>6</sup>(4) The fourth and final stage for the human monad is its withdrawal from the mental envelope. After this fourfold abstraction the life forces are centred entirely within the causal envelope. Contact with the lower three worlds (47:4–49:7) is still inherently possible by means of the triad units, the three force centres of the first self.

<sup>7</sup>In each incarnation the life forces have gained through the utilization of the envelopes: 1) an increased activity, which is stored in the triad physical atom; 2) an added colouring, which is stored in the triad emotional atom; 3) a developed quality of strength, or purpose in action, which is stored in the triad mental molecule. These gains of the life forces are wrought into faculty in devachan, the intermediate state in the mental world.

<sup>8</sup>Devachan is a state of consciousness, a reflection, in the life of the first self, of that higher state of the second self called nirvana. Devachan is but a dim reflection in the separated monads (and therefore tinged with selfishness and separative pleasure) of nirvana, which is a condition of group consciousness. In this high state of consciousness each separate identity, though self-realization, shares in the group realization, and therein lies bliss for the monad. In nirvana the self feels no longer separation, only essential unity, oneness. Therefore, as might be naturally deduced, there is no devachan for barbarians or little evolved men, as they do not merit it, and do not have the mentality to realize it. Therefore, such individuals incarnate with short intervals. There is little in their case for the causal envelope to assimilate in the residue of incarnations, and hence the life principle withdraws rapidly from out of the mental envelope, with the result that the monad reincarnates almost immediately. KofR 1.34.32, PhS 2.40.12, WofM 8.6.10, KofL1 9.43.8, KofL3 10.6

<sup>9</sup>When the life of the first self has been full and rich, yet has not reached the stage wherein the monad can consciously cooperate with Augoeides, it undergoes such periods of ("personality"=) first self nirvana, their length depending on the interests cultivated by the self during incarnation, and the ability of the self to reflect on its experience. Later, when Augoeides dominates the first self, the interest of the man is raised to higher levels, and the nirvana of the second self becomes his goal. The individual then has no interest in devachan. Therefore, aspirants and disciples do not, as a rule, go to devachan, but immediate incarnation

becomes the rule; this time it is brought about by the conscious cooperation of the first self with Augoeides.

<sup>10</sup>*The period between causal cycles.* This pralaya concerns the relation of the monad to its group in the causal world, before the fifth petal has been unfolded. Such pralayas occur in the period from the stage of barbarism to the stage of the disciple, the stage of development of the average man (AAB: “but still in the two halls”. LA: What is meant here is the “hall of ignorance” and the “hall of learning”, thus the emotional stage and the mental stage, respectively). The causal cycles are connected with the root-races, coincide with the building of racial forms, and civilizations. The human monad will incarnate again and again in the various subraces of a root-race until it has covered a certain cycle. Then it may undergo a pralaya condition until in a later (and sometimes much later) root-race it will respond to the call of Augoeides, and will incarnate again. One illustration of this is the fact that the more advanced part of the present mankind did not begin to incarnate until the fourth root-race. The knowledge of these cycles is one of the mysteries of initiation, though is revealed relatively early, at the second initiation, as it enables the initiate to understand his position, to see somewhat how the law of reaping works, and to have some knowledge of his past from the globe memories.

<sup>11</sup>These two first mentioned kinds of pralaya can be called the two lesser kinds and concern primarily life in the worlds 47–49.

<sup>12</sup>*The period following after the monad has attained freedom from the compulsion of reincarnation.* At this stage the monad, by applying the laws of life, has succeeded in freeing itself from the lowest three worlds. The monad has used and worked with deva matter and has in so doing gained all the vibratory contact possible in this matter, has secured all the insights intended in this matter. Then the monad can no longer be held imprisoned by the devas. It is free until, consciously and willingly, it returns in a later eon as a member of a hierarchy to continue its work of service for the little evolved mankind of that distant epoch. As this concerns the seven paths that open up for a 45-self, we will not deal with it here. This is the great human pralaya. KofR 1.35.12, WofM 14.1

<sup>13</sup>*Planetary pralaya.* After these cyclic happenings, the monad is now a conscious member of its group, and a radiant point of force in a centre in the etheric envelope (43–46) of a planetary ruler, conscious of its place in the great whole. This involves an insight as to the centre of which the monad is a point of energy, a knowledge of the type of force the monad is to transmit, and to manipulate from the cosmic etheric world (43–46), and a conscious relation with the six other centres in the planetary collective being to which the monad belongs. WofM 11.12

<sup>14</sup>This period of conscious activity in cosmic etheric matter (of which the cosmic etheric envelope of the planetary collective being is formed) persists as long as is determined by the reaping of the planetary collective, for the monad is now consciously associated with planetary sowing and reaping, and is a participant in the working out of the will and purpose of the ruler of his ray. In the higher worlds of the solar system, this stage persists for the length of the life of a 49-globe. Thereupon follows a period of pralaya that begins towards the end of the seventh eon in a 49-globe, or of the fifth eon, if it is a 49-globe where the cycles are working out in fives.

<sup>15</sup>This is the general plan. The reaping of the monads and that of the groups differ, and the individual – according to the path he chooses after he has become a 45-self – stays and works in his own 49-globe, but changes may occur through the following factors: 1) planetary reaping; 2) the will of the ruler of his ray (LA: the ray of the third triad is meant here); 3) orders from the solar systemic government which are conveyed to him (after he has become at least a 46-self) via his planetary government and through the head of his department (a 44-self). He is then transferred under a planetary law which works only in the cosmic etheric world (43–

46). All of this should be comprehended in terms of energy and radiation. PhS 2.45.8

<sup>16</sup>*The great pralaya.* This interval comes at the close of every one hundred years of Brahmā (= 72 000 eons). At the great pralaya, forms of every kind in all the seven worlds of the solar system are dissolved. It is a period analogous to that which man enters on after “death”, when the monad with the superphysical envelopes has been dissociated from the etheric envelope, and subsequently is able to function in the emotional world, liberated from the two physical envelopes. A process similar to that undergone when man’s etheric envelope is drawn out of the organism, will be entered on towards the close of the mahamanvantara (= the present solar systemic period. LA). It will cover the period wherein the lesser four rays merge and blend, so that the poles are united. Eventually the four become two, the two become one, and all are then synthesized into the third major ray. This is the first appearance of the destroyer aspect in connection with the 49-globes.

#### 14.4 *The Pralayas of the Planetary Systems and of the Solar System*

<sup>1</sup>Some facts about the length of the different pralayas can be given. 1) *The pralaya between two globes in a chain.* The seed manu of a globe gathers all the monads into himself, as does the solar ruler at the close of a solar system, and as also transpires at the close of a seven-globe, and holds them quiescent in his aura. This period of quiet lasts one eon, one night of Brahmā (equivalent to one day of Brahmā). 2) *The pralaya between two seven-globes.* This covers the period of one year of Brahmā, thus 360 days and 360 nights, 720 eons. Then there are greater cycles, but they need not be discussed here. Suffice it to say that the periods of manifestation of the ten 49-globes do not necessarily coincide with one another. Two of the 49-globes (LA: Vulcan and Venus) cover their cyclic periods in five eons, one 49-globe has but three eons, but a mystery is hidden here. On the inner round one 49-globe has nine cycles to run until its ruler has accomplished his aim. 3) *The pralaya between two solar systems* covers the period of one hundred years of Brahmā, or 72 000 eons (311 040 000 000 000 years).

<sup>2</sup>When the solar system is dissolved, every evolutionary monad eventually is transferred into one of the cosmic emotional (36–42) centres of the particular cosmic being who is the ruler of the ray governing the third triad of that monad. At the great pralaya, also those former human monads who have become cosmic selves (at least 42-selves) but have not passed to other, distant cosmic centres, will find their place within such a centre of the ruler of their ray.

#### 14.5 *The Pralayas of the Atoms*

<sup>1</sup>Certain lesser pralayas do not at all concern man at all, but concern the atom as it is liberated from any kind of form in the subhuman kingdoms. Pralaya is the result of radio-activity carried to a conclusion.

<sup>2</sup>The microcosmic correspondence can be seen in the following process. At the end of an incarnation, the first triad physical permanent atom absorbs the entire life force of the etheric envelope, and its inherent energy is thereby increased. This process is repeated in each incarnation, until at the fourth initiation the seven spirals of the atom are fully vitalized. The internal energy of the atom together with the external energy of the causal envelope then dissolves the physical triad atom (LA: and the monads that made it up will then become quaternary matter and begin their individual evolution as monads in the mineral kingdom). Temporarily, and just before the atom is dissolved, it becomes a tiny sevenfold sun owing to the radiation and activity of the spirals. So with the physical sun (LA: the cosmic physical sun, 43, is meant here!); it will in a similar manner become seven suns, when it has absorbed the life essence of the fully evolved physical world (LA: cosmic physical world, 43), and of the 49-globes. The ensuing conflagration is the final work of the destroyer aspect. It marks the moment of the highest development of deva matter in the system, the consummation of the

work of Agni and his fire devas, and the “initiation of Brahmā”. Atomic matter will then (individualize =) become quaternary matter. After the great pralaya the next solar system will start with the the third triad (AAB: threefold Spirit) manifesting through the worlds of the second triad (AAB: substance which is essentially distinguished by active intelligent love). LA: Thus from its very beginning the third solar system will not have matter lower than 47:3. This is necessarily incomprehensible to the fourth eon mentality. WofM 11.1-3

#### *14.6 The Cyclic Manifestation of the Augoeides*

<sup>1</sup>The Augoeides are to be found in all the 49-globes, but in some – as in the Jupiter 49-globe – they are just beginning their work, and in others – as in the Vulcan and Venus 49-globes – their work is nearly completed. Venus is in its last eon and has nearly perfected its human kingdom as much as it is possible in the solar system. In the Earth 49- globe, they are in full tide of work, but only in the next eon will they reach the height of their activity. They pass cyclically through the 49-globes and according to law, according to the reaping of the planetary collective, for they are essentially concerned with the planetary collective and its centres. The Augoeides come into a 49-globe on a wave of cosmic mental energy from the crown centre of the solar ruler, and in the process of passing through his heart centre they become differentiated into seven groups and streams of energy, which direct themselves to each one of the seven 49-globes. Their contact with a 49-globe produces the human kingdom in it.

<sup>2</sup>These beings who sacrifice themselves for mankind (and it is very appropriate that they emanate from the solar ruler’s crown centre, which represents the will aspect), are the true saviours who give their lives for the good of the race. They stand in relation to the totality of the 49-globes as the planetary hierarchy of any particular planet stands to mankind in that planet. During pralaya they are withdrawn, as all else, from manifestation, and return to a cosmic centre of which the solar ruler’s crown centre is but a dim reflection; and then they return the richer for experience.

<sup>3</sup>During planetary manifestation, the Augoeides are always present, but their influence is not always felt.

#### *14.7 Superhuman and Human Rebirth*

<sup>1</sup>The study of rebirth considers the cosmic beings who seek existence in the cosmic physical world, our solar systemic worlds (43–49); and the reincarnating monads who are driven by the law to manifest themselves in the solar systemic physical world in order to become fully conscious, and by physical existence acquire qualities and abilities; (addition by LA: and also the superhuman although not cosmic beings who are fully conscious at least in worlds 45–49 and thus do not need to reincarnate but do it nevertheless, voluntarily, to help the monads of lower natural kingdoms in the evolution of their consciousness.)

<sup>2</sup>H.P.B., too, has said that rebirths may be divided into three classes: those of avatars (divine beings), those of adepts (individuals of the fifth natural kingdoms), those of (jivas =) monads seeking development. (L.A.: H.P.B.’s explanation is in agreement with the above including my addition. *The Secret Doctrine*, Vol. III, 364, 365, 367.)

<sup>3</sup>To those who are endeavouring to grasp somewhat such problems as the presence of cosmic selves in lower worlds, the presence of the Buddha, of the planetary ruler and of the kumaras, it might be wise to say: study and meditate on the difference existing between the lower principles and the higher three, the position of these lower principles in the planetary collective, and the correspondence between: 1) the devachan of the reincarnating monad, 2) the nirvana of the 45-self, and the pralaya of the cosmic self such as the ruler of a seven-globe and the ruler of a 49-globe. It is a correspondence in esoteric respect. The analogy does not hold true in detail but only in purpose and in experience.

<sup>4</sup>It may be said of all three states – devachan, nirvana, and pralaya – that they are long periods of development through meditation, cycles of introvert activity between cycles of extravert activity. In all esoteric teaching great emphasis is laid upon meditation, for it is the means by which the monad acquires the capacity to 1) liberate itself from form (LA: lower envelopes), 2) use creative power, 3) direct energy through the will, 4) construct for the future. By means of meditation, a man finds freedom from the delusion of the senses, he finds his own positive centre of energy and becomes able to use it consciously; he becomes, therefore, aware of his real self, functioning freely and consciously beyond the worlds of the senses; he enters into the plans of the greater being within whose radiation he has a place; he can then consciously proceed to carry out those plans as he can grasp them at various stages of realization; and he becomes aware of essential unity.

<sup>5</sup>But when a man has thus freed himself from the objects of the senses in the three worlds (47:4–49:7), he again becomes aware of the need of further meditation, and it is this (to man in the three worlds), inconceivable kind of meditation that engrosses the attention of the 45-self, and which he undertakes in two great stages, the one preceding the sixth and the other preceding the seventh initiation. This has reference not only to those 45-selves who “make the sacrifice” and choose rebirth for service on the planet, but to all 45-selves. Freedom to work on any one of the seven paths must be gained by esoteric meditation. Also freedom to escape beyond the limits of the global system is attained in that manner, and likewise that curious state of quietude which is achieved by those who have offered themselves for service as members of the planetary hierarchy in the next eon. These individuals have to store within them the psychic seeds of knowledge which will be available in the fifth eon. This presupposes that they adopt an attitude of receptivity to the particular consciousness energies that are gathered in higher worlds at the close of each root-race and stored with those prepared to receive them. This work is analogous to that done by the seed-manu with his seven assistants. PhS 2.44.6, WofM 11.12.9

<sup>7</sup>Also such cosmic selves as planetary rulers meditate, but mainly in cosmic worlds. Only the effects of this are perceived in the solar systemic worlds. They also meditate in the etheric parts of their cosmic physical brains (43–46). Some of these rulers of the rays are more proficient in meditation than others, and thus achieve better results than those others.

#### *14.8 Impulse and Incarnation*

<sup>1</sup>In this very difficult question of the incarnation of human monads (first selves), of adepts (second selves), and of avatars (third selves and cosmic selves) some further clarity may come if you remember that: 1) Man manifests the consciousness the first triad and can evolve the consciousness of the second triad. 2) A second self in incarnation manifests fully the consciousness of the second triad and is in his own inner life in process of evolving the third triad to conscious activity in world 46. 3) An avatar demonstrates one of two things, according to reaping conditions: 1) The energy of the third self, transferred by means of the perfected second self and first self in the physical world. The line of force extends straight down through all three triads. 2) The energy of the globe ruler himself in one or other aspect, this being transmitted consciously via the third triad straight through to the physical world from the planetary ruler or even from the solar ruler. WofM 17.8

<sup>2</sup>In the first two cases, desire for “sentient existence” (physical life), or desire for service to mankind, are the factors which produce physical manifestation (one through the force of evolution itself, the other through a conscious act of the will). Desire for sentient existence is but the potential consciousness aspect seeking expression through the matter aspect. In the other case the manifested consciousness aspect consciously uses form as a means to an end. In the case of all avatars it is the will aspect which rules, and which produces manifestation, either the will of the perfected second self, the third self, or the cosmic self (such as 42-self

Gautama) or the will of the planetary ruler or of the solar ruler, taking form for a specific purpose. The latter involves a display of a creative faculty of a higher kind than that displayed by the 45-self in the creation of his body of manifestation, the mayavirupa.

<sup>3</sup>The expressions “appropriation of a physical body” and “creation of a physical body” must be extended to include all the worlds of the solar system (43–49), and not just our physical world (49). LA: When doing this, however, solar systemic physical (49) and cosmic physical (43–49) must be clearly distinguished.

<sup>4</sup>The causes which combine to produce incarnation, are: 1) the impulse of the causal envelope, 2) the activity of the solar and lunar angels (LA: the causal devas and the devas of the envelopes of incarnation, respectively), 3) reaping. These causes can hardly be dissociated owing to the constitution of the causal envelope and the role its consciousness plays in producing manifestation through an act of will. WofM 8.1.14, 8.3.5f, 8.5.2, 8.6

#### 14.9 The Work of Form-Building

<sup>1</sup>The work of form-building proceeds under definite laws, which are the laws of matter itself. The effect is the same for human, planetary, and solar envelopes. The different stages of the work of form-building might be enumerated as follows:

<sup>2</sup>1) The *nebulous* stage at which the matter of the future envelope begins to separate itself gradually from the matter of its world. This corresponds to the “fire-mist” stage in the formation of a solar system and of a planet. 2) The *inchoate* stage. Condensation has set in but no definite form has as yet been shaped. This stage is characterized by very great energy and violent activity. 3) The *fiery* stage is characterized by an increase of heat, and a consequent creation of the spheroidal form. The lunar pitars in every 49-globe throughout the solar system are building the lowest three worlds of the solar system (47–49). They energize mental, emotional and the physical matter. 4) The *watery* stage. The ball of fire becomes still more condensed and liquefied. It begins to solidify on its outer surface, and the outer limit of each layer is more clearly defined. The heat of the sphere becomes increased and is gathered at the centre of the sphere where it produces that pulsation which characterizes the sun, the planets, and the various envelopes of incarnation. This stage marks the coordination of the work of the two higher groups of lunar pitars. The heart and head centres of the envelope are linked. “Water” in this connection has reference to emotional matter, and at this stage mentality and emotionality are united in “kama-manas”. 5. The *etheric* stage. This refers not only to the physical etheric, for there are ethers in all the three worlds of man. This stage marks the circulation throughout the entire envelope of a particular type of force. This can be clearly seen in the etheric envelope, which circulates the vital force, or prana, of the sun. The crown and the heart centres are now coordinated with the lower centres. The lower and the higher are linked, and the channels are unimpeded so that the triple energy can circulate. 6) The *solid* state marks the final stage in actual form building. The word “solid” refers not solely to the physical solid, also an etheric form can be solid. Only the stage of evolution of the being involved will indicate the relative significance of the term. At all these stages various groups of lunar pitars participate and collaborate.

<sup>3</sup>All that has been said here as to the progressive stages is true of all form building in all worlds, of course thought-form building, too. Man is building thought-forms all the time, and is applying unconsciously the same method as he does as a causal being in building his envelopes of incarnation, as the solar ruler applies in building his solar system, and as a planetary ruler uses in building his 49-globe.

<sup>4</sup>A man speaks, and a very diversified mantra is the result. The energy thus generated makes a multitude of little beings build a form for man’s thought. In so doing they pursue stages analogous to those just outlined. At this time, man sets up these mantric vibrations unconsciously, and in ignorance of the laws of sound and of their effect. Unknowingly he

performs an esoteric work. Later he will speak less, know more, and build better thought-forms, which will produce powerful effects in the physical world. Thus eventually in a distant future, the world will be “saved” and not just some few individuals.

<sup>5</sup>In all work of form-building, certain very important moments occur which concern the monad in the causal envelope more than the envelopes themselves, although the action of the monad and that of the envelopes are so closely united as to be well nigh inseparable. Three such moments will now be described.

<sup>6</sup>*The moment where the monad appropriates the envelope.* This takes place only after the fourth spiral (LA: in the respective triad unit) is beginning to vibrate, and the period differs according to the power of the monad over the envelope. There is an analogy with what happens to the child some time between the fourth and the seventh year, when the monad in the triad envelope ceases from its overshadowing, and contacts the organic brain. A similar occurrence takes place in connection with the etheric, the emotional, and the mental envelopes.

<sup>7</sup>*The moment where the energy of the monad is transmitted from a higher envelope to the next lower one.* It is often overlooked that incarnation is a long process. The monad descends very slowly and takes possession of its envelopes gradually. The less evolved the man, the slower is the process. We are dealing here with the period of time which elapses after the monad has made the first move towards descent, and not with the time which intervenes between two incarnations. This work of passing from a world to the next lower for purposes of incarnation marks a definite crisis, and is characterized by the exertion of the will in sacrifice, the desirous identification with matter, and its energizing into activity.

<sup>8</sup>*The moment where the monad in the triad envelope appropriates the particular type of force with which any particular envelope of incarnation is energized.* This brings the envelope of incarnation concerned under the influence of the second triad department (LA: which is the department of the greater causal envelope), under the influence of a particular subdepartment of the second triad department (LA: namely the department of the triad envelope), and through that influence under certain stellar and planetary influences. WofM 7.2.5f, 8.6.9, KofL3 14.14.36

<sup>9</sup>From the standpoint of the envelopes of incarnation, the two most important moments in the incarnation of the monad are those in which the triad mental molecule is re-energized, and in which the etheric envelope is vitalized. The vitalization of the etheric envelope is connected with the linking of the basal centre with a certain point within the etheric brain via the splenic centre.

<sup>10</sup>Man is essentially the monad in the mental envelope and in the emotional envelope. Those two envelopes take to themselves an etheric envelope for purposes of work in the physical world. Those three envelopes are in all essentials the first self. The fact that they in addition appropriate a gross physical envelope is due to a peculiar reaping connected with the four planetary beings who form the solar systemic lower fourfold. In the 49-globes which form the higher threefold, human monads do not incarnate in gross physical envelopes, and there man functions in the etheric envelope as his lowest one. KofL2 6.7.9, 6.12.1, WofM 8.25.1f

<sup>11</sup>This appropriation of the gross physical envelope is distinguished in several important respects from the appropriation of the other envelopes. For one thing, there is no particular triad unit to be vitalized. The manifestation of the monad in the causal world through the causal envelope is not the result of energy emanating from some triad unit but is the result of different forces, and primarily of group force. It is predominantly marked by an act of an exterior force and is due to planetary reaping. This is equally true of man's lowest manifestation, the organism. It is the result of reflex action, and is based on the force of the group of etheric envelope centres through which man is functioning. The activity of these centres



sets up an answering vibration in the lowest three molecular kinds of physical matter; and through the interaction of the two, gross physical matter is aggregated in the etheric envelope. This kind of energized matter is swept up in the vortex of force currents issuing from the centres and cannot escape. A law of matter itself brings this about, and only those who using the conscious will of their own being (LA: acquired by esoteric methods of activation) can hinder their own etheric envelope from acting in this manner, can escape the compelling force of the law of attraction working in the physical world, can avoid taking an organism.

<sup>12</sup>An interesting, generally valid analogy exists between the building of the antahkarana between 47:4 and 47:1 and the opening up of the channel between the basal centre and the brain and the channel between the brain and the crown centre. Through this latter channel the monad escapes out of the organism and acquires continuity of consciousness between the physical and emotional worlds. In the one case, thanks to right direction of force, the etheric web no longer forms a barrier. The web is destroyed and the man is fully conscious in the physical brain of what happens in the emotional world. In the other case, the causal envelope also is eventually destroyed thanks to the right direction of force. WofM 2.9

<sup>13</sup>Man's organism has the form of the cross, if he is standing erect with his legs together and his arms extended, or the form of the five-pointed star with his head, his two arms and two legs separated. Either of these two forms deviates from the ovoid form of all the higher envelopes. The fivefold nature of the organism is due the fact that only five centres primarily are really active in average man up to the third initiation. All are there, and all are vitalized, but only five in this fivefold normal evolution are dominant. The fivefold shape of gross physical man is the result of the fivefold direction of force currents from five centres.

#### *14.10 Incarnation and Energy*

<sup>1</sup>The entire subject of incarnation radically concerns energy. According to the stage of evolution of the monad involved, so will the process be short or long. At the early stages, the initiatory impulse is heavy and slow, and the matter required for the envelopes is of a correspondingly low grade, that is, it is of low vibratory capacity, and the time elapsing between the first vibration outwards in the causal-mental world, and the coordination of the organism is a long one. Later on, the vibrations become more powerful and the effects therefore are more rapid. At the close of the human kingdom, when the individual is a disciple, consciously controls his destiny, and works off reaping, the intervals between incarnations are brief or not as the man may choose in the interests of the work to be done, and according to his intention to achieve liberation from ("form" =) the first self.

<sup>2</sup>As the evolutionary process proceeds, the activity of the monad in its causal envelope evokes response not only in the worlds of the first self, but also in world 46. The response will be felt finally in the worlds of the third triad (43–45). Then, after a moment of equilibrium between the first triad and the second triad, the effect of the rhythm is felt entirely in the second triad, and leaves the first self.

<sup>3</sup>LA: The bulk of the text dealing with esoteric cycles has been left out, because the exact data are not given out to other than initiates. It is important to point out, however, that there are great variations in the cycles between the 49-globes due to different reaping conditions in them.

<sup>4</sup>The planetary collectives are not equally long-lived in esoteric respect, and the collective beings of the "seven sacred planets" are at different stages of evolution. Their vibratory response, therefore, produce different effects in time.

<sup>5</sup>The three major 49-globes (Uranus, Neptune, and Saturn) have not, as yet, received their fullest stimulation, and will not do so until the energy of the seven minor ones has been transferred to them.

<sup>6</sup>The planets concerned with the "inner round" are the same as the others but differ from

them in their time cycles. PhS 2.46.17

<sup>7</sup>The right figures concerning any 49-globe are not ascertainable by the man who cannot be trusted with data on the significance of the other planets within the solar system. In addition to the ten 49-globes there are more than 115 such planets to be reckoned with, and each of them in some degree has an effect upon the whole. They are all at different stages in the evolution of their radiatory impulse. These planets will not be discovered by science until mankind acquires etheric vision and so understands that all forms of nature have etheric envelopes. Then astronomers will begin to study the etheric planets. Since these bodies are organs of energy, permeating the gross physical forms, the study of the interaction of solar energy, and the “give and take” of planets will assume a great significance. Certain planets, both greater and lesser, are “absorbers”, others are “radiators”, while some are in the stage of a dual activity, and are being “transmuted”. All these influences must to be considered by the initiate who is studying cycles. LA: Without knowledge of these influences no exact in calculations is possible.

<sup>8</sup>The effect upon the planets of the so-called asteroids is much greater than science has so far admitted, but this effect, too, must eventually be interpreted in terms of etheric energy.

<sup>9</sup>Another factor which must also be considered in computation is the effect of the various moons, and the true meaning of the eighth sphere in connection with gross physical matter. Every moon is esoterically a “place of corruption”, something emitting noxious gases. The transmutation of the form has in the case of moons reached a point where all that represents vital energy has left, and all that remains is the gross physical body and the etheric envelope in a state of decay which is going on in etheric matter as well. The decay of a moon has as great an evil effect on all that contacts it as a decaying body on earth. This will be more clearly understood when the etheric envelope of our moon is studied. As the moon becomes smaller through the process of disintegration, its effect on the Earth will be correspondingly lessened, and therefore men will be freer of evil impulses. Above all better conditions in the animal kingdom will be another result, as that which is noxious in the animal kingdom dies out. In the seventh eon, the moon will be entirely dissolved and its evil effect will be finished. In the fifth eon, men will discover how to neutralize any remaining effects through scientific methods and knowledge of the necessary sounds and mantras. The etheric moon is included in these remarks. The greatest effect of moon conditions is to be seen working out in the present terror and distress in the animal kingdom. KofL3 17.6.60, EE 10.9.3

<sup>10</sup>The following stars and constellations have a special effect upon our solar system and upon particular 49-globes in it: the Great Bear; the Little Bear; the Polar Star (where our planet is concerned); the Pleiades; the constellations of the Zodiac, and especially that of Capricorn; Draco; and Sirius. KofL3 17.6.23

<sup>11</sup>The influence emanating from these celestial bodies will remain a mystery to mankind as long as it is ignorant of the etheric envelope and of the transmutation of all lower matter into higher, also in celestial bodies. If the radiatory effect of lesser forms – human beings or of groups of human beings – on each other is as yet practically unknown to science, so these effects of the greater forms – the celestial bodies – on each other remains unknown.

<sup>12</sup>The true esoteric knowledge of the cycles not to be gained by the study and calculations of mental consciousness but only as the result of causal consciousness and is stimulated at initiation.

<sup>13</sup>Just as the globe systems have their cycles, so the human monads and monad groups have their cycles, the causal cycles (AAB: Ego cycles). The law of periodicity acts in all this. Since the periodicity of manifestation is based upon initial impulse, and upon the rhythmic beat of the “central heart” or the “central sun” of any being (from the solar system, the 49-globe, etc. to the individual monad), the “family” of any such being must be ascertained before exact calculations of its cycles can be made.

<sup>14</sup>(LA: We may understand this expression of the law of periodicity, if we consider the fact that the human monad does not incarnate alone but with the group which is its esoteric family.) This demonstrates the necessity of studying the “esoteric family” of any individual. H.P.B. spoke of the “astral family”, and the group in the in emotional world is the clue to the causal group, its place among other causal groups, and eventually his ray or group centre. As time elapses, mankind’s interest in physical kinship will be supplemented with an interest in emotional and higher kinship. The physical conditions are faint reflections of causal relations, which are seeking a physical expression. In the future, men will be more true to their causal family ties, and the present misgrouping and mismating will gradually, through knowledge, die out. PhS 3.52.11, KofL1 5.9.19

#### *14.11 Reaping in Its Relation to Reincarnation*

<sup>1</sup>It is impossible for man to comprehend the law of reaping, for when tracing reaping back along its central root and its many ramifications, one eventually has to deal with causes antedating the solar system, and such causes can be grasped only by a high initiate.

<sup>2</sup>The law of reaping is rooted in the constitution of matter itself and on the interaction of monads regardless of their stages of development.

<sup>3</sup>Cause is primarily the will aspect or the initiatory impulse. Cause is a duality: that which initiates and that which is produced simultaneously by the initiation. The second factor must not be considered an effect; effect proper is a third factor effect. These facts can be studied in several instances: 1) The motion or will aspect together with the matter aspect produces the cosmos. Symbolically: light flashes forth from darkness, yet a darkness which has potential energy. 2) The third triad energy and the first triad energy produces through their mutual contact the second triad energy. 3) Will–desire is the cause of incarnation: the will-to-be reacting on matter whose main quality is desire or responsiveness to impression. This reaction produces the forms through which indwelling evolutionary monad seeks expression. 4) Ideas and thought-matter together produce thought-forms.

<sup>4</sup>If we consider such examples, it will be apparent that we cannot study causes in themselves, only effects.

<sup>5</sup>All atoms are always controlled by the following factors: The influence and quality of the organ or greater unit of which the atom is a part. Where the human atom is concerned this means its group force or influence. LA: Note that the reasoning developed in paragraphs 5–9 concerns analogies to be found in the relations between atoms and the envelopes in which they enter, on the one hand, and human monads and the collective beings of which they are part, on the other. It is in order to underline the analogous character of these relations that CF calls the human monad the “human atom”.

<sup>6</sup>The life influence of the entire physical body (LA: both the organism and the etheric envelope are meant) of which the atom is a part. Where the human atom is concerned this means the influence of the particular centre of which its causal group is a part, and the type of energy which it embodies.

<sup>7</sup>The life influence of the emotional envelope, the strongest reaping factor which has to be considered. Where the human atom is concerned, this involves the influence of the three centres in the planetary collective which form any specific force triangle, and which have much to do with the liberation of causal groups from manifestation in lower worlds.

<sup>8</sup>The life influence of the mental envelope, or of that principle which imposes on the atom the quality of activity in form, which governs the reaction of the atom to its group life, and which enables the quality of its life to be demonstrated. As for the human atom this concerns those causes which are incident to the department of the individual’s second self collective, or the influence of the life of the planetary ruler as he functions as a self-conscious monad in his own world, as he works out his own plans, and consequently sweeps into activity the monads

(the cells of his body).

<sup>9</sup>The life impulse of the monad, which functions in the causal envelope and is a potent and active factor in the imposition of rhythm on every atom in all the envelopes. Where the human atom is concerned, this is about the influence of the life of the solar ruler, for that monad imposes rhythm on every human atom in the solar system, and does so through matter and its inherent quality, sensation.

<sup>10</sup>The monad likewise is controlled by its own inherent nature or vibration, which was its individual character before it was entered into our solar system. Also the vibratory activity produced through the rhythmic life of the previous solar system is recorded in the monad. PhS 3.48.1-6, KofL1 9.57.15

<sup>11</sup>With the atom and to some degree with the human monad is it in any way possible to ascertain the predisposing reaping causes. Until the mystery of the Great Bear is revealed, until the influence of the Pleiades is comprehended, and the significance of the cosmic triangle formed by the seven stars of the Great Bear, the seven 49-globes, and the seven Pleiades is revealed, the reaping of the seven “sacred” 49-globes will remain unknown. All that we can see is its working out in the solar system. The intricacy of the whole subject is clear from the fact that not only do these three groups form a cosmic energy triangle, but that also any one of the seven stars of the Great Bear forms a subsidiary triangle with one of seven 49-globes and one of the seven Pleiades.

<sup>12</sup>The reaping of the solar system is even less comprehensible. It lies hidden in the three (AAB: constellations =) solar systems which concern the three fourth triad units of the solar ruler (32, 36, 43) and which in their turn are manifestations of a collective being which entirely passes our comprehension, the seven suns’ system. KofL1 9.57.16

<sup>13</sup>The important thing is to understand the fact of the interconnectedness and unity of all things (LA: AAB writes “the fact of the interdependence of all atoms and forms”, but this too generalizing, for whereas lower atoms and forms certainly are dependent on higher ones, higher atoms and forms certainly are not dependent on lower ones, except during the early stages of evolution. When the evolutionary monad has once entered into expansion, beginning in world 46, it is essentially independent of atoms and forms of worlds 47–49). Influences or vibrations, calling forth response, tend to develop consciousness of some kind, impose certain rhythms according to the kind of consciousness developed, and produce collective beings or group activity.

<sup>14</sup>The “liberation from karma”, about which occultists so glibly talk, is but the freeing of the individual from his own personal problem (the problem of the separate self’s response to its perceptions), and his conscious entry into group life and work. It marks the dissociation of the human monad from the rhythm imposed on it by the lower “influences” which find their channel of approach through his envelopes of incarnation, and the monad’s consequent willing recognition of the will-impulse of his greater whole, or the causal group (a centre in the planetary body). It involves atomic control (LA: control of the atomic kinds 47–49 through the 46:1 consciousness, KofR 1.35.9, KofL2 8.16.5, KofL3 5.24.4 and 14.16.5, WofM 5.24.2, 9.19.4, and 10.22.1), but involves also conscious subjection to the reaping of the planetary collective being (43–46). Then the monad is no longer the slave of the rhythm of matter per se, but controls it in the lowest three worlds (47–49); it is nevertheless controlled by the group reaping of the planetary centre, by its influence and vibratory impulse. The corresponding is true of a planetary ruler and of a solar ruler. KofL1 9.57.10, KofL3 3.19.2

<sup>15</sup>Third triad energy (AAB: electric fire) in conjunction with first triad energy (fire by friction) produces second triad energy (solar fire). Third triad energy is dual, first triad energy is dual as well. In conjunction they produce a fifth energy, and hence the esoteric five. KofL3 3.1.8

<sup>16</sup>Therefore, sowing and reaping are much bigger than cause and effect in man’s own little

world. Man is governed by causes originating in the great planetary and solar collective beings of which he is a part and whose influence he cannot escape.

<sup>17</sup>The world war, 1914–1918, is an example of effects of causes that are beyond the control of mankind. The deepest cause of the war was in the renewed activity of a certain planetary triangle and in a vibration which our planetary ruler set up in the moon chain and which had a faint beginning in an earlier solar system. This vibration affected especially the human and animal kingdoms, partly also the mineral kingdom, least of all the vegetable kingdom.

<sup>18</sup>Nevertheless, within limits, man definitely does control his destiny and can initiate action which produces effects recognizable by him as being dependent upon his activity along a particular line. Then he on a miniature scale repeats what the solar ruler does on a much larger scale.

<sup>19</sup>The working out of the law of reaping in a man's own life might be broadly divided into three stages. At each of these a different kind of energy is demonstrating, producing very definite effects in all his envelopes.

<sup>20</sup>At the first stage, when man is scarcely more than an animal, the vibratory activity of his envelopes of incarnation governs all his actions. The centre of attention is the physical being and only faintly are the two higher envelopes responding. The causal impulse is slow and heavy, and is directed to producing response in the etheric envelope. The physical atom of the triad is more active than the other two triad units. The object of physical activation is to coordinate the two physical envelopes; to increase the resistance of the etheric web, a work which was carried to the desired point by the middle of the Atlantean root-race only; and to activate certain of the lower centres. The envelope atoms and the force triangle uniting the three units of the first triad are activated.

<sup>21</sup>At the second stage, the emotional stage, the energies of the law of reaping (through the inevitable reflex action produced by the increased activity of the envelopes) are directed to the activation of desire and its transmutation into higher aspiration. Through experience, the monad recognizes the pairs of opposites and it becomes no longer the victim of the vibratory impulses of its etheric envelope. The man begins to discriminate between the opposites, choosing always at the lower stage that which appeals most to his lower nature and that which he believes will bring him pleasure. The monad's attention is centred in the emotional envelope, which becomes so closely coordinated with the etheric envelope that the two form one united expression of desire. The mental envelope remains comparatively inactive at this stage, but at the end of the stage deliberate intelligent choice becomes a factor. This stage is the longest of the three. Reflex action between the lower and the higher during this middle period produces three effects which, if carefully studied, will be seen to convey much information about the working out of the law of reaping. These three effects are: 1) The development of consciousness in the emotional atom of the triad with a concurrent stimulation of the physical atom, and thus the activation of the emotional and etheric envelopes. 2) The coordination of the threefold personality (LA: 47:6,7; 48:2-7; 49:2-7) through the inherent vitality of the emotional envelope and its effect on the mental and the etheric envelopes. The emotional envelope is potentially the most powerful envelope of the envelopes of the first self, for it is complete as regards its kinds of matter and corresponds, as does the solar system, to the heart centre, or embryonic unity nature, which it is the object of the monad to develop. 3) The beginning of the unfoldment of the nine petals of the causal envelope. At this, the first stage, petals of the first circle start to unfold.

<sup>22</sup>At the third stage, the law of reaping works through a man's mental consciousness, later also through his causal consciousness, and awakens in him an understanding of the law, and of cause and of effect. This is the shortest stage but is also the most powerful. It concerns the evolution of the next two circles of petals of the causal centre. It covers the period of the evolution of advanced man, and of the disciple. In respect of with mankind it covers the first

half of the next eon, up to the great separation. The energies of the third triad are beginning to make themselves felt, and the will and purpose of Augoeides is now consciously grasped by man in the physical world. The petals of the causal lotus are now rapidly unfolding. At the end of the causal stage and in connection with the initiations, the fourth circle of three inmost petals, those shielding the jewel, are unfolded. When man grasps the will and purpose of Augoeides in his waking consciousness in the physical brain, then reaping in the worlds of the first self is becoming neutralized, and man is on the verge of liberation. There is then in his envelopes no response to the vibrations of the lowest three worlds, and he stands freed from the lower four natural kingdoms.

<sup>23</sup>In all manifestation (LA: and, therefore, also incarnation), the originating impulse comes from the (“will aspect” =) third triad energy, which is hidden at the heart of the causal lotus. This hidden force works under law, and at the first three stages the process goes on under the law of economy, which is the law of (“substance itself” =) the first triad. At the last two stages this law becomes merged with (though not superseded by) the law of attraction, which is the law of (“the divine Self” =) Augoeides and the second triad. The failure to understand this has resulted in the confusion existing in the minds of many metaphysicians as to which demonstrated first, desire or will, and as to the distinction between them, between impulse and purpose, and between instinct and intention. At the earlier stages man reincarnates under the law of economy, and though the will aspect lies back of the process, yet for a long time it is the pull of sense perceptions and its reflex in consciousness, desire, which produces rebirth. Sensation, being a quality in matter, the self in the beginning identifies itself with sensation. Later, when the self is beginning to identify itself with self-consciousness, and to recognize the nature of the (not-self =) envelopes, the law of attraction and repulsion becomes more active, and conscious will and purpose are displayed. WofM 2.8.8, KofL3 4.1.10

<sup>24</sup>Average man incarnates through the impulse of the causal being, based on desire and on the relation of the consciousness aspect to the matter aspect (LA: the relation of self-consciousness to the envelopes, the relation of the second self to the first self). Through evolution he will eventually bring about the revelation of the will aspect (the third self), and then the impulse of the second self (based on conscious mental apprehension of the purpose in view) will be the dominant factor, and will demonstrate through a definite will to act. There is a profound difference here between the globe ruler, or the macrocosmos, and the man, or the microcosmos. The globe ruler has left the first stage far behind, and his manifestation is based on will and purpose and on conscious intelligent activity. This is so because both the solar ruler and the planetary rulers are on the path of cosmic initiation. (LA: This can be expressed more simply and by exclusion of any mentioning of “initiation”, which in another place, CF 829, is said with emphasis to be an abnormal process: the globe rulers are monads who have entered cosmic expansion, are monads who are at least 42-selves. PhS 2.51)

The above text constitutes Section 14 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.