

## SECTION 18

### THE MOTION ASPECT IN HIGHER WORLDS, PART ONE

#### *18.1 Introductory*

<sup>1</sup>The immediately preceding section treated of thought forms, and the whole solar system (including man) was seen as an embodied thought. It also dealt with the ability of man himself to create thought forms.

<sup>2</sup>Now the description returns once more to the technical and more scientific material. The word “scientific” used here means that which the esoterician can know as a fact. To the exoteric scientist fact means his approach to a part – often an infinitesimal part – of some greater whole, and even then it concerns the physical world only. What the esoterician regards as the essential reality, the superphysical reality, is not regarded as a reality at all by the exoteric scientist. What is physically tangible is but an effect of underlying causes. The esoterician does not concern himself with effects, but their causes. The exoteric scientist started to approach these causes when he began to study the energy aspect of matter. It is only when he can study etheric matter, however, that he will be entering the domain of causes. Even if in this case only those subtle physical causes are dealt with which underlie the gross physical, yet a great step will have been made for, using the law of analogy, he will then be in a position to comprehend some important facts about the manifestation of the solar system, for the seven worlds of our solar system (43–49) constitute the cosmic physical world.

<sup>3</sup>This section will deal with motion that is guided by higher consciousness, motion with finality within the planetary beings. This study concerns, firstly, the effects of this motion within the 49-globes and on the human and deva monads entering into them.

<sup>4</sup>Secondly, it concerns that energy which is the basis of the law of periodicity, and which results in the cyclic manifestation of all monads. This impulse produces three processes: involution where the matter aspect dominates, evolution where the consciousness aspect balances the matter aspect, and expansion where the consciousness and will aspects control the matter aspect.

<sup>5</sup>Thirdly it concerns that energy which causes attraction and repulsion between all atoms and combinations of atoms: attraction–repulsion between solar systems, 49-globes, seven-globes, globes, natural kingdoms, individuals, atoms.

<sup>6</sup>It concerns the energy or activity which produces forms, and, therefore, the forces which tend to stabilization of the work of the builders. All nature holds together, and the intelligence that controls any 49-globe, globe, natural kingdom, or atom, becomes in time the ruling principle of another system. Everything in the solar system is in motion, as is everything in the cosmos, and the vital energy circulates through it all. In this kind of solar systemic activity, the supreme good is ultimately attained through the interplay, attraction and repulsion, of all component parts.

<sup>7</sup>In this section this motion will be studied in five respects:

<sup>8</sup>1) The nature of this motion; it is spiral cyclic.

<sup>9</sup>2) The results of its activity. These results can be viewed as four laws subsidiary to the major law of attraction: the law of expansion, the law of the return of the monad, the law of solar evolution, and the law of radiation. This study also includes the process of initiation and the formation of self-conscious and group-conscious collective beings.

<sup>10</sup>3) “The turning of the wheel.” This expression refers to the rotation of the globe systems as well as the cyclic processes going on in them. It refers to spiral-cyclic motion which is not the result of the rotary motion of matter itself, but of intelligent control extraneous to it.

<sup>11</sup>4) The form-building impulse existing in the causal and mental envelopes – man’s solar systemic envelopes (47) as well as the cosmic envelopes (29–35) of the globe beings – and,

above all, the centres of those envelopes.

<sup>125</sup>) The effects of the united activity of the envelopes mentioned, and of the centres, that is to say: periodical manifestation and the generation of triune forces.

### *18.2 The Nature of this Motion*

<sup>1</sup>The original motion of matter is rotary. Each atom rotates on its own axis, and each larger globe does the same: a system of seven suns, a solar system, a 49-globe, a seven-globe, a planet. Man, too, can be said to rotate on his axis or pole (LA: circulate in cycles of incarnation and discarnation, assuming envelopes and abandoning them to be dissolved, in which process the monad, the triads, and the causal envelope persist as the fixed pole of this circulation). In the causal-mental world, where the energies of the consciousness aspect assert themselves more than in the lower two worlds, a different kind of force or motion becomes apparent. This, the spiral-cyclic motion in no way negates the original rotary motion, but is added to it, so that all atoms which are in manifestation, also the atoms of lower two worlds (48, 49), exhibit this dual motion. The atoms of involution, too, have this dual motion, but since mankind's knowledge and understanding of the consciousness aspect in the subhuman kingdoms still is too scanty, it will profit us more to deal with consciousness forces as they influence men and higher beings.

<sup>2</sup>The fact that the consciousness forces are spiral-cyclic indicates a duality. This activity is the cause of all cyclic evolution and periodicity. It is intimately linked with the will aspect of the divine collectives and with the highest guardians of the law of reaping, the so-called lipika lords. Where our solar system is concerned this activity can be traced to the Sirius system. Its human analogy is found in the impulses emanating cyclically from the causal envelope and bringing about man's brief manifestation in the lowest three worlds (47:4–49:7). To be more specific: the inmost tier of petals of the causal centre, the outer three tiers, and the first triad, respectively, correspond to the three groups of lipika lords who are the reaping cause of solar systemic manifestation, and who control its periodicity. These three groups are in contact with their guiding intelligences in the Sirius system.

<sup>3</sup>The law of periodicity is the effect produced by the union of these two kinds of force with a third kind of force. The two are the energies of the will aspect and the consciousness aspect. The purpose is hidden in the solar systemic government and is unknown even to 45-selves. The 45-self has knowledge of the energies of the consciousness aspect and cyclical activities controlled by them. The energies of the will aspect, however, is the impulse behind the forward movement of the entire solar systemic manifestation. The third force is the original rotary motion of matter itself.

<sup>4</sup>Rotary motion is connected with matter and the first triad. It was perfected in the previous solar system. Cyclic motion is linked to consciousness, generation of forms, and the second triad. It furthers the achievement of group consciousness and is in process of being perfected in this solar system of ours. Spiral motion is bound up with will and the third triad. It is still faint as compared with the other two kinds of motion and will be perfected only in the future solar system. It promotes the fusion of all groups into a unified consciousness.

<sup>5</sup>Spiral-cyclic motion has two effects. Firstly, it is an attractive force, gathering the atoms of rotary matter into definite types and forms, and holding them there as long as necessity demands. Secondly, it is itself gradually dominated by another and a higher kind of vibrations, and through them it sweeps those forms nearer and nearer to another and stronger centre of force.

<sup>6</sup>These effects are clearly demonstrated in the evolution of the human monad as it, under law, approaches the second triad and later the third triad. Augoeides first attracts man. Cyclically he activates the envelopes of incarnation, giving them coherence, and swings them into closer relation to himself. Later, as the momentum (LA: man's causal self-consciousness) is increased, the man is swung more definitely into relation with the third triad (LA: and

Protonos). This process strengthens until that higher rhythm (LA: the influence of Protonos) is dominant. The corresponding is true of a planetary being and of the solar being.

<sup>7</sup>The spiral-cyclic force demonstrates in seven ways three of which are major. The symbols of these three are inserted into the planetary ruler's rod of initiation. Also the world teacher's (bodhisattva's) rod of initiation, the so called caduceus, evinces a three-partite symbolism, which consists of a straight bigger serpent as its central axis with two smaller serpents entwined around it. This symbolism represents, among other things: "the three outpourings", the three worlds (47–49), the etheric counterpart of the spinal column and its channels, or that with which the initiate (LA: of the first and second degree but not the higher degrees) concerns himself and his tools for it.

<sup>8</sup>The seven types of spiral-cyclic energy indicate the nature of the seven planetary rulers which they represent, and produce, therefore, the (LA: type) distinctions which exist between men. They are accountable for the differences in the duration of the cycles, and this is a point often overlooked. For example, only one of the departmental energies has that duration of 2500 years which students of esoterics often ascribe to them all. The other six are either longer or shorter than 2500 years. The seven departmental energies have a great effect on the causal cycles, and the difference in these energies determines the length of time between incarnations. Because of this some monads cycle through their incarnations more rapidly than others, and hence it is impossible to say that there are even "averages" connected with the sojourn in the emotional world, for instance.

<sup>9</sup>The fact that the planetary hierarchy makes a new effort at contacting mankind every hundred years is connected with particular type of cyclic force emanating from the hierarchy. All that originates in that department is controlled by spiral-cyclic efforts based on the number 10 and its multiples, and so culminates during the last quarter of each century. This activity is but the demonstration of one type of force out of seven possible. It concerns primarily a group of masters and other initiates of the first ray, and so will necessarily influence greatly all disciples and aspirants on the same ray. At the same time, this work is endorsed by the planetary hierarchy as a whole, because the force carrying it emanates from the planetary government. It receives the necessary balance in its expression by a corresponding cyclic activity of the second ray and the third ray.

<sup>10</sup>When mankind better understands periodicity, the fact that all activity runs in cycles, it will recognize that the great revolutionizing scientific discoveries, such as the formulation of the law of gravitation, the discovery of the circulation of the blood, the discovery of electromagnetism are third department correspondences to the effort made during the last quarter of each century. In their own department, these discoveries are suited to stimulate the consciousness evolution of men through widening and deepening their conception of reality. Copernicus, Galilei, and Newton are, on their own line of force, light-bringers of equal rank with H.P.B. All gave a great impulse to the ability of man to better interpret the laws of nature and understand the process of manifestation.

<sup>11</sup>Neither the cycles of the third ray nor those of the second ray coincide with those of the first ray. Some idea as to cycles of the third ray may be gathered by considering the dates of the foremost scientific discoveries since Plato's time; the cycles of the second ray may also be obtained by a study of the appearances of the great teachers down the ages.

<sup>12</sup>The force emanations from the manu, or those of the first ray, are easily traced by the study of races and subraces. What is often overlooked is that each of these type energies demonstrates constructively, through the form-building agencies, and destructively through the ability of the force to pull old forms down prior to building the new. Thus the departmental energies can be viewed from these two angles.

<sup>13</sup>The contribution made by H.P.B. must be viewed from these two angles. It was destructive in so far as it was intended to destroy the limiting views ruling in the world of science and

religion. (LA: And it was constructive in so far as it afforded mankind the first esoteric facts for exoteric study.) This work done by H.P.B. fits in with the constructive work of the second ray in conjunction with the departmental energy of the seventh heralding the new age.

<sup>14</sup>No great impulse of first ray energy will come from the hierarchy till the close of a century. Disciples and aspirants who still have a limited vision should refrain from dogmatizing about cycles. Apart from the cyclic impulses continuously going forth, overlapping and superseding, and intermingling with each other, there are many lesser cycles. The one hundred year cycle just mentioned is such a lesser one, and there is a thousand year cycle of greater moment. There are vaster cycles, of 2500 years, of 7000 years, of 9000 years, of 15,000 years, and many others which only advanced initiates know of or can calculate. These greater cycles can break in on any of the lesser ones, and may enter, unexpectedly, as far as human knowledge is concerned. Yet they are but the return of impulses set in cyclic motion many thousands of years ago.

### *18.3 Results of its Activity*

<sup>1</sup>These results can be studied in four ways, considering each as expressions of laws subsidiary to the basic law of attraction and repulsion. All motion is the result of the impact or interaction between atoms, and there is no atom anywhere which escapes this force. In the case of rotary motion, the impulse emanates from within the globe in question – atom, envelope, planet, solar system, etc. – and is produced by the impact of the positive charge on the negative charges.

<sup>2</sup>When the effect of the rotation of the atom is so strong that it begins to affect other atoms, another influence begins to make itself felt, which makes the atoms either attract or repel each other. Thus under this impact forms of various kinds are built, and these forms in turn produce effects on other forms, so that rhythms and vibrations are obtained which are a continuation of the rotary motion of the individual atoms, and the modifications they undergo through their group activity. This causes movement forward and simultaneous rotation. The movement forward is modified considerably by the internal atomic activity, and this it is which causes spiral cyclic motion. It demonstrates in all forms as a tendency to repeat, owing to the backward pull of the rotating atoms, and yet is offset by the strong progressive impulse of the form activity. We can study this in connection with: 1) the planetary being, as it manifests itself through the eons, each one of which, in its earlier stages, recapitulates (rapidly repeats) all that has previously occurred; 2) the human embryo which runs through the various stages of development; 3) man undergoing consciousness development who creates that which will destroy the “dweller on the threshold”.

<sup>3</sup>This spiral-cyclic activity, which is distinctive of all forms, can be better comprehended as an expression of four laws: the law of expansion, the law of the return of the monad, the law of solar evolution, and the law of radiation. These four laws will now be described in the following.

### *18.4 The Law of Expansion*

<sup>1</sup>This law, which rules the gradual expansion of the consciousness indwelling every form, is the cause of the spheroidal form of every life in the entire solar system. It is a fact in nature that all that is in existence dwells within a sphere. The chemical atom (49:4) is spheroidal. Man dwells within a sphere, as do the planetary beings and the solar being. These spheres are the forms matter takes when its own internal activity and the activity of the form are working together. It requires the two kinds of force – rotary and spiral-cyclic – to produce this. Scientists are beginning to realize more or less that it is the relation between all atoms, which produces light, and which, in its aggregated phenomena (LA: all kinds of electromagnetism), forms that composite sphere: the solar system. The form of the solar sphere is due to its own rotary motion in space in relation to the motions of environing stars. As the radiation from those stars and their relation to the sun are better understood, much will be revealed. Little has

as yet been grasped as to the effect on the solar system of those stars which are antagonistic to our system and whose radiation of light does not penetrate its outermost envelope.

<sup>2</sup>It is under the law of expansion that the seven lesser 49-globes finally merge into the three greater ones, which marks the achievement of their goal and their eventual perfection. (LA: This might easily be misunderstood. Therefore it must be pointed out that not the globes “merge” and are “perfected”, but the collectives of evolutionary monads inhabiting them.)

<sup>3</sup>In esoteric literature this term “law of expansion” is limited to the discussion of the seven departments, the seven rays, and to the planetary initiations. The expansions of monad consciousness through initiations are subject to the “law of the return of the monad”.

<sup>4</sup>It should here be remembered that we are dealing with the expansions of consciousness of a planetary being through the seven-globes, the eons, the natural kingdoms, and the root-races.

<sup>5</sup>It should be remembered also that the consciousness which the planetary ruler is in process of developing is that of the absolute will and purpose of the solar ruler, as it is the expression of the desire of the ruler of the seven suns’ system. Therefore, the expansions might be presented as follows:

<sup>6</sup>The solar ruler expands his consciousness to include the desire of the seven suns’ ruler. The planetary rulers expand their consciousness to measure up to the will and purpose of the solar ruler. The seven-globe rulers are working at perceiving the desire of the planetary ruler. The globe rulers are working at perceiving the intelligence of the planetary ruler.

<sup>7</sup>This can be worked out in connection with a globe in a seven-globe (such as ours) in the following manner:

<sup>8</sup>The planetary ruler works at his own peculiar problem: the bringing through into physical manifestation of the purpose or will of the solar ruler in his own 49-globe. This he does through meditation.

<sup>9</sup>The planetary government and planetary hierarchy are occupied with the working out into active manifestation of the will and purpose of the planetary ruler.

<sup>10</sup>The human kingdom is seeking to make manifest the desire of the planetary ruler.

<sup>11</sup>The three subhuman kingdoms have for objective the manifesting of the intelligence of the planetary ruler.

<sup>12</sup>All this done under the law of expansion, by the method of spiralling progression, cyclic growth, and rotary repetition. The summation of each greater spiral is the expansion of the consciousness into that of the sphere which enclosed the lesser sphere (LA: the merging of the lesser collective being with the greater).

<sup>13</sup>In this process the monads are transferred from the male, impulsive planet to the female, receptive planet. At a later period, the monads of the two planets are absorbed by a third planet, who is called esoterically the “Son”, the synthesizing planet, the third force in this system of triune forces.

<sup>14</sup>In summing up the effect of the union of individual atomic rotary motion and the spiral cyclic motion of all atomic groups, it is necessary to point out, therefore, that the following units are affected:

<sup>15</sup>The evolutionary progress of the *atom* towards self-activity is brought about by the effect of its group activity, or the motion of the form modifying its own inherent motion.

<sup>16</sup>The *envelope* likewise is a unit, rotating on its own axis (LA: is transformed while being controlled by a more permanent centre), being influenced and driven towards a centre of force in a higher world by the activity of its embracing kingdom.

<sup>17</sup>The *human monad*, self-active and individual, yet driven progressively forward by the influence of its group, or the activity of the planetary being of which it is a part.

<sup>18</sup>The *planetary being*, equally self-active (LA: and self-conscious), a composite of all planetary groups, rotating on its own axis (LA: being transformed as it is controlled by a more permanent, higher centre), yet conforming to the cyclic-spiralling motion induced by the

activity of the greater sphere of which it is a part.

<sup>19</sup>The *solar being* (self-active and self-conscious) pursues its own cycle, yet spirals in cyclic fashion through space, and therefore, progresses through the effect of the extra-solar-systemic collective beings who either attract or repel it.

<sup>20</sup>The above is the main division, but there are many intermediate forms upon which it is not possible as yet to touch. All in nature influences that which it contacts, and these effects are either attractive or repulsive, retarding or accelerating, destructive or constructive, de-vitalizing or stimulating (vitalizing).

<sup>21</sup>Yet all can be expressed in terms of negative or positive force, manifesting as rotary or spiral-cyclic activity. The lesser cycle can, from certain angles of vision, be regarded as belonging to the rotary motion of certain forms, and the greater cycle, which is so much more difficult for man to follow, as relating to the spiral motion of the greater sphere or collective being. Every being is part of a greater whole. Not even the solar system is a separated life but is a part of an immense whole, which is but dimly perceived even by the highest solar systemic intelligence.

### 18.5 *The Law of the Return of the Monad*

<sup>1</sup>Here it is possible to study the monad from the viewpoint of cycles and the motion, force, or will aspect. At the same time we must divorce our minds temporarily from that limited manifestation we call the human.

<sup>2</sup>The “divine pilgrim”, the evolutionary monad, can be studied as it manifests itself through three centres of force or energy, which produce a definite effect on their environment and on each other.

<sup>3</sup>As regards a solar system, these three centres are called the “physical sun” (LA: 49), the “heart of the sun” (LA: 46), and the “central spiritual sun” (LA: 43). (LA: In an alternative interpretation the “physical sun” refers to 43–49; the “heart of the sun”, to 36–42; and the “central spiritual sun”, to 29–35. Only exceptionally an esoteric symbol or symbolic expression has only one meaning.)

<sup>4</sup>As regards the evolution and expansion of the human monad, the corresponding three centres are the first triad, the second triad, and the third triad. Their respective energies are called rotary motion or “fire by friction” (LA: obtained through the bow drill of immemorial origin: a soft peg was brought into rapid rotation while pressed against a harder object); radiatory energy or “solar fire”, and dynamic energy or “electric fire”.

<sup>5</sup>By the interaction of the three kinds of force, which constitute the three envelopes of the monad, a rhythm is set up. This rhythm eventually form an ovoid sphere, which confines the monad and which contains within itself three major centres of force, corresponding to the three major solar systemic centres and the three triad units. The rhythm also initiates a cyclic pulsation, which is the cause of every evolutionary impulse.

<sup>6</sup>These evolutionary impulses are three in number for the solar system and for the monad:

<sup>7</sup>1) The first one is the impulse which drives every monad to final self-activity. It is the basis of the possibility of causalization. It is called the force of Brahmā.

<sup>8</sup>2) The second one is the impulse which forces the monad towards group determination (LA: a faculty that is possible only at the causal stage, after the acquisition of the faculty of self-determination, which belongs at the mental stage) and is a necessary factor of the phenomenon termed “initiation”, or the process that brings the self-determined monad out of the human kingdom into the fifth natural kingdom. This force, which produces higher, super-human kinds of consciousness, is called the force of Vishnu.

<sup>9</sup>3) The third one is the impulse which forces the planetary groups, the sum total of all (atoms and forms =) monads and groups of monads to a self-conscious realization of the (nature =) purpose of the all-enclosing group, the solar being. LA: This force is called the force of Shiva.

<sup>10</sup>Under the influence of the planetary being, the monad forms its confining envelope (LA: the term used by AAB is ring-pass-not, which in this connection means the first triad). There the work of the planetary being ceases from the monad's standpoint, and the monad produces by its own inherent force the later changes. The rotary motion of the monads and their interplay, modified by the energy of the planetary being, pursued during eons, causes the phenomena of the various subhuman stages. All through this inconceivably long period the monads, involved in their first triads, have pursued their courses, while receiving energy from the (AAB: the monadic heart on the spiritual plane =) the 45-atom of the third triad, and equally they have responded to the larger rhythm of the planetary being. This it is which has gradually brought animal monads to the stage where they have begun to be able to react to the attraction of the third triad. At the same time, the third triad has begun to respond to the self-initiated energy of the first triad. When the two rhythms reached a sufficiently strong mutual contact, the monads causalize (LA: and the second triad is attached to the monad).

<sup>11</sup>After causalization the monad, now human, can begin progressing in consciousness development (LA: without a causal envelope the monad cannot acquire self-consciousness, and that is why all previous development in the subhuman kingdoms was about developing the tools of consciousness, such as the senses, the emotional and intellectual functions, but not consciousness in the strict sense). This development is cyclic and goes through many repetitions, thus displays a spiral motion. At first the interaction between the first triad and the higher two triads is slow and heavy, and the first triad is very little receptive to the impulses of the higher ones. Gradually and after many (cycles =) incarnations, the higher vibrations, primarily those from the second triad, can make themselves felt, so that the activity of the monad is more balanced between the first triad and the second triad. After yet many more incarnations the second triad can dominate the first triad. LA: Simultaneously with this the monad establishes a conscious contact with the third triad. At this stage the monad prepares to pass to fifth natural kingdom.

<sup>12</sup>What follows next is a summary of the various vibratory impulses which have a definite effect on the evolutionary monads. It is necessary to know something of these impulses to understand the evolution of the monads. It is not possible here to give an exhaustive presentation but only very brief indications. Esotericians of the future will have to give more detailed information about these forces acting on the monads.

<sup>13</sup>1. Three kinds of impulses inhere in the three triads: The energy of the etheric envelope is the synthesis in the physical world of the force conveyed through the first triad. The causal envelope, beside emitting its own energy, also conveys energy from the three units of the second triad. The third triad and its envelope emit a unitary energy.

<sup>14</sup>2. The activity set up in the seven centres of the etheric envelope is the result of the activity of the seven (principles =) departments: the crown, frontal, throat, heart, solar plexus, sacral, and basal centres.

<sup>15</sup>3. The compounded effect of the activity of every atom in the envelope (every envelope). This produces the rhythm of the envelope.

<sup>16</sup>4. The unified activity of every envelope which the monad uses.

<sup>17</sup>5. The united active motion produced by the three triads, the seven atomic envelopes, their force centres, and the atomic matter, all of them in concerted action. (LA: This really refers to the perfected 43-selves only, but a first step on the path to this condition can be taken by the 46-self.)

<sup>18</sup>6. The effect produced by the action of the groups allied with the monad through the law of reaping. These groups are: the ray group of (the monad =) the monad's third triad, its (sub-ray group =) second triad group or causal group, its (personality =) first self affiliations, such as family, nation, and race. All of these influences play upon the sensitive atoms in the various envelopes and produce specific effects.

<sup>19</sup>7. The activity or motion initiated and stimulated by the lower three natural kingdoms, viewed as collective beings, which activity produces definite results.

<sup>20</sup>8. The vibrations of the particular planet on which the monad seeks expression and experience.

<sup>21</sup>9. The effect produced in the matter of the envelopes by the vibrations of the various planets. In the esoteric sense, this is the influence some one or other of the solar systemic centres wields, as the forces emanating from them influence the planetary centres and thereby also influence the monads living within them. This is connected with the reaping of the planetary being and is studied in esoteric astrology. The present exoteric astrology misleads more than it explains.

<sup>22</sup>10. What always must be considered is the energy of the planetary ruler, as this is directed at some certain seven-globe or globe, which implies that the planetary ruler turns his attention on some one of his cosmic etheric centres. This is incomprehensible to men, and the knowledge of it, which involved certain planetary purposes, is reserved for higher initiates.

<sup>23</sup>11. The sun itself has likewise a rhythmic effect upon the individual monad. Though it reaches the monad only via the greater centres of existence, yet it has its effect.

<sup>24</sup>12. The energy of the seven suns' system has to be reckoned with and the impulses emanating from the seven suns' ruler, which have stimulating or retarding effect on the monads of our solar system.

<sup>25</sup>13. The energies which emanate from the twelve "zodiacal constellations" with which astrology concerns itself (LA: actually twelve solar systems of the third kind). This kind of force is primarily concerned with the development of the planetary rulers themselves and is connected with their reaping, which of course involves those monads, and deva and human monads, which form the centres of their envelopes.

<sup>26</sup>14. The three great waves of energy which sweep cyclically through the entire solar system from the seven stars of the Great Bear, the Pleiades, and Sirius. The strength of the energies of the stars of the Great Bear depends upon the closeness of the connection and the accuracy of the alignment between any particular planetary ruler and his prototype. The subject is very abstruse also because the "imperfect planetary gods" are not equally advanced in their expansion and pursue different goals. Of the Pleiades, that one is of particular interest who is the opposite pole of the 49-globe which will eventually receive the monads from our planet.

<sup>27</sup>There are also other streams of energy, which have an effect upon the monads everywhere, but the above enumeration will serve to show the complexity of the subject and the vastness of evolution in the solar system. All these vibrations pass cyclically through the sphere in question; they come and go. The stage of expansion of the radiating being determines its impact on the monads and the collectives of monads and, therefore, the qualitative character of the very cycle. It is the appearance or the disappearance of these waves of planetary, interplanetary, solar systemic, and cosmic life-waves which determines the cyclic manifestation of cosmic beings such as the planetary ruler on our planet. These energies cause also the dissolution of a 49-globe and its reappearance, and are responsible for the transportation of the monads from one 49-globe to another, or from one solar system to another.

<sup>28</sup>By this composite wave of energy, called the "force of evolution", the monads are driven forward; and the radiatory beings in question determine the duration of the energies by their directing purpose. Man has very little power against this. Yet within certain narrow limits man is the controller of his destiny, wields forces, and manipulates lesser beings than himself, and with time widens his sphere of control.

<sup>29</sup>Man at the utmost controls his five envelopes of incarnation (from organism to triad envelope, inclusive); the 45-self controls all energies in worlds 47–49; the 44-self, all the energies in worlds 45–49.

<sup>30</sup>It is apparent then that the law of the return of the monad indicates the sum total of those

influences which directly influence the monad, determine its cyclic progress, and either stimulate or retard its activity. It is only after initiation that man begins to comprehend this. When he understands the methods whereby he consciously adjusts to external force currents, he can resist retarding forces consciously and with the accuracy of knowledge, and can consciously cooperate with forces which further his evolution. “Stimulate” and “retard” are relative concepts here, for to the monad as a first self the same second triad energies stimulate it as later, when the monad has become a second self, retard it in its endeavour to transform into a third self.

### *18.6 The Law of Solar Evolution*

<sup>1</sup>The law of solar evolution has reference to the planets and the solar system. The planets are treated first.

<sup>2</sup>The planet has, as all else in nature, three main motions. In the planet’s case these are: its axial rotation, its revolution round the centre of the solar system, its motion along with the entire solar system in its transportation through the cosmos.

<sup>3</sup>By its axial rotation the planet displays its own inherent energy. This means that the countless atoms which compose the planet (both the physical dense and superphysical) pursue an orbital course around a centre. This dynamic force centre must be considered as existing naturally in either of two locations according to the stage, usage, and particular type of the planetary being, namely in what corresponds to the 1) crown centre in man, if the planetary being is very advanced and in the planetary correspondence to the 2) heart centre. The planetary correspondence to man’s throat centre is, of course, always active in all the planetary beings, as this capacity was acquired in the previous solar system. The seven-globes likewise have their corresponding energy centres.

<sup>4</sup>The gross physical planets have their own centres. Our Earth has one such centre at the North Pole, and two more are located within the planetary sphere. The inflow of force to these internal centres (via the polar centre) often results in earthquakes and volcanic eruptions.

<sup>5</sup>There is a cyclic shifting of polar inclination due to the gradually increasing responsiveness of the planetary ruler to influences from his prototype in the Great Bear, whereby they increasingly attract his attention and align him with this greater will. This shifting causes disruption in the lower manifestation of the planet, which is a condition on the cosmic path of initiation analogous to that undergone by a disciple.

<sup>6</sup>The Earth is periodically influenced strongly by the moon, Venus, and Mars. The moon’s influence is exceedingly strong and resembles, as far as the physical planet is concerned, the relation of the “dweller on the threshold” to the human monad. This resemblance must not be strained, for the moon wields its influence only on elemental matter and on the first self to the extent that the latter permits itself to be controlled by its envelopes. Second selves and higher selves that compose the planetary being are not influenced by the moon. The moon also has a reaping effect upon the Earth, coupled with the effects of Venus and Mars.

<sup>7</sup>The revolution of the planet around the sun is an expression of spiral-cyclic motion, and its recognition of the divine magnetic centre. This brings the planet under the constant impression of other 49-globes, and also brings it under the inflowing streams of energy from the zodiacal constellations which reach the planets via the Sun.

<sup>8</sup>The third motion of the planet is that which carries it through space along with the entire solar system in its transportation along its orbit in the cosmos.

<sup>9</sup>The solar system must be considered as pursuing motions analogous to those of the planet though, of course, on a much larger scale. The entire solar system is a sphere, which rotates on its axis, and thus all that is included within the sphere is carried along. The rotation is controlled by first ray energy. The exact figure of the cycle of rotation is as yet esoteric, but it may be stated that it approximates one hundred thousand years. This is sufficient information for those with the “seeing eye”, for it explains the very long cycles that succeed one another

as different parts of the sphere are turned to different zodiacal constellations. This influence on the planets is increased or decreased according to their places in their various orbits. Hence the true astrology is so complex that it is impossible for human beings to make accurate computations or to cast accurate horoscopes. In (the hall of wisdom =) the causal world there exists a department where initiates do such astrological work, which does not involve horoscopes for mankind, however, but for three planetary beings, our own and the other two with whom ours forms a triune force. Beyond that they may not go. They progress these various horoscopes for the next stated cycle, and thereby ascertain what kind of work should be done. Students of esoterics are enjoined to refrain from attempting to make computations of cycles of any kind, for many stars, which have an important impact on our solar system, exist only in physical etheric matter, and so all calculations that do not include will be full of error. Men must delay such computations until they have acquired at least etheric vision. It suffices for the man who wishes to “rule his stars” to fulfil his task in life and make his contribution to the fulfilment of the task of his group.

<sup>10</sup>Like the planet, the sun spirals in a cyclic around a centre; in the case of the sun this is in relation to the Great Bear, the Pleiades, and Sirius. These three stellar systems are of particular importance to the spiral cyclic activity of our solar system. Just as in man the spiral cyclic activity is controlled from the causal envelope and the second triad, so in connection with the solar system these three stellar systems are related to cosmic correspondence of the second triad in world 18, world 22, and world 29, and the influence of these three systems is dominant in connection with solar incarnation, with solar evolution, and with solar progress.

<sup>11</sup>The third kind of motion to which our system is subjected, that of progress onward, is the result of the united activity of the seven suns’ system. This united activity produces a uniform and steady push toward a point in the cosmos unknown as yet to even the planetary rulers.

<sup>12</sup>Of the stellar systems existing in the cosmos, only one seventh are in incarnation, that is to say, are manifested spheres in the cosmic physical world, 43–49. Six sevenths are out of incarnation, that is to say, exist only in higher, cosmic matter (42 at the lowest), waiting their incarnation in a later and more suitable cycle.

<sup>13</sup>It is important to realize that these systems of spheres are no dead lumps of matter but live envelopes for collective beings who have a stupendous consciousness capacity in cosmic worlds.

<sup>14</sup>To the esoterician, who has developed higher objective consciousness, the vault of heaven is just one blazing fire of light, where the stars are focal points of flame from which radiate streams of dynamic energy. What to the undeveloped consciousness is darkness is to the seer light, force currents, energy centres, and dynamic fiery spheres.

### *18.7 The Law of Radiation*

<sup>1</sup>It will be more said about this law than about any other in this section, as it is the one of the most practical utility, and also because it is one that is beginning to be recognized by physical science.

<sup>2</sup>Radiation is the outer effect produced by all forms in all kingdoms when their internal activity has reached such a stage of vibratory intensity that the form can no longer prevent the energy from escaping beyond its limitation. Radiation marks a definite point of attainment in evolution, and this is equally true of the atom and of the forms in any one of the natural kingdoms.

<sup>3</sup>From some angles of vision, radiation might be regarded as the “true form” (understood esoterically as the etheric energy form) making its presence felt in such a way that it becomes apparent even to the scientist.

<sup>4</sup>In this connection it is emphasized that in all esoteric explanations the energy body is regarded as more important than the gross physical body, which is not considered to be a

principle.

<sup>5</sup>Three important reminders: The tangible, negative, and receptive is esoterically without form and useful only thanks to its inner energy. The “true form” or the energy envelope vitalizes and produces the cohesion of that which is unorganized. The conscious life, the self in the form, focuses itself in some one point within the “true form”.

<sup>6</sup>The study of radiation deals with the effect produced by the inner being as it makes its presence felt through the form, when the form has been brought to a certain stage of refinement.

<sup>7</sup>When this realization is applied to all the forms in all the kingdoms, it will be possible to bridge the gaps existing between different forms of life, and to find the “elements” in every kingdom and the unifying radiating centres. The “elements” in the mineral kingdom, which chemistry knows and describes, have their correspondences in all natural kingdoms, and there are forms of life in the vegetable kingdom which are esoterically regarded as “radioactive”, the eucalyptus tree being one such form. There are forms of animal life equally at an analogous stage, and the human being approaching the fifth natural kingdom demonstrates a similar phenomenon.

<sup>8</sup>As a 49-globe nears its consummation, it becomes “radioactive”, and through radiation transfers its essence to another “absorbent” globe, or globes. Something corresponding to this is the case with the solar system also. Its indwelling life is absorbed by a receiving stellar system, and then the outer “envelope” returns to its original unorganized condition.

<sup>9</sup>*The Cause of Radiation.* Anyone who wishes to understand the cause of radiation must consider both that which radiates and that which is the underlying cause of radiation. When any form becomes radioactive, this means that it has run through its appointed cycles and reached an adequate capacity for vibration, so that the indwelling life is ready to escape from that form and merge itself in the greater form of which the lesser is a part. Radiation occurs when the etheric form, the “true form”, becomes responsive to certain kinds of energy, when the etheric envelope has reached such a state that it can no longer limit the life expression of the indwelling monad.

<sup>10</sup>Radiation comes about when the self-sufficient life dwelling in the form is offset by a stronger pull emanating from the enveloping greater being. What is said here is true only about the attraction of the greater being on the being inhabiting the lesser form. It does not concern the mutual attraction of forms. This very definite distinction must here be made, and the failure to recognize it has led many alchemists and scientists astray.

<sup>11</sup>The atoms that have only rotary motion lack consciousness. Only when atoms have in addition acquired cyclic spiral motion can they be roused to a first consciousness, passive consciousness, can they unite to form aggregates of secondary, or elemental matter and mutually perceive one another. When the atoms have passed to evolution, they can perceive that they follow orbits around a centre of force within a greater form. This is incipient self-active consciousness, and is caused by the atom’s perception of the pull of the greater centre. This perception is the awareness of a higher kind of form than that of which the atom is a part. When the attraction of the greater centre has become sufficiently strong and the atom’s perception of it sufficiently clear, the atom dissolves and the monads contained in the nucleus are set free so that they can unite with the greater centre. The corresponding process in four stages takes place in the natural kingdoms, the planetary systems, and the solar system.

<sup>12</sup>What in this process was at first positive and self-sufficient in due course of evolution becomes negative to a greater centre. In the lower three natural kingdoms, the process is undergone unconsciously; it is consciously passed through in the human kingdom, and in the super-human kingdoms it is achieved in common consciousness as “self-conscious group realization”.

<sup>13</sup>It was this transformation (transmutation) that the alchemists of old tried to effectuate, but seldom did they succeed, as they could not influence the two higher, positive energies. Even in the cases where they succeeded in locating the radiating centre in the etheric envelope, yet

they had no conception of the nature of the higher, attractive force. Some few did possess this knowledge but, realizing the danger of it, refused to put in writing the result of their investigations.

<sup>14</sup>What in the work of transmutation is spoken of as that which “seeks liberty” is the monad, and this liberty is achieved first of all through the results brought about by (the “frictional fire” =) energy of the first triad, which speeds up its internal vibration; then by (“solar fire” =) the energy of the second triad, which produces orbital progression, affords stimulative vibration, and rouses the response of consciousness, until finally (“electric fire” =) the energy of the third triad is contacted. This is true of all globe beings, from atoms to envelopes for monads, natural kingdoms, planets, and solar systems.

<sup>15</sup>In every case mentioned the three kinds of energy fulfil their function; in every case the four stages are passed through; in every case transmutation, transference, or radiation takes place, and the result is that monads enter a higher kind of form, to be held in place for a specific cycle by the stronger energy.

<sup>16</sup>The alchemists of old sought to find out the secret of the process of liberation and to understand the laws of transmutation. In most cases they failed because even if they succeeded in liberating monads from the form, they had no idea how to deal with them when liberated, nor, as was said above, had they any conception as to the magnetic force which attracted them.

<sup>17</sup>To understand the law and therefore to be able to work perfectly with it, the esoterician must be able not only to release the monad from its envelope but also, in the case of the mineral kingdom, for instance, to know the mantras (words of power) by which he will direct it to that centre in the mineral kingdom which is the mineral monad’s correspondence to man’s causal envelope. Only accepted disciples are trusted with this knowledge. The others are discouraged from all experiments in this respect. The monads liberated in this process become conductors of the greater force of their magnetic centre, because they are responsive to it, and that force may seriously harm or even kill those who try to handle it without due preparation and previous knowledge.

<sup>18</sup>Medical science today strains every effort to preserve life in forms seriously diseased and unfit for life. In so doing it retains monads who would otherwise be liberated in a natural manner. In the future and with more knowledge, medical science will become purely preventative, and will concentrate its ability on furthering the preservative protective processes of the envelopes of incarnation. But further than that it will not go, and when the course of nature has been run, then it will not seek to delay the liberation from the form. This will not, however, be possible until the human family has reached a stage when, through pure living and clean thinking, the present corruptions have been eliminated. Human beings will then function on into old age, or until the monad, being self-conscious in its causal envelope, realizing the particular work to be accomplished in any one life has been duly worked out, withdraws voluntarily from its lower envelopes. This naturally presupposes knowledge and faculties at present lacking.

<sup>19</sup>All these thoughts can be extended to include entire natural kingdoms, globes of a seven-globe, the seven-globes themselves, the 49-globes, or the solar system.

<sup>20</sup>The moon offers an interesting example of the process of transmutation, or liberation, practically completed in a globe. Its human and animal monads have been transferred to another seven-globe. Practically the same can be said of its vegetable kingdom, though there are a few of the lower plant species, forms which we would not recognize as such. The mineral kingdom is radioactive, and the mineral monads are fast escaping.

<sup>21</sup>The development and eventual radiation of the natural kingdoms is dependent on the cyclic purpose of the planetary ruler, and on the forces which emanate from other 49-globes and influence the worlds of the planet.

<sup>22</sup>All atoms become radioactive as the result of their response to a stronger magnetic centre.

This response is brought about through the gradual development of consciousness of some kind or another. In the mineral kingdom, too, consciousness development is the cause of radiation. This is, of course, still incomprehensible to researchers, but in the future, when science has accepted hylozoics, researchers will work in ways somewhat different from the present ones, and the goal of their endeavour will be somewhat changed. Through clear thinking and application of the laws of analogy they will seek to ascertain the magnetic centres in question, and to determine how they affect the atoms. Light upon these dark problems will come along two lines.

<sup>23</sup>First, it will come through the study of the place of the solar system in the cosmic whole and the effect that certain other solar system have upon it; secondly, it will come through a close study of the effect of one 49-globe on another, and the place of the moon in our own 49-globe. This will lead to a close investigation of polar conditions in the earth, of the planetary magnetic currents, and of the electromagnetic interaction between our Earth 49-globe and the Venusian and Martian 49-globes. The data obtained from these studies will revolutionize astronomy and astrology. A scientific discovery of even greater importance than that of the atom must be made before it will be possible to present the hylozoic conception of these realities in terms of exact science.

<sup>24</sup>In every natural kingdom there are certain energy centres which, during the course of eons, eventually make atomic matter radioactive, so that the monads can be liberated from the atoms. (The term “liberation” really means the ability of any conscious monad to pass out of one globe being into another of a higher order, of a higher frequency of vibrations, and of a higher kind of consciousness.)

<sup>25</sup>The *mineral kingdom* responds to that kind of energy which is the lowest aspect of fire, of those internal furnaces which exert an influence on the elements in the mineral kingdom, and which dissolve these into a series of ever higher kinds of mineral energy. The kind of energy which produces tin emanates from a certain centre of the being whose gross physical envelope is the mineral kingdom, whereas the kind of energy which transforms coal into diamonds originates in another such centre. All centres belonging to the mineral kingdom receive force from that centre in the cosmic etheric envelope of the planetary ruler which in man corresponds to the spleen centre. In the case of the vegetable kingdom the corresponding centre is the solar plexus centre; in the animal kingdom, the throat centre (LA: the conscious portion of mankind); and in the human kingdom, the heart centre (LA: the planetary hierarchy).

<sup>26</sup>The cosmic causal centre (29–31) of the planetary ruler transmits energy to all the other centres, of course. Every centre transmits three kinds of electromagnetic force, with the exception of the spleen centre, which conveys solar energy, prana. Researchers will eventually be able to group “species” in the natural kingdoms according to the kinds of energy they display in fullest measure. In doing so it must be remembered that only in the human kingdom is the highest kind of the three, that which produces self-consciousness, manifesting itself; in the lower three it exists as potential only. This will become apparent to anyone who studies how causalization was effected in the moon chain.

<sup>27</sup>The *vegetable kingdom* responds to the particular kind of energy which produces water. Through the effect of water every higher plant species is evolved, and through the combination of heat and water results are brought about which produce new types. Each plant individual is a force centre which is influenced by a greater force centre, conditions that can be studied by means of electricity and coloured lights. Sex in the vegetable kingdom and chemical affinity in the mineral kingdom both are the display of the second electromagnetic force. Neptune, the god of the waters, has a particular relationship to our planetary ruler, and also to the being whose cosmic gross physical envelope is the vegetable kingdom.

<sup>28</sup>The *animal kingdom* responds to a kind of energy which is neither fire nor water but is a combination of the two. That being whose cosmic gross physical envelope is the animal

kingdom reaches the latter through five channels, that is, it has five centres, and that is why animals have five senses. The human kingdom is reached through seven channels, and to the five senses of the animal kingdom are added, in the case of human beings, mental consciousness (the sixth sense) and causal consciousness (the seventh sense). The vegetable kingdom has three centres, but their manifestation is so obscure as to seem practically non-existent to the human mind. The mineral kingdom has only one centre. The series from the mineral to the human kingdom thus is 1–3–5–7. This means that the monads in each kingdom at the beginning are equipped with a certain kind, or kinds, of energy, during evolution within the kingdom add one more, and take them all with them as acquisitions when they enter the next higher kingdom.

<sup>29</sup>The *human kingdom* responds to the energy of fire at its highest manifestation in the lowest three worlds (LA: 47:1), the positive energy of the greater whole as it acts on the human monads. The (forms =) envelopes are not discussed here. The human monad first responds to (form energy =) the energies of its envelopes of incarnation, then responds to the force of its own natural kingdom. It gradually becomes responsive to the energy of the greater centre, which as regards mankind is the planetary hierarchy. Finally, the human monad becomes conscious of the energy of the planetary being. It can then pass to the fifth natural kingdom, where it begins a new cycle of interaction with higher centres.

<sup>30</sup>The planetary ruler has seven centres in his cosmic etheric envelope. Man, too, has seven major centres and also displays seven prototypes. The being which rules the animal kingdom has five centres, and the animal kingdom has five prototypes in the causal world. The ruler of the vegetable kingdom has three centres, and there are, therefore, only three basic types of plants. All plant species are differentiations of those three. The ruler of the mineral kingdom works through one centre.

<sup>31</sup>*Radiation in the five natural kingdoms.* The cause of radiation thus is the response of the monads in any envelope or centre to the attractive power of a greater centre. Expressed in other words, it might be said that the monads in their envelopes develop through a series of “releases”, in which they pass from a lower natural kingdom to a higher one, and the goal of this is self-consciousness. When all monads making up the planetary being have reached the goal, this being too has reached its goal. Since there are five natural kingdoms, there are five such releases or transitions.

<sup>32</sup>The transition considered in this solar system to be the most important is the transition from the animal to the human kingdom, causalization. For this particular greater cycle, the goal of evolution is man. The later stages are developments of this. There are close connections between these five liberations, or transitions to a higher natural kingdom, and the five initiations. A study of the laws governing the different kingdoms and the transition to them may yield valuable information about those initiations. The five initiations mark stages of increased response to contact with higher consciousness and stages of enhanced ability to realize. These stages have their interesting pre-forms in the five natural kingdoms.

<sup>33</sup>Radiation is the result of transmutation. Transmutation marks the completion of a cycle of spiralling motion. No monad becomes (radioactive =) self-actively radiant until it has adapted to vibrations of a higher kind and controls by his own vibrations those of his envelopes. The period of radiation is much the longest in the mineral kingdom, and shortest of all in the human.

<sup>34</sup>In this eon, owing to a decision by the planetary government, the process of producing the radiation or “release” of human monads is being artificially stimulated through the method of initiation. Simultaneously, in the lower natural kingdoms similar processes are being attempted. Man’s processing of ores and metals is something analogous as for the mineral kingdom. Similar intensification of the radiative capacity of the monads of the lower four natural kingdoms is not being effected in all the 49-globes but only in a few of them, and

the other ones will run a longer cycle. Initiation is an experiment which was tried first on Venus. It has on the whole proved successful, resulting in the consummation of the planetary purpose in five eons instead of seven. This success made it possible for our newly formed planetary government, sent out from Venus, to bring about mass causalization 18 million years ago. The most advanced animal monads were stimulated so intensively that the three (aspects =) triads were united in an artificial manner. This process of stimulation through Venusian energy was really begun in the third eon, when the triune force was completed and ready to function. It is this factor which makes the third initiation of such tremendous importance. In it the human triangle is united, the third triad, the second triad, and the first triad, or Venus, the Sun and the Earth (LA: in which Venus corresponds to the second triad and, in this case, the third force).

<sup>35</sup>In the potentially radioactive qualities of the lower four natural kingdoms, qualities studied here, there is an interesting analogy to the functions of the four 49-globes which in their totality form the lower quaternary of the solar ruler (LA: corresponding to man's four envelopes of incarnation; that is: the triad envelope, the mental, emotional, and etheric envelopes). All have to become radioactive, and the forms for which they are responsible have to be transcended.

<sup>36</sup>When the subject of radiation is more completely comprehended, it will be found that it furnishes one more demonstration of the unity of all life and of the synthetic nature of the entire evolutionary process. In all natural kingdoms, that which radiates is one and the same: the monad. And the differences there are between monads are but differences in the degree of consciousness developed. There are, therefore, in this respect seven classes of self-radiating beings, of monads which demonstrate the ability to transcend their normal motion and to transfer themselves into some greater sphere of an higher order in the course of evolution. They are: mineral monads, vegetable monads, animal monads, human monads, monads of the fifth natural kingdom, monads of the sixth natural kingdom, and monads of cosmic kingdoms. Each of these is first rotary in its motion, or self-centred; later each simultaneously with its original motion demonstrates spiral-cyclic motion, whereby it becomes aware of form, and finally becomes "radioactive", self-radiative. During this final stage it transcends the form, and escapes from out of it, becoming thus conscious of, and able to participate in, the activity of the still greater enveloping whole.

<sup>37</sup>*Radiation and the law of cycles.* It should be borne in mind that in all which concerns radiation there are periods of rest and periods of intensified activity. This is clearly seen in the human kingdom. A period of increased radiation is being entered on now in which men and women will achieve a higher realization, will transcend their human limitations, and enter the fifth natural kingdom in group formation. As far as the larger cycle is concerned, this period began when the initiations were established during the Atlantean epoch, but many lesser cycles have also occurred, for the ascension into the fifth kingdom is equally governed by the law of cycles, by periods of activity and passivity. At the close of the epoch of the fourth root-race there was a period of distinctive radioactivity, and many hundreds of human beings passed to the fifth natural kingdom. Many posts in the planetary hierarchy held hitherto by Venusians were assumed by former members of our own mankind. Our entire 49-globe was involved in those changes, since many cosmic selves and certain planetary ones left our seven-globe for higher duties in other globe systems. Then the activity gradually ebbed until a new cycle brought in influences which produced a new radiation, though not of such a strength as in the preceding period.

<sup>38</sup>Another period of radioactivity occurred during the time of the Buddha, when many achieved arhatship, became 46-selves. That period was the highest point of what is esoterically termed a "cycle of the third degree", and a similar degree of radiatory activity has not been reached since that time. Human radiation of a very slight nature was felt the time of the

appearance of Christos, but it lasted only for a couple of hundred years, and though individuals here and there have since passed to the fifth natural kingdom, yet no large groups have done so. Now the cycle is again on the upward turn. About the fourteenth century the human kingdom began to be noticeably more radioactive, and a “cycle of the second order”, or of a period of even greater activity than in the time of the Buddha, is approaching. Before it comes in full force certain conditions have to be fulfilled.

<sup>39</sup>First, the present world chaos must have subsided. Second, the work of reconstruction must have been completed. Third, the world teacher must have appeared and begun his mission on earth, thereby increasing the frequency of vibrations in every kingdom of nature, but particularly in the vegetable and human kingdoms. Fourth, the movement, inaugurated at the close of each century by the planetary hierarchy must be under way, and the people who are its agents must have made their presence felt.

<sup>40</sup>Finally, the planetary hierarchy must have instituted a movement, working in connection with the fourth root-race, which will result in the rendering radioactive of some of the foremost thinkers of that race. It will be an especially great opportunity for that root-race, and so great is the importance that the planetary hierarchy attaches to this that one of its member, who was Confucius in a previous life, will incarnate in order to superintend the work. The preliminary steps are being taken even now, and monads are coming in who will endeavour to guide this root-race on the right path, even if the cycle of activity will not culminate until about the year 2050.

<sup>41</sup>An important factor is the cyclic coming in of individuals who are at a point in evolution where they are ready for their first self-radiative life. In one great department of the planetary hierarchy all human monads are divided into two groups, according to their cycle and their kind of energy. These groups are in turn subdivided according to the quality and the vibratory effect the individuals induce unitedly or singly upon any one natural kingdom by their incarnation. This might be illustrated by pointing out the gradual coming in of human beings who are vegetarians by natural inclination and human beings who are interested specifically in the welfare of the animals. Here we have the cyclic appearance of a whole group of people who have a definite reaping relation to the animal kingdom. In this relation they are specifically different from the meat-eating and often inhuman groups that incarnated during the past five hundred years.

<sup>42</sup>Otherwise human monads are divided according to their rhythm, quality, heat, light, magnetic influence, radiation, and activity. This enumeration is but an extension of the major one which groups all human monads under the divisions of colour, sound, and vibration. A similar division is applied to the monads of the other natural kingdoms, both lower and higher.

<sup>43</sup>A division according to cyclical appearances is of equal interest but is of a totally different nature, furnishing information valuable for understanding the nature and history of consciousness development.

<sup>44</sup>The same method of grouping is applied to all the natural kingdoms. Only in the case of the monads of the fourth and the fifth natural kingdoms are individual monads dealt with. Where all the other natural kingdoms are concerned, the divisions and records deal with groups. When a group is known, the nature, vibration, and rhythm of any monad within that group is immediately apparent.

The above text constitutes Section 18 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.