

SECTION 19

THE MOTION ASPECT IN HIGHER WORLDS, PART TWO

19.1 The Turning of the Wheel

¹It is a generally recognized fact that the earth revolves upon its axis. Equally important but less known is that the entire solar system revolves upon its axis, needing such a long time to complete a revolution that it is beyond the comprehension of the normal individual. It is a hypothesis assumed by science that the solar system travels in an orbit around its cosmic centre. Still esoteric, however, is the fact that our solar system is revolving around its cosmic centre along with six other solar systems five of which are greater than ours, only one being approximately of the same magnitude as our solar system. This cosmic centre in turn forms part of an even greater system.

²The power of man to conceive of these cosmic motions is not as yet great enough. However, even to the third self that reality which lies beyond the solar system is essentially hidden.

³That much has been revealed, however, that certain solar systems and groups of such ones, in addition to the nearest group of seven, have a close connection to our own system. The Great Bear, the Pleiades, and the Dragon are in this category. The rotation of our solar system and the revolution of a (cosmic wheel =) seven-sun system can be accelerated or retarded by influences emanating from intra-cosmic systems of still higher order.

⁴Seven-sun systems are grouped according to their size, vibration, colour, and influence on each other. They are divided into 49 groups, each comprising millions of members. For purposes of study by the adepts, these groups are each known by a symbol, and these 49 symbols sum up all that can be apprehended about the size, magnitude, quality, vibratory activity, and objective of the seven-sun systems. The 43-selves know the 49 sounds which give the quality of the consciousness aspect of the pertaining rulers of seven suns. This knowledge is to the 43-selves naturally but theoretical and conveys to their relatively limited consciousness only the general nature of the group of seven-sun systems, and the force which occasionally emanates from them and which, therefore, has at times to be taken into calculation. For instance, there is at this particular time an interplay of force between our solar system and the star Betelgeuse in the constellation of Orion.

⁵Solar systems are divided into 343 groups. Each such group is indicated to the adept through a series of characters forming a word and simultaneously an ideogram, which conveys essential information to the adept. The ideogram for our solar system indicates in part that it is a system of the fourth order, having its force centres in the fourth cosmic ether (46).

⁶The 49-globes have ten modes of expression. Thereupon come in a falling sequence the seven-globe with its "turning", that is to say: the seven-globe period, the eon; the individual globe with its globe-period; the lower three worlds (47-49), viewed as a unit; the individual world; the natural kingdom. The natural kingdom appears cyclically within the 49-globe, but only the lower four natural kingdoms appear in the gross physical in world 49. The planetary cycles determine, for instance, the manifestation of human monads (LA: in their causal groups). LA: Attention should be paid here to the difference between the cycle of a whole natural kingdom (its cyclic manifestation) and the cycles of the groups composing it, which are much shorter periods.

⁷The cyclic manifestation of the human monads is much more intricate than appears from the accounts hitherto publicized of their consciousness development and transition through the lower natural kingdoms. There have been earlier cycles which it will be possible to comprehend only as the history and evolution of the planetary beings become gradually revealed. Since eons, the monads are parts of the envelope of manifestation of their planetary ruler, are

vitalized through this envelope, and share in its qualities.

⁸The human monad passes through the three solar systems: that preceding this one, the present, and the future one. In each one of these three, one of the three aspects of the monad is perfected: matter, consciousness, and motion. Certain results that are obtained in the present solar system are only recapitulations of evolutionary processes undergone in the earlier system. This can best be understood by consideration of the principle of intelligence. The Augoeides, who represent intelligence and bring about causalization, were the product of an earlier system, and only waited for the time in the present system when the forms in the lower three natural kingdoms had reached the point of development which made it possible for them to be influenced by “higher powers”, the Augoeides. There is a correspondence to this, although on a lesser scale, in the monads who causalized in the previous seven-globe but did not incarnate in our seven-globe until in our present globe period, in the fourth root-race. The immensely long time that the monads passed in the previous solar system might be regarded as their correspondence to a cosmic cycle.

⁹The long pre-existence of the monads in previous seven-globes and even in a previous solar system explains why they display in our system fully developed individual characters, of a repulsive basic tendency in some of them. Individual character also explains why some of their groups refused to incarnate, being self-willed, self-satisfied, and happy to remain un-evolved in higher worlds.

¹⁰Just as in the human organism certain cells and organs are occasionally more active than others, so a corresponding condition obtains in the lower three worlds of the 49-globe. These three worlds make up the cosmic gross physical envelope of the planetary ruler, and the groups of monads that form centres in them are periodically active and passive. Different groups of monads begin or end a series of incarnations according as different centres in the planetary ruler or the solar ruler are cyclically more active (are being vitalized) or passive.

¹¹The divine kingdoms belonging to our solar system are expected to reach the intended perfection in the next solar system only. Neither the solar ruler nor our planetary ruler has yet attained the rhythm and equilibrium required for that perfection.

¹²It is part of wisdom to refrain from assertions in questions of the conditions of the manifestation of monadic groups in lower worlds as long as one does not know how far the planetary ruler has reached in expansion or which centre of the solar ruler’s cosmic etheric envelope his 49-globe represents.

¹³These groups of monads that do not incarnate in lower worlds are totally unknown to mankind and are in fact veiled by certain colours. The groups mentioned will be visible only to objective 44-consciousness, which will normally occur only in the mankind of the next solar system.

¹⁴Every colour in the cosmos exists in three kinds: 1) the true colour, 2) its illusory appearance, and 3) its reflection. The first self knows the reflection only. The appearance is seen by the second self only, and the true colour is seen by the third self.

¹⁵The “cosmic cycle” (LA: complete cycle through the three solar systems) of the monad is seen, therefore, by the third self as the combination of the primary colours of the three solar systems.

¹⁶The solar systemic cycle of the monad, which concerns our present solar system alone, is distinguished by the totality of the seven colours of the seven planetary beings, and to the vision of the 45-self appears as the sum total of the primary colours of the causal groups of the different 49-globes.

¹⁷The planetary cycle of the monad, which concerns the particular group of monads incarnating in a particular 49-globe, is seen by the second self as the blending of causal groups, but with the difference that the colour is a dual one, since also the department of the first triad envelope of the individual monads is seen.

¹⁸The individual monad's cycle of incarnation is of the most direct interest to man. This cycle covers the passing of the monad around an entire seven-globe (planetary chain) in seven eons. The consideration of this cycle is complicated by the fact that the monads seldom begin and end their evolution (LA: through some natural kingdom) in one and same seven-globe. In other words, it is not possible to study a seven-globe without reference to its previous or succeeding seven-globe. Many monads who attained the human kingdom in the moon chain (the previous seven-globe) incarnated in a mankind again only in the middle of the fourth root-race in our globe in the fourth eon. Others, who causalized on this earth, will not reach the fifth natural kingdom (on this planet =) in our seven-globe. There is here a correspondence to solar systemic evolution, and there is an analogy between the monads who refused to incarnate and those who were unable to take organisms in third root-race.

¹⁹Within its longer cycle of incarnation, the monad passes through shorter cycles of many kinds in a falling scale: the respective cycles of eons, globe-periods, root-races, and sub-races. When, upon the conclusion of manifestation, the seven-globe is dissolved, the monads are transferred to other globes of higher matter.

²⁰The lesser cycles concern primarily the manifestation of the monads in the lowest three worlds (47–49, in the gross physical envelope of the planetary ruler. The greater cycles concern their manifestation also in the higher four worlds (43–46), the planetary or solar ruler's cosmic etheric envelope. (LA: Note that world 46 belongs to the 49-globe, whereas worlds 43–45 belong to the solar system.) The human monads in our 49-globe amount to 60 billion, divided into 49 groups.

²¹The wheel, being a symbol of cyclic motion and process, is made up of three parts: the hub, the spokes, and the circumference. The hub represents the positive, initiating force that issues from some centre; the spokes, the negative force or the material (LA: the monads being set in motion); the circumference, the sphere of activity (the neutral force). The wheel always means a manifestation of triune forces emanating from some centre and assuming some kind of spheroidal form.

²²All that manifests itself is spheroidal in form. Yet this spheroidal form is not always apparent in the gross physical. This is so because this grosser physical is not expressive of those qualities which are characteristic of the present solar system, but instead expresses the vibrations of the previous solar system. The grosser physical, including the organic, thus is a left-over of an earlier manifestation.

²³In our solar system, there are atoms of two different kinds: such as are characteristic of the energy of the present solar system, and others that are more expressive of the previous solar system. Atoms of the first kind have the faculty of a much closer adhesion, and a decisiveness in the formation of aggregates. Atoms of the second kind, being comparatively fewer in number, are involved into molecular kinds 47:5-7, 48:5-7, and 49:5-7. Also the mineral monad is able to completely counteract the vibrations of 49:5-7 and passes eventually into the etheric envelope (the "true physical form").

²⁴The mineral monad has a problem separating it from the monads of the other natural kingdoms, for the kind of life it represents should have been overcome in the previous solar system already and was classed as a "failure" of it. Man achieves liberation in freeing himself from the vibrations of the lower three worlds of the solar system, from the cosmic gross physical envelope of the solar ruler. It is apparent that there is a correspondence in the relation between the mineral monad, the human monad, and the solar ruler.

²⁵In the comprehension of the fact that there are forces present in nature that are such left-overs, we have the clue to much of the problem of evil, to the cruelty, the death, and the suffering which are seen in the vegetable and animal kingdoms, and man's organism is included in the animal kingdom. We have also a clue to some aspects of the left hand path, and a clue to the problem of the basic cause of the appearance of such existences as black

magicians. Just as no human being can escape the effects of energy generated by him in an earlier life, so the solar being is working out and so held back by influences which are the result of its earlier activities in the previous solar system.

²⁶Just as the etheric envelope is the true physical form, etheric vision, or the power to see etheric energy forms, is true vision for the human being. But as long as the race is unevolved, the eye perceives the coarser vibrations only. Gradually the eye will free itself from the lower vibrations, and become an organ of true vision. Also physical atoms pursue their evolution, and the atoms composing the human organism reach ever higher stages in ever finer organs and their highest stage in the organic eye. Esoterically understood, the eye is formed through the interaction of certain streams of force, three in the animal and five in the human being.

MOTION AND THE FORM-BUILDING IMPULSE

19.2 Motion and the Mental Envelope

¹Studying and working at the mental envelope it is theoretically important to realize the relationship between systemic causal-mental reality, 47, and the corresponding cosmic reality, 29–35, and seek to understand the purpose of the mental envelope. It is practically important to bring about through meditation that mental control and alignment which will stabilize the lower envelopes, and make the brain responsive to impression by causal ideas, so that physical man will be able to receive the instruction of Augoeides.

²The mental envelope is composed of only four kinds of matter, whereas the emotional and the physical (LA: the organism with its etheric envelope) are formed of seven kinds. The devas who compose the mental envelopes are controlled by cosmic beings in world 32, and there is a constant inflow of energy from these cosmic beings to the mental devas and consequently to the mental envelopes.

³47:4, 48:4, and 49:4, and 47:4 in particular, have a peculiar and close relation to the human evolution, the “fourth creative hierarchy”, or the ninth, if the five older ones are counted. The way of initiations is a particular characteristic of this evolution, the number of initiations is nine, and it is only in the fifth world, in its forth region, 47:4, that initiation becomes possible for man.

⁴Two main streams of energies shape the form of the mental envelopes: the energies emanating from worlds 32–35 and those emanating from the human monads themselves (LA: via the mental molecule of the first triad, 47:4). It is the interplay of these two streams of force with individual atoms and molecules of any envelope that produces spiral progressive motion. This is true on a solar systemic, planetary and human scale, for the activity of the solar systemic worlds 43–49 is largely dependent on the coordinated activity of: 1) the human evolution (the fourth creative hierarchy) who collectively form the force centres; 2) the cosmic etheric centres in world 46; 3) the “opening up of the fourth tier of petals” of the solar (LA: cosmic) causal lotus and the human (LA: solar systemic) causal lotus, being is the completion of the purpose of both; 4) the specific alignment, interaction or free circulation of force simultaneously through the solar systemic quaternary and the human quaternary (KofR 6.12.46), the fourth cosmic ether (46), the fourth solar systemic ether (49:4), and the fourth creative hierarchy (the human evolution).

⁵When this has been completed, the goal universal will have been reached, and the solar ruler will have assumed the desired control of his cosmic gross physical envelope. The former human monads will then have become 46-selves, functioning in world 46, and the devas who make up the centres of the mental envelope will have equally achieved.

⁶Forces of five kinds influence man’s mental envelope and afford to it spiral progressive motion: 1) The energies of the 47-atoms themselves, 2) the energies of the ruler of that collective of devas who make up the centres of the mental envelope, 3) the energies of the

ruler of that collective of devas who manifest matter in worlds 47:4–49:7, 4) the energies of the Augoeides, and 5) the energies of the Protogonoi. These five kinds of energies produce (through the first triad mental molecule, 47:4) in their interaction the mental envelope.

⁷Just as motion in the etheric and emotional envelopes, motion in the mental envelope has effects of four kinds: separation, momentum, friction, and absorption. These four effects will now be described in some detail.

⁸*Separation* is what the human monad brings about when before a new incarnation it forms a new mental envelope and by identifying itself with its consciousness separates itself from its true human envelope, the causal envelope. This separation and identification, however, is necessary for the monad's consciousness development in the physical world. The mental envelope separates the monad, not only from the causal envelope, but also (LA: at the mental stage) from the two lower envelopes, the emotional and the physical, so that the mental makes up a self-sufficient reality. During mental development, "individualization" is intensified, so that the man becomes self-centred, and self-conscious in the lower connotation of those terms. Later, as the monad becomes more receptive to causal energies, the relation between the three envelopes is balanced, and the monad becomes aware of its delusion and eventually frees itself from mental identification. In this process, the mental envelope becomes a transmitter of the energy and consciousness of the causal envelope.

⁹The goal for the mental envelope is to become a transmitter of the thoughts of Augoeides and the ideas of the causal envelope. The goal for the emotional envelope is to become a clear mirror of essential (46) ideas, which reach the emotional envelope via certain petals in the causal centre and the triad emotional atom. The three envelopes of the first self (the mental, emotional, and the etheric envelopes) are brought into equilibrium (thus producing stability and alignment) through the control, managed by understanding, of the electromagnetic activity of the envelopes.

¹⁰The mental envelope, seen as a whole, is a positive force; the etheric envelope, a negative force. The emotional envelope is a force balancing the two, and in this envelope the first self (the monad in the first triad) must reach equilibrium. During the greater part of evolution in the human kingdom, kama–manas rules (LA: the coalescence of the mental envelope with the emotional envelope, thinking on emotional impulse, and absence of mental will proper). It is only at the end of this evolution that a man learns how to differentiate between mental will (rational resolution) and emotional will (desire).

¹¹The *momentum* and rate of vibration of the mental envelope increase under the impact of energies of different kinds. This brings about a more rapid substitution of lower matter for higher matter. It involves also more rapid turnover of the various energies received by the envelope. This is one of the factors resulting in more rapid incarnation and more rapid working-up of the experiences had. This factor also causes longer sojourns in the mental world between incarnations (so called devachanic states), for these cycles of introvert mental consideration become increasingly active. Towards the close of human evolution, the generation of force in devachan is so strong that continuity of consciousness becomes a fact. The man frequently then foregoes devachan as he needs it no more.

¹²These are some of the energies which produce increased momentum in the mental envelope: 1) The direct increasing influence of Augoeides in four stages according to the four rows of petals of the causal envelope. 2) The reflex action from thought currents sent through from the physical brain of the individual. 3) The activities of the emotional envelope. 4) Thought currents from groups with which the individual identifies himself. 5) Influences by departmental energies which impinge on all mental envelopes. 6) Energies that are active cyclically. 7) Influences from other planets, the solar system as a whole, or other solar systems. All these and many other energies that have not been mentioned serve either to accelerate or to retard the evolutionary process.

¹³All causal groups come under the law of reaping, though not as individuals in the worlds of the first self do, but as constituent parts of the planetary being and its different centres. Depending on the particular centres of which causal groups are parts and how these centres are supplied with higher energy, whole groups in the physical world may display qualities and behaviours that distinguish them from others and cause them peculiar “activity problems”. For instance, those monads who make up the planetary sacral centre show qualities of violent reaction in the physical world against certain laws of nature before they have made their transition to the planetary throat centre.

¹⁴*Friction.* The energy of the mental envelope manifests itself in the mutual attraction and repulsion of its constituent molecules. This constant interplay produces the “heat” of the envelope and its increased radiation. It is one of the factors also which produce the gradual substitution of lower kinds of matter for higher kinds.

¹⁵The first triad mental molecule (47:4) synthesizes the four kinds of mental energy and their consciousnesses. Each of the four mental energies is focussed through one of the spirals of the triad unit and so influences the whole mental envelope, the physical brain and the frontal centre, so that these three express in greater or less degree these four mental consciousnesses.

¹⁶The 47:4 matter of the mental envelope receives and absorbs energy from the causal envelope at the first stage of the incarnation process, and absorbs the energies of the personality at the close of the process of discarnation. This matter, therefore, is the primal separator and the final destroyer. The 47:5 matter is distinguished by cyclic momentum, manifesting itself in attraction and repulsion. The 47:6 matter is characterized by frictional activity and heat production. When these higher three mental matters have been united and synthesized, they act with their energies on the lowest matter of the mental envelope, 47:7, so as to make it form a real barrier against the emotional envelope.

¹⁷*Absorption* concerns the entrance into and sojourn in the mental world after the end of the incarnation, the absorption into devachan. Devachan is a state of consciousness. For the human monad it has no location, but it has location from the viewpoint of second and third selves. Matter and consciousness are in manifestation inseparable.

¹⁸Devachan consequently exists in a particular matter, the cosmic gaseous matter of the solar system. Once the monad begins to function in the cosmic ethers (46 is the lowest one), it transcends devachan, does not need it. Devachan is closely allied with certain forces of the law of reaping, for in devachan the man is occupied with the aggregate of the thought-forms he built or started to build in physical life. It is in devachan that the man completes and perfects the intellectual work he left undone in the physical, the plans he never realized. Devachan is for man a centre, an abode of peace, where he is protected from all disturbances. The triad mental molecule forms four streams of force for his protection.

¹⁹When the consciousness in devachan has absorbed all that is essential of the experience the man had in physical life, even that locality, or that matter, cannot bind the human monad, but it escapes from this limitation and enters the causal envelope.

19.3 Motion in the Causal Envelope

¹The causal envelope differs from the lower envelopes in that it is a fuller expression of the consciousness aspect. Its predominant characteristics are those of consciousness. To study the nature of motion in the causal envelope requires much clarity of thought and right judgement of the nature of that envelope.

²The causal envelope is the specific instrument that Augoeides uses for his manifestation. He inhabits it constructing, enlarging, and perfecting it. In so doing he performs in the solar systemic causal world (47:1-3) a work that on a tiny scale corresponds to the work of the solar ruler in the cosmic causal world (29–31).

³The causal envelope is in all essentials the causal centre. Each part of that centre is set in motion by a kind of force emanating from some other great centre. These forces will now be described in some detail, beginning with the outer or first row of petals.

⁴The petals of the *first tier*, three in number, receive force from the mental atom of the second triad (47:1). They are influenced by: 1) One stream of energy emanating from the physical atom of the first triad via the first petal of the three. This stream of force, engendered in the first self, circulates in the first triad. When of sufficient strength and purity, it influences the outer row of petals. 2) One stream of energy emanating from the second tier of petals when activated. The second tier of petals shows anyone who has causal vision the nature of the causal envelope, just as the first tier of petals shows the first self's degree of development, and the third tier of petals shows the degree of awakening of the third triad. The type of light emitted by the hidden jewel indicates the department of the causal envelope. 3) One stream of energy emanating from the third triad 45-atom at the close of human evolution makes itself felt through the third tier of petals. 4) One stream of energy emanating from the planetary centre to which the monad belongs. This energy uses the jewel in the lotus when all three petals covering it are unfolded. 5) Energy reaching the first tier of petals directly from the second triad mental atom and being conveyed through the Saturnus 49-globe from a cosmic source. 6) Energy pours in also from the aggregated knowledge petals of all the causal envelopes belonging to the monads that make up the individual's group. 7) Energy is transmitted also via the groups from those 49-globes which form the outer row of petals of that cosmic twelve-petalled lotus which is our solar system. The "seven sacred planets" are concerned here, but their energies influence the second tier of petals.

⁵The streams of energy acting on and through the *second tier* of petals closely resemble those already dealt with, but have a different origin: 1) The lowest kind of energy reaching this tier emanates from the first triad emotional atom and the second petal of the first tier. It is transmuted emotional energy; it is more powerful than its correspondence in the first tier, thanks to the inherent nature of the emotional envelope and the reinforcement received in the first tier. This energy is one of the factors which brings about the more rapid progress made towards the close of the individual's evolution in the human kingdom. Certain streams of force might be regarded as furthering the evolution of the monad on the line of least resistance. They are, beginning at the lowest: emanations from the vegetable kingdom, emotional energy, the energy of the second tier of petals, essential (46) energy, the activity of the second department of the planetary hierarchy, of the planetary or of the solar government. This is, of course, true of this solar system only. 2) Another kind of influencing energy originates in the third tier of petals, which is the receiver of 45-atom energy. Once the petals of the third tier are awakened, they have a dynamic activity that produces a very rapid unfoldment. The interaction of the lower (outer) and higher (inner) energy provides the necessary stimulus and results in the opening of the bud (the fourth, inmost tier of petals) and the revelation of the jewel. The other kinds of energy are correspondences of those already enumerated. Only one of them should be mentioned in particular – that one which reaches the second tier of petals via the second triad 46-atom. This energy is of a particular interest, since it is the basic energy of all lower manifestation (47–49), and the sum total of the forces which form the sevenfold heart of the physical sun. They in their turn are transmitters of the life-impulses from (the central spiritual sun =) the sun in world 43. Thus a chain for the direct transmission of energies is obtained: the sun in world 43, the sevenfold heart of the physical sun, and the essential (46) devas transmit to the second tier of petals, the first triad 48-atom, the correspondence to the heart centre in the crown centre, the heart centre.

⁶The energies flowing through and activating the *third tier* of petals are again similar in nature to those already enumerated, but two stimulating forces are added. The one comes from the third triad 43-molecule (43:4) and is energy transmitted from the first department of

the planetary government, and the other emanates from the fourth tier of petals which covers the jewel. This second energy is the stronger of the two.

⁷It is thus apparent what numerous energizing agencies are responsible for the “motion” of the causal centre – the word “motion” here being esoterically understood. (LA: the import of “motion” is here: development, vitalization, the gradual dominance of the will aspect.) The atoms and molecules forming the petals have their inherent life and consciousness. Each petal is a collective being, each tier of petals likewise, LA: and the causal centre as a whole is a living, self-conscious being. The first tier is the vehicle of energies absorbed from the man as a first self; the energies of the second tier emanate from his deputizing second self, Augo-eides; and the energies of the third tier are pouring in from his deputizing third self, Proto-gonos. The jewel is the focal point of force issuing from the planetary government and of force mediated by it from the other planetary governments. PhS 2.23.2

⁸Thus there are immense potentialities in the causal envelope of the human monad. These are the guarantee that the monad will reach the fifth natural kingdom and higher, provided it is not content with life in the worlds of the first self (47:4–49:7). If the monad wants to develop to ever higher stages and kingdoms, then it must not let any form hinder it. The form is an instrument to be used by higher beings to stimulate the development of lower beings, a tool that these lower beings have to use for their ascension, nothing more.

⁹As the causal centre develops and its momentum increases, also its component parts become more self-active and mobile. With time, each tier of petals begins to revolve around the central jewel. Shortly prior to the opening of the inmost bud, the outer three tiers of petals begin to revolve as a unit, so that the entire centre appears to be in motion. When the inmost tier of petals opens, this, too, revolves around the jewel now revealed, only in the direction opposite to the rapidly circulating outer three tiers.

¹⁰Only the jewel itself remains immobile. It is a point of peace. It pulsates rhythmically, however, as does the heart of man, and radiates eight streams of energy which extend to the tips of eight petals, the four petals of unity and the four petals of sacrifice. This eightfold energy is of atomic kinds 46 and 45. It is the final radiation of this energy which effects the disintegration of the causal envelope. The four petals of knowledge, not being the subject of the attention of the central energy, in due time cease to be active. Knowledge (47) is superseded by unity (46), and unity in turn by will to sacrifice (45). (LA: The higher contains all that is essential of the lower.) When only this will remains, its energy is synthesized in the jewel. When all the petals have transferred their forces to the jewel, the causal envelope has fulfilled its mission. At the fourth initiation the jewel of fire blazes forth as seven jewels within the one, and is thereupon recovered by Protogonos.

¹¹The causal envelope, too, has the three qualities of inertia, mobility and rhythm. Inertia characterizes the stage prior to the revolution of the different tiers of petals, (LA: the emotional stage), and this revolution begins to be felt only when the petals are becoming active. At this stage the first triad is more active than the causal centre and provides it with energy and matter. Later, as the man becomes more mentally active in the physical world and the causal centre is consequently unfolding more rapidly, the stage of mobility supervenes: the tiers of petals begin to revolve. When he becomes a disciple and his purpose is intensified, the central bud unfolds, the revolution of the tiers is unified, and a specific rhythm is imposed on the centre by the jewel, so that its energies are stabilized. This rhythm is diverse according to the department of the third triad.

¹²When the activity of the causal envelope is unified, also the energies of the lower envelopes are coordinated. These are the energies that manifest themselves through the centres of the mental, emotional, and etheric envelopes, through the etheric envelope at large, and through certain centres of the organism, such as the pineal gland, the pituitary body, and the spleen. What is meant here is not the work of those centres as it is self-initiated, but the

effects that are added in them as the three tiers of petals of the causal centre function with ever better coordination, and the force of the jewel makes its presence felt.

¹³These effects show themselves in three ways: 1) The centres of a lower envelope become better aligned with those of the next higher envelope and more receptive to their energies. 2) Within the envelopes there are produced various triune forces (triangles of energy) through which force is distributed more expediently. Once again it is repeated that only the accumulated energy of the causal envelope produces the right circulation of force through the centres of the lower envelopes and establishes the geometrically correct patterns between them (LA: so as to make them fully serviceable as organs of perception and activity. This is an implicit warning and dissuasion not to manipulate the centres of envelopes, meditate on them, etc. KofL3 15.11.3). 3) Certain of the glands of the organism are stimulated so as to enable Augoeides to grip and hold to his purpose the organism. Every centre of any envelope of incarnation may become a channel for second triad energy, not just for first triad energy, so that Augoeides may express himself through it.

¹⁴After the completion of these processes of purification and alignment and up to the fourth initiation, the causal envelope is at the height of its energy development. All the petals of the causal centre are unfolded, and all the tiers are revolving with great rapidity. Streams of energy are circulating in every part of the centre. Also the three units of the first triad have reached the acme of their radiation of force. The eighteen major centres of the envelopes of incarnation (four mental, seven emotional, and seven etheric) resemble radiant wheels of fire, each of a different colour, all revolving rapidly. The envelopes are formed of the highest kinds of matter. The etheric envelope especially serves at this stage as a transmitter of the purest kind of prana and also of the energies of the second triad. The expedient forces which flow through the man from all his centres are of such strength and purity as to have a stimulating and healing effect on creatures surrounding him. At this stage man is a natural healer.

¹⁵Man must somewhat understand and visualize all this before he in the physical world will be willing to undergo the necessary purifying discipline, and tread the path whereby he finds his centre and works from that point of power. He has to align these various energy centres, and thus bring down into the physical world power to be used in the healing of the nations.

¹⁶There are, in connection with human evolution, certain factors which produce definite and important results, when aligned with each other through linking streams of energy and therefore consciously functioning. These factors exist in three groups of which the first two are:

¹⁷Group I: The first tier of petals of the causal centre, the knowledge petals of the second and third tiers, the centres of the mental envelope, the throat and alta major centres of the etheric envelope, and the physical brain.

¹⁸Group II: The second tier of petals of the causal centre, the unity petals of all the tiers, the centres of the emotional envelope, the heart centre of the etheric envelope, the pituitary, the peripheral nervous system.

¹⁹When the factors of the first group have been aligned and are functioning with due adjustment, the result is the transmission of energy from the second triad mental atom (47:1). When in a similar manner the factors of the second group have been aligned, energy is obtained from the second triad essential atom (46:1). It will be apparent, therefore, how important it is that the disciple brings about an even and uniform alignment, so that factors of both groups may assert themselves to an equal degree. As he succeeds in this, he is able to manifest in the physical world the powers of the second self and become a healer and server of his fellow human beings.

²⁰The black magician brings about similar results by means of the first group, only with the exception that he cannot align the knowledge petals in the second and third tiers, as the link to the (unity–wisdom aspect =) the second triad is atrophied in his case.

²¹Group III: The third tier of petals of the causal centre; the sacrifice petals in the outer two

tiers; the three major centres of the mental, emotional, and etheric envelopes absorbing the energy of the lower four centres; the crown centre of the etheric envelope; the pineal gland.

²²The factors of all three groups, when aligned, produce eventually that perfect coordination and adaptation to all conditions, forms, and circumstances which enable the monad to be liberated from the lowest three worlds (47–49). This is technically accomplished when the “bud”, the fourth tier opens, and it becomes possible for the hierophant at initiation to bring down the energy of the third triad into the first triad and into all the centres of the envelopes and have it circulate freely between them. As it circulates, it destroys by burning, for it arouses the kundalini perfectly by the time the fifth initiation is undergone. WofM 9.203.3

EFFECTS OF SYNTHETIC MOTION

19.4 Introductory Remarks on Alignment

¹Alignment is perfected just as soon as the following factors, six groups of three each, have been united in an expedient fashion: the outer three tiers of the causal centre; the three envelopes of incarnation (LA: the organism subordinate to the etheric envelope); the three major envelope centres; the threefold kundalini; the threefold etheric spinal channel; three head centres, namely the pineal gland, the pituitary body, and the alta major centre.

²Another factor which must be allowed for at the developmental stages of the incipient second self is the third eye, which in several ways corresponds to the jewel within the fourth tier of petals:

³The jewel is the director of energy from the third triad, while the third eye directs the energy of the second triad in the physical world. The jewel is that centre of force which links the causal envelope with the incipient 46-envelope. When the individual is able to see and feel it, he can function consciously in the essential world (world 46). The third eye links the awakened physical world man with the emotional world and enables him to function consciously there. The jewel is the instrument of vision Protogonos uses to look outward into the lowest three worlds. The third eye is the instrument of vision the causal self uses in the physical world to look inward into the lower three worlds. The jewel is situated between the causal and the essential, while the third eye is found between the right and left eyes.

⁴One of the main functions of the esoteric teacher (45-self) in this cycle (though not in all cycles) is to teach his disciple how to reconcile all these factors in their various modes of motion or expression, how to coordinate their vibrations. When energy from the second triad (Augoeides) controls or imposes its rhythm on the major centres of the lower envelopes, when the triple kundalini is rising in orderly fashion through the triple channel, and when the three head centres are united in a triangle, then the first self is a discerning instrument of wisdom. The minor centres are concerned with the internal coordination of the envelope; the major centres, with the coordination of one envelope with the other ones.

⁵When the energy of the third triad, focused through the jewel, passing through the causal centre in the channels already utilized by Augoeides, makes itself felt also in the physical world, the man has taken the next step. Then he becomes a spiritual creator and a healer. (LA: “spiritual” here means at least 46.)

⁶These are the objectives before all disciples who observe the necessary discipline and pass the stages of development through meditation. Needless to say, the esoteric teachers know certain methods which enable them to hasten the process (when necessary) for their disciples, but these methods are never given out to unauthorized individuals and, besides, are seldom used. The usual method is the lengthy and laborious one: to let the disciple find out each step of the way for himself, to teach him the constitution of his own organism and his higher envelopes, the nature and function of the energies connected with them and so let him gradually become aware of the forces existing in himself. Through experience, experiment,

frequent failures, occasional success, mature reflection and introspection in many incarnations, he is brought to the point where he has produced a certain measure of alignment through self-initiated and continuous effort. He is then taught how to use that alignment and how to apply energy consciously, so that he can bring about in the physical world results in service. When he is proficient in stabilization and right application of energy, then, and only then, are committed to him the methods by which the energies of the second and third triads are manifested in the physical world.

19.5 Motion Produces Periodic Manifestation

¹The alignment discussed here is synthetic alignment in connection with the consciousness aspect. Thus it concerns such beings as are approaching their goal. This goal might be defined as the ability to vibrate in accord with the greater unit of which the being is a part. This finds expression in seven ways. The first three ways concern the relation of the almost perfected monads in the lowest three natural kingdoms with their respective group soul and their continued manifestation in the next higher kingdom. The fourth way concerns the relation of the human disciple to his immediate group and the laws which govern his reincarnation. The fifth and sixth ways concern the seven lesser and the three greater planetary beings, respectively, and their manifestation and obscuration. The seventh way concerns our solar being's periodic manifestation and relation to the seven-sun being.

²Such monads as develop through triads are manifested through these and can be said to leave manifestation when their triads have attained the height of their development and are finally dissolved. Triads are the property of those beings only who have achieved self-consciousness and therefore some degree of permanence. The triad unit may be viewed as the focal point of manifestation in any particular world, as the anchor for an individual in any particular globe, and this is true of the human monad as well as of the planetary rulers and the solar ruler.

³The atomic worlds of the solar system, 43–49, constitute the seven spirals of the cosmic physical atom of the solar ruler.

⁴Therefore, the monads of the three lower natural kingdoms possess no triads but contribute to the formation of triads for monads in the higher kingdoms. What is said here is a generalization that should not be given a literal or exclusive interpretation. (LA: In the subhuman kingdoms the future triad units generally are not firmly attached to the envelopes of the monads but drift into and out of them. This is true, in particular, of monads on lower levels in the kingdom. Advanced mineral monads have a "permanent" 49-atom; advanced vegetable monads have in addition a 48-atom, animal monads at the verge of causalization have also a 47:4-molecule.) The mineral kingdom provides that energy which is the negative basis for the positive inflow into the 49-atom. The vegetable kingdom similarly provides the negative energy for the 48-atom of a man, and the animal kingdom provides the negative force to the 47:4-molecule. This energy which is contributed by the three lower kingdoms is formed of the very highest kind of vibration which that kingdom can generate and serves as a link between the human monad and its envelopes, all of which therefore are allied to the corresponding lower kingdom.

⁵In man these three kinds of energy are brought together and synthesized, and when the first self is perfected and the envelopes aligned, the energies of the first triad form a triune force in which the 47:4-energy is the positive force, the 49-energy the negative, and the 48-energy the equalizing force. Man thus is closely linked with the lower three kingdoms by the best that they can provide.

⁶The three triad units and the lower three natural kingdoms might be studied also from the standpoint of the three gunas: *tamas* or inertia, *rajas* or impulsive mobility, *sattva* or expedient rhythm in accordance with law. Then *tamas* is connected with the mineral kingdom and the

49-atom; rajas, with the vegetable kingdom and the 48-atom; and sattva, with the animal kingdom and the 47:4-molecule. This must be taken on that scale which corresponds to the worlds of the first self: 47:4–49:7. (LA: On a planetary scale tamas = 49, rajas = 47, sattva = 45.) In illustration of this idea, it might be pointed out that when the organism of prehuman animal man had attained its highest, sattvic vibrational capacity, then causalization became possible.

⁷Each natural kingdom is positive to the one next below it and negative to the one next above it. Between them is found that rajasic period of manifestation which bridges the two and connects the positive and the negative. The types of most intense rajas in the mineral, vegetable, and animal kingdom are at the verge of transmigrating to the next higher kingdom. These types must be regarded as the types of the highest physical activity for the mineral monad, the highest emotional activity for the vegetable monad, and the highest mental activity for the animal monad

⁸When this triple activity is achieved, the cosmic gross physical envelope of the solar or planetary ruler is fully developed, and conscious contact can then be made with the cosmic etheric envelope. It is this contact which produces man, for the energies of the second and third triads are after all but the cosmic etheric energies of the solar or planetary ruler, or essential life of the solar ruler or of the planetary ruler. The understanding of this will eventually unite science and religion, for what the scientist calls energy, the religious man calls God, and yet the two are one.

⁹In the lower three natural kingdoms, manifestation in the physical world is always group manifestation and not the appearance of separated individuals. Each group-soul is divided into seven parts which appear in each of the seven root-race epochs of the globe period. Those portions of the group-soul which are out of incarnation are to be found in the emotional world, while the mother group-soul is found in the mental world. When human monads disincarnate, they pass through the emotional world to the mental world – LA: and finally the causal world – and descend again to incarnation from the (mental =) causal world.

¹⁰Each group-soul forms a triune force with its highest point in the mental world, its lowest in the etheric world, and its middle point in the emotional world. For the mineral group-soul the middle point is in 48:6; for the vegetable group-soul in 48:5; and for the animal group-soul in 48:4. The transmigration of animal monads to the human kingdom, the fourth natural kingdom, is made possible by the fact that the middle point is in 48:4.

¹¹The elemental and natural kingdoms, too, have characters of tamas, rajas, or sattva. The elemental kingdoms and the subhuman natural kingdoms are tamasic, the human kingdom is rajasic, and the superhuman kingdoms are sattvic. The human kingdom borrows from all the other kingdoms and is the synthesis of their energies. Only when a man has liberated himself from the condition where he allows himself to be controlled by that which he has borrowed from the subhuman kingdoms can he understand the nature and purpose of the superhuman kingdoms. The fifth and sixth natural kingdoms are vitalized by atomic energies 43–45; the human kingdom, by 46; and the subhuman kingdoms, by 47–49. Atomic energies 43–46 are cosmic etheric energies, and just as solar systemic ether 49:4 controls organisms in 49:5-7, so the task of man is to control 47–49 by 46 and he attains liberation only when he is able to do so.

¹²Very generally it might be said that the manifestation of any being primarily is due to activity by some greater being, which activity is largely the expression of the first ray. The same law governs all, though the responses to the law differ in kind and degree. This law is called the “law of cycles”, and is expressed in terms of time; but the secret of the cycles may not be given, as this knowledge, even if conveyed in symbolic form, would be too dangerous.

¹³Every form in every kingdom, whether it belongs to involution or evolution, is in itself a negative force impelled into activity by a positive force and manifesting itself as a combination of the two. Some forms are negative–positive, others positive–negative, while still

others are in equilibrium. The builders of the cosmos and of solar systems work under the law of cycles consciously, and utilize the aggregate of these forces in any kingdom, any group, or any monad to bring about the realization of the plan.

¹⁴In the archives of the planetary hierarchy there are records kept on all living beings from gods to minerals in terms of energy formulas that give the approximate change of vibration in any form of any kind at any time. These data might be expressed in terms also of the three gunas: the proportions of inertia, impulsive activity, and expedient rhythm. Those initiates who have access to the archives and can read the records may study data on what they achieved in the past, where they now stand, and what they are expected to attain in the near future.

¹⁵There are other records using other formulas to give information as to the “heat content”, “radiating light”, and “magnetic force” of every living being. It is through this knowledge that the guardians of the law of reaping determine the periods of incarnation or manifestation of all beings.

¹⁶The guardians of the law of reaping of the solar system have their cosmic prototypes. There are, roughly speaking, four groups of guardians of the law of reaping (lipika lords): 1) Three cosmic guardians of law work from a centre in the star Sirius. They have three representatives who are members of our solar systemic government. 2) Three higher guardians of law work through the three aspects. 3) Nine lower guardians of law work in three groups of three through the periods of manifestation. 4) Seven agents of reaping are responsible for the seven 49-globes. Under them work an untold host of lesser agents.

¹⁷All work with energy emanations and with force units under the law of cycles, and all have the same objective: the producing of perfected activity, intensification of that energy which every being radiates as an expression of the goal determined by its individual character.

¹⁸Periodicity of manifestation is the cyclic appearance of a certain form that has an individually characteristic energy, and this is true of a solar system, of a department, or of man. Certain external factors will inevitably influence the appearance of the energy being, directing or deflecting it. The law of cycles has always been regarded as one of the most difficult for a man to understand, and only higher initiates master the necessary calculations. The understanding of this law requires the ability to: 1) deal with the mathematical formulas of the solar system; 2) compute the relation between a monad and the greater whole from which it is periodically manifested; 3) read the archives of a planetary system; 4) judge the reaping effects in time and space; 5) differentiate between the four streams of reaping effects that concern the lower four natural kingdoms; 6) distinguish between the three main streams of energy – inertia (49), mobility (47), and rhythm (45) – and note the vibratory rate of each monad, and its place in that great transitional group which has reached the crest of one of the three waves, and, therefore, is ready to be transferred into a wave of a higher vibratory rate; 7) read the archive records dealing with planetary manifestation in four respects: the planetary being, the transference from the moon chain, the transference to another 49-globe, and the interaction between the human and the animal kingdoms. Anyone who is able to do all these things and has earned the right to know that which produces manifestation has earned the right to attend the deliberations of the planetary hierarchy, and himself to direct streams of energy on, through, and out of the planet.

¹⁹The forces which make animal monads causalize and bring human monads into manifestation will not be described somewhat. It is an instance of one stream of energy joining two others in action. A man is the meeting-ground of three streams of force one of which preponderates according to his type.

²⁰The first and determining factor is the department to which the human monad belongs through his three triads. Here the department of the third triad is the most important.

²¹The second factor is connected with the fact that the human monads now incarnated on

this planet fall naturally into two great groups: those who causalized in the moon chain and those who did it here on earth. There are important differences between these two groups. The former are distinguished, not only by a more advanced development, owing to their longer evolution, but also by the quality of great and intelligent activity, for in the third or moon chain, the third ray was dominant. In our present fourth chain, the quaternary (LA: 47:4 and lower) dominates, and this is one reason for the intense materialism of those who causalized on our planet. In the great difference between the two groups lies one of the causes of the division of mankind into rulers and the ruled, capitalists and labourers. No system of social reform will be successful without a due consideration of this important fact.

²²A third factor differentiating the groups of monads who causalized on our planet is the methods employed by the lords of the flame at that time. They were three in number: 1) They themselves incarnated into and thus vitalized animal-human organisms. This group became the most advanced of earth mankind. 2) They implanted a germ of mentality in the second group of animal-men who were ready for causalization. This group for a long time was in need of the support of the elder brothers. It almost failed but suddenly came to the forefront in the seventh sub-race of the third root-race. 3) In the third group, they fostered the germ of instinct until it flowered into intelligence. It must never be forgotten that men have within themselves (apart from any extraneous fostering) the ability to advance and to achieve full self-consciousness.

²³The fourth factor is that men are characterized by the three qualities of matter, inertia, mobility, and rhythm, so that individuals are distinguished by one of the three.

²⁴These three qualities also characterize the seven-globes (planetary chains), so that the second and sixth are sattvic, the third and fifth rajasic, and our fourth seven-globe is tamasic. The first seven-globe is archetypal, and the seventh represents perfection.

²⁵The factors considered here have a strong effect on the periodicity of the manifestation and incarnation of the monads. Statements published earlier about the average length of time between incarnations are in the main inaccurate, for they make no allowance for departmental differences or the division into tamasic, rajasic, and sattvic monads. There are rules and principles governing the incarnation of monads, but they are not published. It should be remembered that at the lower stages, the incarnation of the individual monad is governed mainly by the incarnation of its group.

²⁶As the monad's own will or purpose becomes more distinctive, it will at times incarnate independently of its group. At this stage the monad is strongly individualistic, self-engrossed, free of all group sense, except the earthly affiliations to which it adheres from the instinct of self-protection and personal well-being. This stage lasts long, until the individual at a higher stage recognizes his group, but this time with understanding.

²⁷The incarnations of disciples are principally determined by their department, but also by certain other factors which will be described presently. It should here be borne in mind that for a disciple direct alignment with the second triad and Augoeides via the envelope centres and the physical brain is the goal of his life of meditation and of discipline.

²⁸One factor is the disciple's will to work off bad reaping rapidly and so liberate himself for service. By causal understanding the disciple impresses this will on himself during incarnation, and thus counteracts any desire on his part for the bliss of devachan, or even for work in the emotional world. The whole objective of the disciple after death is to get rid of his old envelopes of incarnation and acquire new ones. He desires no period of rest.

²⁹Another factor is the disciple's choice to do some work of service under direction of his teacher. This will occasionally involve the temporary postponement, though not abolishment, of the disciple's bad reaping. Such an adjustment is made with the concurrence of the disciple.

³⁰A third factor is that the disciple incarnates occasionally so as assume his place in a greater plan. For instance a member of the hierarchy needs to appear in the physical world but

does not find the opportunity to incarnate. Then he may “overshadow” or “inspire” a disciple, use his envelopes temporarily.

³¹A fourth factor is that a disciple may be very far advanced in a certain respect but lack the full capability in some other respect. He may then, with the concurrence of his Augoeides and of his teacher, take a series of rapid incarnations with the intention of working specifically at completing a certain quality or group of qualities. This may account for the appearance of people who are powerful and one-pointed, yet one-sided and unbalanced. A realization of these factors will perhaps deter us from hasty judgements concerning our fellowmen.

³²A variation of this fourth factor occurs when an initiate (LA: in this case an advanced causal self) incarnates to express almost entirely one perfected principle. This he does for the good of a particular group which – though engaged in work for mankind – is failing somewhat in its objective through the lack of a particular quality or force. The initiate then assumes the task of balancing that group and frequently does so in a series of rapid incarnations.

³³These rapidly incarnating disciples are distinguished by the energy flowing through them, by the magnetic quality of their work, by their powerful group effects, and by their ability to realize the plan in the physical world.

³⁴The physical manifestation of superhuman and divine lives is governed by laws similar to those governing the human monad, but of a solar systemic and cosmic scope. Reaping factors are at work in their case as well, and they, too, have a corresponding greater scope.

19.6 Linking through Triune Forces

¹Just as it is not possible for a man at lower stages to conceive of the effects of evolution on him and to grasp the nature of discipleship, so it is not possible for even 43-selves to conceive, except in the broadest and most general terms, of the qualities of the solar ruler, and of the conditions of his expansion. Suffice it to say that when certain vast cosmic alignments have been made and the energy from the cosmic causal envelope of the solar ruler (29–31) is able to flow unimpeded through to his fourth triad (32, 36, 43) cosmic physical atom (43), our solar system, unconceived-of possibilities will then be realized.

²In future cycles, certain events subordinate in nature to this major happening will also take place. These may be generally summarized as follows:

³Certain systemic triune forces will be formed, which will permit the transfer of energy between the 49-globes, and thus accelerate the realization of the plans of the planetary governments and the solar government. These energies are not planetary, but interplanetary and solar systemic, issue from worlds 43–45.

⁴A final solar systemic triune force will be formed, which will be one of supreme power, for it will be utilized by all the seven lesser 49-globes as the negative basis for the reception of positive energy. This energy is able to circulate through the 49-globes owing to the formation of a cosmic alignment. It is this force which at the end of manifestation will dissolve the seven 49-globes in which process monads and triads are transferred to the greater three 49-globes. At this transfer, Saturn will receive the first triads, Neptune the second triads, and Uranus the third triads. Even the greater three 49-globes will be dissolved, but in a much later phase in connection with a further expansion of the solar ruler.

19.7 Relation between the Throat, Alta Major, and Mental Centres

¹The envelope centres have always had a great deal of interest for men, and much harm has been done through the directing of attention and meditation on those places in the organism which correspond to the etheric centres. Such meditation is safely undertaken only when a man is no longer centred in the first self (47:4–49:7) but in his causal envelope and is completely identified with its consciousness. Only as a causal self is man able use his centres consciously and then to drive the organism to fulfil the second self’s purpose. The second self

observes rules, conforms to law, and has acquired not only conscious control of the organism, but also a knowledge of the laws of energy, and of the constitution of the etheric envelope, and its relation to the organism. The attention of students must be called to certain fundamental facts about the centres, such as are given here and such as have been given previously. Considering the fact that in the near future etheric vision will be more common in mankind, the gain will be very real if students have at least a theoretical concept of these things.

²The major etheric centres are sometimes said to be seven in number, sometimes ten. However, the three additional centres are not the objects of energy directed from the causal envelope but have significance only for the motion and life of the organism. (LA: This refers to the splenic centre and two centres of motion.)

³The seven etheric centres with which man is concerned exist in two groups: a higher four and a lower three. The higher four centres are connected with departments 1–4; the lower three centres, with departments 5–7.

⁴These centres are transmitters of energy from: 1) The seven departments of the planetary government via the sub-departments of some certain third triad department. 2) The planetary government. 3) The solar systemic government. 4) The seven major stars of the Great Bear. These energies are conveyed by the seven 49-globes to the third triad and from it to the causal envelope. There they merge with seven streams of energy that come in from the Pleiades and are conveyed by Augoeides. 5) Each one of the seven atomic worlds 43–49.

⁵Thanks to his reception of these energies man is able to gradually develop consciousness and will. LA: At first he is receptive to the energies of the first triad only and then identifies himself with the mechanical consciousness of his envelopes of incarnation. Later, as he becomes receptive to the energies from his causal envelope and his Augoeides, he identifies with his causal self-consciousness. Still later, having become a second self and a third self, the monad identifies itself with group consciousness that expands more and more in worlds 46–43.

⁶The reception of energies from the first triad culminates when the basal, sacral, splenic, and solar plexus centres are fully active. The reception of energies from the second triad dominates when the heart, throat, and head centres of the mental, emotional and etheric envelopes are vibrating accurately. The energies from the third triad make themselves felt when all the lower centres are aligned with the crown centre.

⁷The basal centre is the origin of three streams of energy which pass up and down the spinal column, reaching up into the head. This triple stream of force is connected to three important centres: the basal centre, the alta major centre, and the crown centre. This is a correspondence in physical matter to the connection of the sutratma to the three triads and their envelopes.

⁸Between the three centres just mentioned there are certain gaps, which the monad will have to bridge in the course of evolution. Such a gap exists between the triple energy of the spinal column and the alta major centre. This corresponds to the gap there between the first triad mental molecule (47:4) and Augoeides (in 47:3). Although the first triad is enclosed in an envelope of causal matter (the triad envelope, lesser causal envelope, 47:3), yet there is in respect of consciousness a gap that has to be bridged. Also, between the alta major centre and the crown centre exists another gulf, which corresponds to the gulf found between the triad envelope (47:3) and the second triad mental atom (47:1). When man has constructed the antahkarana, which he does during the final stages of his evolution in the human kingdom (LA: the mental and causal stages), that gulf is bridged and the third and second triads are closely linked. Man begins to build the antahkarana when, at the mental stage, he is centred in his mental envelope. When the centre between the shoulder-blades is vibrating forcefully, then the alta major centre and the head centre, can be united via the throat centre.

⁹When he reaches this stage, man is a builder of forms in mental matter of a calibre different from the unconsciously and mechanically working average man. He then builds his

forms in accord with law and plan. He turns his attention from wielding power in the worlds of the first self and turns it instead to the worlds of the second self. This becomes possible when, simultaneously as the triune force just dealt with – basal, alta major, and throat centres, as they unify in the head – is growing, another triune force reaches a corresponding strength: the solar plexus centre, the heart centre, and the frontal centre, the energy merging through them is similarly unified in the same head centre.

¹⁰When this dual work has reached a certain point of development, it activates another triune force in the head – the pineal gland, the pituitary body, and the alta major centre – and its energy reaches the crown centre. In this way through these three triune forces nine streams of energy are obtained, which all pass into and unite in the crown centre. This energy system is a correspondence to certain planetary and solar systemic energy relations.

¹¹Thus, where the centres of the etheric envelope are concerned, man's consciousness development is described as a process in which these centres are gradually combined into triune forces, which finally are aligned with the crown centre, so that they all form a circulatory system for the energy of the second triad. In this process, the first triad with the envelopes of incarnation and their centres becomes a kind of medium through which energy of the second triad asserts itself.

¹²So far man – the microcosm – is dealt with. On the macrocosmic correspondences – the planetary systems and the solar system – but little can be said which would prove intelligible to man at his present stage of evolution. A few facts might nevertheless be given on those macrocosmic conditions.

¹³A solar ruler uses for his energy centres the 49-globes, each of which expresses a type energy, and each of which, therefore, vibrates to the key of the solar ruler's cosmic causal centre, of which man's causal centre is a dim reflection. The solar ruler's cosmic causal centre manifests itself as a trinity in worlds 29–31. This trinity works through seven tiers of petals, and it is the energy from these seven which pulsates through each 49-globe.

¹⁴The cosmic physical centres of the solar ruler are the 49-globes. Each 49-globe is dominated by its planetary ruler. He is the receiver of two kinds of force, cosmic superessential (15–21) and cosmic essential (22–28). The former reaches him via his cosmic causal centre from the seven stars of the Great Bear. The latter comes via the Pleiades from the constellation Draco.

¹⁵A third kind of energy is added and, therefore, can be detected in these centres, that of the cosmic causal-mental (29–35) kind. This reaches the 49-globes via the star Sirius from a star that must remain unnamed. These three great streams of energy form the total manifestation of a systemic centre, a 49-globe.

¹⁶Within the 49-globe, these streams of energy work principally in the following manner: the energies of the third triads and the Protogonoi (43:4–45:1), the energies of the second triads and the Augoeides (45:4–47:1), the energies of the first triads and of the lower four natural kingdoms (47:4–49:1). Gross physical energy (49:5–7), manifesting itself through organisms and mineral life-forms, is the left-over of a previous solar system and is not regarded as a principle.

¹⁷The seven lesser 49-globes differ as to type of energy, degree of evolution attained, function in the general plan, reaping, and rate of vibration. The main difference exists in the fact that three of them constitute the higher three cosmic etheric energy centres of the solar ruler, and four constitute the lower centres.

¹⁸The planetary being of Saturn holds a position in the cosmic etheric envelope of the solar ruler similar to that held by the throat centre in man's etheric envelope. Towards the close of manifestation, three solar systemic centres will become aligned in the same way as the basal, throat, and alta major centres in man. There are three 49-globes which hold a place analogous to that held by the pineal gland, the pituitary body, and the alta major centre in man, but they

are not called centres and are not known to us as being governed by planetary rulers. There is also one 49-globe which is inactive and quiescent, and corresponds to the atrophied third eye in man. Many 49-globes exist not in gross physical but only in etheric matter, and so the pertaining physical planets will not be observed by man until he has developed etheric vision.

¹⁹Each 49-globe can be seen as a lotus having seven major petals, of which each seven-globe (chain) forms one petal, but having also subsidiary petals according to the nature and reaping of the collective being concerned. There are deviations from this general scheme.

²⁰Each of these 49-globes develops in three great stages of activity, in each one of which one of the three kinds of energy dominates. As development proceeds, the vibratory activity increases, and the form and energy turn-over of the globe changes. These changes of form and motion have been described but need not be treated of here.

²¹Within each 49-globe, the seven seven-globes are planetary centres, and the individual globes within each seven-globe are centres in turn. However, students should refrain from forming ideas of the globes as centres as long as they do not have a sufficient understanding of the profound causes of the unique position of gross physical matter, or they will misunderstand these things. The lower the kind of matter in which one seeks to carry the correspondence, the greater is the risk of error. The correspondences sought must lie in quality and in principle expressed, not in quantity and form.

The above text constitutes Section 19 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.