

## SECTION 20

# THE LAW OF ATTRACTION

### 20.1 *Introductory*

<sup>1</sup>The law of attraction is the basic law of all manifestation, and the paramount law for our solar system. It may be called also the law of adjustment or of balance, for it determines the equalizing or neutral pole of electromagnetic phenomena. Correspondingly, the law of economy determines the negative pole, and the law of synthesis determines the positive pole. The law of attraction is the law for the energy which is produced by the merging during evolution of the positive pole and the negative pole. From the standpoint of the human being, the law of attraction is that which makes self-consciousness possible. From the standpoint of the subhuman natural kingdoms, it is that law which draws all forms of life on to self-realization. For the superhuman kingdoms, this law of life expands into that law which governs the processes falling under the law of synthesis, of which the law of attraction is a subsidiary branch. KofL1 9.8.2, 9.32.5

<sup>2</sup>The term the “law of attraction” actually is a generic term for several laws similar in nature but diverse in their manifestations. A general idea of the law of attraction, its modifications, its spheres of influence, and the scope of its activity might be obtained through a description of some of these subordinate laws, and such a description will be made below. The law of synthesis has reference to the will, the monad in its envelope. The law of economy concerns matter, the envelope. The law of attraction bears on the consciousness obtained through the interaction of the monad and its envelope.

<sup>3</sup>The three laws mentioned are the expression of the intent or purpose of the three departments of the solar systemic government (LA: intent or purpose means law-abidingness, for these collective beings desire nothing but what the law enjoins): the first department is governed by the law of synthesis; the second department, by the law of attraction; and the third department, by the law of economy. These three laws are subsidiary laws of that greater law which governs the solar ruler.

### 20.2 *The Subsidiary Laws*

<sup>1</sup>The subsidiary laws of the law of attraction might be described as follows:

<sup>2</sup>1. *The law of chemical affinity.* This law governs the consciousness aspect in the mineral kingdom. It concerns the union of atoms and molecules. It serves to perpetuate the life of the mineral kingdom and is the cause of the immetalization of the monad.

<sup>3</sup>2. *The law of progress* concerns consciousness development in the vegetable kingdom. This law has its name from the fact that it is in this kingdom that a first definite objective response to stimulation can be noted. This law is the basis of emotionality, which is the key to understanding this solar system. This law is the expression of the consciousness of a part of the deva kingdom and of certain etheric energies. Beside the vegetable kingdom the law is particularly connected to the second seven-globe (chain), the second globe, and the second eon; the emotional devas, the sun in world 46, and the second ray.

<sup>4</sup>3. *The law of the poles* governs the force which brings together the two poles, or sexes, in the animal kingdom and human kingdom. The purpose of this law is the guarding and perpetuation of the physical form during the current cycle. It is powerful only during the period of the duality and separation of the sexes. In the case of man, this law will be superseded by another law when he is again androgynous. The higher expressions of this law concern “esoteric marriages” or “unifications of poles”, such as the one between the (soul =) the second triad and (the spirit =) the third triad; between negative and positive atoms; the merging of the last two 49-globes after they have taken over the evolutionary monads of the other 49-globes;

the merging of our solar system with its opposite pole.

<sup>5</sup>4. *The law of magnetism* governs the integration of the first self. This law is expressed in the work done by the higher three groups of lunar pitars, those devas who build man's etheric, emotional, and mental envelopes. These three groups are not concerned with the building of the forms of the animal kingdom, for they are the builders of man's envelopes of incarnation at the final three stages of evolution in the human kingdom: the stages of culture, humanity, and ideality. The lower four groups concern themselves with building envelopes at the lowest two human stages and in the animal kingdom, and with attraction of the animal kind in both the kingdoms.

<sup>6</sup>5. *The law of radiation* comes into activity in connection with the furthest advanced individuals of the different kingdoms. It concerns itself with that attraction which a higher kingdom of nature will have for the most advanced monads of the next lower kingdom. It governs the radioactivity of minerals. It also governs the radiations of the vegetable kingdom, and certain kinds of perfumes that plants give off. This is connected with the fact that the sense of smell is the highest of the purely physical senses.

<sup>7</sup>There is, moreover, an interesting link between the members of the fifth natural kingdom and those of the vegetable kingdom, for in esoterics the two and the five are closely allied. This is also connected with the fact that certain of the departments are represented by vegetable perfumes.

<sup>8</sup>The radiation of the causal centre is particularly intended (LA: the symbol of the perfume of the lotus). Anyone who can read, rightly interpret, this radiation can determine the quality of the causal centre lotus and the place it holds in its planetary centre, as well as its connection with certain devas who in sevenfold formation dominate the vegetable kingdom.

<sup>9</sup>The law of radiation is not active in the animal kingdom in this seven-globe. One of the problems of the next seven-globe will be the bringing in of animal radiation; this will offset the method of initiation now applied. The method of causalization applied in our seven-globe concern the animal kingdom, and the first three initiations concern man as not wholly emancipated from the animal kingdom. It is only through the fourth initiation that the monad is set free from its relation to the animal kingdom, a relation conditioned by reaping. Connected with this is the fact that the adepts of the left-hand path in Atlantis were called the "Trees" and were destroyed with the entire Atlantean vegetation.

<sup>10</sup>6. *The law of the lotus* is the law that governed the bringing in of the Augoeides and thus linked the first and third triads, producing the causal centre, or the "lotus of the soul". It is the law which enables the monad, conscious in the causal centre, to work physical, emotional, and mental experience into causal insight and ability, and also to apprehend ideas from the second triad. In esoteric symbolism, the former activity was indicated as the assimilation by the lotus of nourishment from mud (49), water (48), and air (47:4-7); and the latter activity, as its reception of the energy of the sunlight. This law also governs the unfoldment of the petals of the causal centre, and in so doing itself demonstrates as a triple law, according to the three tiers of petals.

<sup>11</sup>7. *The law of colour*. To understand this law at all, one should remember that colour serves two purposes. It acts as a veil for that which lies behind, and is therefore attracted to the central monad. It demonstrates the attractive quality of the central monad. All colours, therefore, are centres of attraction. They are either sympathetic and complementary or are antipathetic to each other. Those who study colours in esoteric respect understand this law through a realization of the purpose, the activity, and the relation of colours to or for each other.

<sup>12</sup>8. *The law of gravitation* shows itself in the matter aspect as that power and that stronger urge which a more potent collective being brings to bear upon a lesser one. One example is the power of the spirit of the Earth (not the planetary being, but the dominant of the physical world of the planet is intended) to hold all physical forms to itself and prevent their scattering.

This power is due to the heavier vibration, the greater accumulative force, and the multitude of tamasic monads contained in the envelope of the spirit of the Earth. This force works on the lowest kind of matter of all physical forms. The law of gravitation shows itself also in the consciousness aspect as the response that emotional consciousness in all forms of life gives to essential (46) consciousness. This law emanates in the first instance from the sun in world 49 and in world 46. The final synthesizing forces, which might be regarded as modes of gravitational activity are, nevertheless, not such ones, but are forces governed by another law, emanating from the sun in world 43. The latter law is a cosmic law, whereas the law of gravitation is a purely solar systemic law.

<sup>13</sup>9. *The law of planetary affinity* concerns specifically the interaction of the planets. The seven holy 49-globes will eventually absorb the “life” of the lower four natural kingdoms (LA: the majority of the monads of these kingdoms) of the planets which are not termed sacred. The absorption of the second and third selves proceeds under the law of synthesis. The minor four 49-globes concerned here become first two, and then one. This globe, with the major three 49-globes (LA: “major” is misleading here; what is meant are those three of the seven minor which represent departments 1, 2, and 3) forms a higher quaternary which repeats the process: four producing two; and two, one. This final one is eventually merged in the Sun. On a lesser scale the same law governs the merging of the seven-globes in a 49-globe.

<sup>14</sup>10. *The law of solar union* concerns the interaction of the suns from the matter aspect and from the consciousness aspect. More cannot be said of this, but only to point out the universality of this law of attraction.

<sup>15</sup>11. *The law of the schools* governs those expansions of consciousness which an initiate undergoes, and his ability to attract to himself through knowledge, Augoeides, the teacher, that which he seeks to know, that which he can utilize in his service, and other individuals with whom he can work.

<sup>16</sup>It is evident, therefore, that the law of the schools is primarily applicable to all monads who have acquired self-consciousness. This law has consequently a vital connection with the human kingdom. It is the law which enables a man to unite the first triad with the second triad. (LA: This means that no man will reach the fifth natural kingdom without the help of a school.) This law governs the transition of the human monad into the fifth natural kingdom. When man understands and conforms to this law, he can enter into a new cycle. It is the law of the adept, of the master, and of the perfected man. Since this law is so important to the individual’s purposive work for transition to the fifth natural kingdom, it will be dealt with a little more fully than with the other laws.

<sup>17</sup>The law of the schools does not apply to the deva evolution. The devas come under another law called the “law of passive resistance”. Three main groups of evolutionary monads are controlled by the law of the schools: 1) human beings from the moment they are accepted as disciples on probation; 2) all the monads of the fifth and sixth natural kingdoms (LA: of all the 49-globes) and, therefore, all members of the planetary hierarchies; 3) all members of the planetary governments of the system.

<sup>18</sup>It is apparent, therefore, that the law of the schools (LA: in its application on our planet) concerns the great experiment which was begun by our planetary government in connection with the introduction of the initiations in Atlantis, and which has been going on since then. This law does not, therefore, apply to all the members of the mankind. Some of these will achieve slowly and obey the basic law of evolution. The law of the schools does not affect, in any way, for instance, those members of the human family who causalized in our seven-globe through having their embryonic mentality stimulated – one of the methods which the lords of the flame employed.

<sup>19</sup>The law of the schools can be studied in two main divisions: first, in its application to human monads of our 49-globe after they have come under hierarchical influence in the

causal world, and, second, in its application to human monads in the other 49-globes. Each 49-globe exists in order to teach a specific aspect of consciousness. Each 49-globe has its planetary hierarchy, and each such hierarchy has its own school, where it subjects its pupils to this law. Only the manner in which this is done differs between the schools. These planetary schools are necessarily governed by certain factors of which the two most important are the reaping and the department of the planetary being concerned.

<sup>20</sup>Very little may yet be said as to the nature of each planetary school. Beside that scant information, however, some general data may be given. The schools exist in five great groups:

<sup>21</sup>1) *Schools of the non-sacred planets*. Of these our Earth is one, but since our globe is aligned in a peculiar fashion with certain globes on the inner round, there are for mankind some additional opportunities, which facilitate, while complicating, the evolutionary process.

<sup>22</sup>2) *Schools of the seven sacred planets*.

<sup>23</sup>3) *Schools of the inner round*. These schools carry with them vast opportunity for those who can surmount the problems connected with the inner round and withstand its temptations. This inner round has a peculiar appeal to monads whose third triads are of certain ray types, and has its own specific dangers. The inner round is followed by those who have passed through the human kingdom and have consciously developed the faculty of etheric living, of living in the etheric cycles, of functioning consciously in the higher three etheric regions in all parts of the solar system. They have, for certain specific esoteric purposes, broken the connection between 49:3 and 49:4-7. The inner round is followed only by a small number of prepared monads of the human evolution. These individuals are closely associated with another group who pass with facility between Mars, Mercury, and Earth and develop with equal facility on those planets, which make up a triune force. In connection with this inner round, these three planets are considered as existing in etheric matter only, and, in relation to one of the planetary beings, to hold a place analogous to the etheric triangle found in the human etheric envelope. Just as the human etheric triangle is but the preparatory stage to a vast circulation within the entire etheric envelope, so the planetary etheric triangle, passing from the Earth to Mars and Mercury, is but a preparatory circulatory system. PhS 2.46.17,19

<sup>24</sup>4) *Schools belonging to the circle of the planetoids*. The mankind of these lesser celestial bodies have their own evolutionary problems but are under the same laws as are those of the greater planets.

<sup>25</sup>5) *Schools of the major three globes*. Included here are the schools of the major three 49-globes – Uranus, Neptune, and esoteric Saturn – as well as those of the major three seven-globes, and three major globes of a 49-globe. The rulers of these globes are called the “divine examiners”, and their work concerns the human kingdom specifically and entirely (addition by LA: and its continuation in the next two kingdoms). They are responsible for the work of 1) transferring the pertaining monads from one school to another, and from one grade to another; 2) expanding the human consciousness under the law; 3) transmuting the envelopes of the human monad in worlds 47–49, whereupon these envelopes are overcome; 4) promoting the radiation of the fourth natural kingdom.

<sup>26</sup>The leaders of these departmental schools might be regarded as the custodians of the path, and responsible, therefore, for the divine monad during the final stages of its evolution and first stages of its expansion. They begin to work with men from the moment they first set foot on the path of probationary discipleship, and they continue their work until the seventh initiation is undergone (LA: where the former human monad becomes a 43-self).

<sup>27</sup>Those 45-selves and higher selves, therefore, who take disciples for training, are numbered among these leaders, whereas those 45-selves and higher selves, who do not concern themselves with individuals and their development, are not.

<sup>28</sup>Some brief data on some of the planetary schools are given below.

<sup>29</sup>*The school of Uranus*. Its graduates wield cosmic etheric energy, cosmic prana (43–46).

<sup>30</sup>*The school of Earth.* Its graduates are called “those who have been tried in painful endeavour” or the “adjudicators between the polar opposites”. Its disciples undergo a first examination in 48:3.

<sup>31</sup>*The school of Vulcan.* This school has a particular connection with the mineral kingdom.

<sup>32</sup>*The school of Jupiter.* Its graduates work with the law of supply.

<sup>33</sup>*The school of Mercury.* The disciples of this planetary school have a close connection with our 49-globe.

<sup>34</sup>*The school of Venus.* The 49-globe of this school is closely related to ours, but its planetary being is more advanced than is ours. Most of the teachers of this school come from the cosmic causal-mental world (29–35), from the deva hierarchy of that cosmic world.

<sup>35</sup>*The school of Mars.* The disciples of this school are called warriors. Four of the planetary schools correspond to the four castes, and this not only in India but throughout the solar system. Its teachers work under the first department of the planetary government of Mars.

<sup>36</sup>*The school of Neptune.* This school concerns itself with the development and fostering of the desire element.

<sup>37</sup>It is not permissible to touch upon the other planetary schools, nor would it profit. Certain further facts can be ascertained by the disciple who in meditation is aligned with his Augo-eides and is in telepathic contact with his causal group.

<sup>38</sup>Special teaching on our Earth 49-globe is given in the causal world.

<sup>39</sup>Some of the aspects of the law of attraction are here indicated. The ground is by no means covered but enough has been shown to indicate its magnitude and extent. In closing, it must be pointed out that the law of reaping in some respects comprises the law of attraction, for it governs the relation of all forms to those who use the forms, and of all monads to each other. Addition by LA: Note that Laurency always enumerates the law of reaping as the sixth of the seven basic laws of life. This, too, indicates the connection with the desire element, the emotional world, and the sixth ray.

<sup>40</sup>When studying the law of attraction, certain things should be carefully considered. These are indicated below.

<sup>41</sup>1. All the subsidiary laws mentioned here are really manifestations of the One Law; they are but differentiated expressions, employed to apply one great method of manifestation.

<sup>42</sup>2. All energy manifesting itself in the solar system is energy issuing from the cosmic physical atom (43) of the fourth triad of the solar ruler. This manifestal atom is enclosed within the cosmic causal centre of the solar ruler; it is, therefore, impressed by the totality of the force of that centre, or the attractive quality of cosmic consciousness of unity. That force is transmitted to the solar system in two ways: 1) through the Sun (LA: in world 43), which is in an esoteric sense the cosmic physical atom of the fourth triad of the solar ruler; it, therefore, keeps the solar system (43–49) together; and 2) through the seven worlds of the solar system (43–49), which are the correspondences to the seven spirals of the first triad physical atom. Thus two kinds of attractive force are obtained: one, basic and fundamental; the other, more differentiated and secondary. Mankind calls the effects of these streams of energy laws, because these effects are immutable and irresistible.

<sup>43</sup>3. The seven worlds of the solar system, 43–49, the seven spirals of the cosmic physical atom of the solar ruler’s fourth triad, are not all equally vitalized by the attractive force emanating from the solar ruler’s cosmic causal centre and cosmic etheric heart centre. Worlds 44–48 are more “alive” than worlds 43 and 49. The cosmic etheric heart centre mentioned is situated within the sphere of the sun, which like the physical atom is heart-shaped and has a depression at the one pole. This depression is formed by the impact of the energy of the solar ruler on the sun. This energy which impinges on the solar sphere, and is thence distributed to all parts of the solar system, emanates from three cosmic centres: the seven stars of the Great Bear, the sun Sirius, and the Pleiades.

<sup>44</sup>The streams of cosmic energy available for use in our solar system are seven in number, of which three are major. These three vary during cycles so vast that they are incalculable to us.

<sup>45</sup>The law of economy demonstrates as an urge, the law of attraction as a pull, and the law of synthesis as a tendency to concentrate at a centre, or to merge.

<sup>46</sup>The streams of energy which pour forth through the Sun from the solar ruler's cosmic causal centre attract to them that which is akin to them in vibration. These streams pass in different directions, and with the detailed knowledge of these directions comes knowledge of the different hierarchies and of the esoteric symbols used to designate them.

<sup>47</sup>The main stream of energy enters at the one pole of the solar sphere, that pole where the depression is, and out through the other pole, passing through the entire sphere, bisecting it into two halves. With this stream enters that group of cosmic beings who are called the "lords of reaping". They govern the attractive forces, and distribute them justly. They dwell in the centre of the solar sphere, from where they send out their representatives, the four maharajahs, forming the equal-armed cross in the process. This activity is conditioned by the earlier sowing and reaping of the collectives of monads ever since the previous solar system, so that only those collectives come into manifestation who possess a corresponding attractive force.

<sup>48</sup>These five streams of energy (the first one and the four distributed ones) are the basis of the progress of all things. They are expressions of the will of the solar ruler. The note which they sound and the attractive pull which they initiate bring into contact with the solar sphere seven collective beings whose mode of activity is spiral and not forward. These are the seven planetary beings. When they enter manifestation, they spiral through the fourfold cross, touching the cruciform stream of energy in certain places. The places where the streams of planetary attractive energy cross the streams of solar systemic will and reaping are called the "caves of dual light". When a monad of the fourth natural kingdom or a higher kingdom enters one of these caves in the course of its evolution, it passes on to a higher turn of the spiral, undergoes an initiation.

<sup>49</sup>Another stream of evolutionary monads follows a different route: enters the heart-shaped depression, pass around the edge of the sphere to its lowest part and then mounts upwards, going in the direction opposite to the stream of downpouring energy. These monads collectively form envelopes for the seven deva rajahs, one for each solar systemic world 43–49, and are governed by the law of economy.

<sup>50</sup>All these lines form together geometrical designs of great beauty to the eye of the initiated seer. There are the transverse and bisecting lines, the seven lines of force which form the seven worlds 43–49, and the seven spiralling lines of the seven planetary beings.

### *20.3 The Effects of the Law of Attraction*

<sup>1</sup>Only a few out of many possible effects of the law of attraction will be considered here.

<sup>2</sup>1. *Association.* Under the effect of the law of attraction the guardians of the law of reaping are enabled to bring together those monads (subhuman, human, and superhuman) which have earlier been associated, and have, therefore, somewhat to work out together. The seven planetary rulers, for instance, are a few out of the great band of associated beings who have chosen to come into incarnation in this eon for purposes of mutual help and mutual correction. They are really destined to work together in the worlds of the solar system, but nevertheless in the cosmic worlds have points of contact unknown to us.

<sup>3</sup>Under the effect of the law of attraction, the dominants of the different natural kingdoms are engaged in interaction, and so doing activate all the monads of the respective kingdoms. Thus, for instance, there is such an energy connection between the vegetable kingdom and the fifth natural kingdom, as it is one between the mineral kingdom and the human kingdom. The connections mentioned here have reference to our own 49-globe only. Also the ruler of the Moon chain and the ruler of our present animal kingdom have a close relationship, and such

problems lie in here as the reaping conditions of the animal kingdom, the slaughter of animals, the activity of predatory animals, and the work of vivisectionists.

<sup>4</sup>Under the effect of the law of attraction, too, is found the Path, on which men reach the fifth natural kingdom.

<sup>5</sup>2. Form building is a second effect. This subject has already been treated of in CI. It is always the consciousness aspect which is responsible for the construction of a form around a centre: the solar system around the Sun; an envelope around a triad unit; the causal envelope around the causal centre, which in its turn has issued from the second triad mental atom, etc. Study of and reflection on all these relations between centres and the enclosing envelopes or forms are suitable exercises of meditation.

<sup>6</sup>As time goes on, science will become aware that that view is the basic and accurate one which looks on every form as having the three aspects of motion, consciousness, and matter, and as a being impelled by three kinds of force, emanating from three different sources. Where this is accepted, the entire outlook on life, on nature, on science – medical science included – and on methods of construction or destruction will be radically changed. Things will be viewed as essential trinities, men will be regarded as composite energy units, and work with forms will be entirely different.

<sup>7</sup>*Adaptation of the form to the life*, thus to the indwelling monad and its consciousness is done in a process intended to increase the degree of expediency. In this case the purpose is to make (the form =) the envelopes better tools for, first, (the soul or consciousness aspect =) the second self; later, (the Spirit on its own plane =) the third self. (LA: Before the monad has become a second self and a third self, respectively, these functions are fulfilled by Augoeides and Protogonos, respectively. The human monad's adaptation to Augoeides begins with aspirantship at the mental stage or the higher levels of the emotional stage; its adaptation to Protogonos begins with the initiations at the causal stage.) This is the purpose of reincarnation and of the transformation of envelopes connected with it (LA: Laurency speaks about the law of form, PhS 3.2.12, KofR 1.31.3). Every envelope belongs to one of the seven departments, rays, and so has the quality that corresponds to one of the seven planetary rulers.

<sup>8</sup>The only way to arrive at an understanding of the basic qualities of these planetary rulers is to consider the energy emanating from them, and this is what the true, the esoteric astrology will eventually reveal. The time is not yet. It will come when science has understood man's electromagnetic nature, the seven human types, and the nature of the second self. Then will be revealed the nature of planetary electromagnetism and the quality of each planetary collective being (LA: at least second self collectives are intended) such as it expresses the ray of its planetary ruler. The subject is complicated by the fact that in these expressions also certain planetary qualities are manifesting which are not "sacred" or primary, but that there are numerous secondary qualities, which emanate from subordinate planetary centres. Correspondingly, there are subordinate centres of energy, both purely etheric ones and such ones as are products of the interaction of etheric centres and organic energies. One example of the last category is the organic heart, which also is an energy generator as is the etheric heart centre. There are both the sacral centre and the genitals, the spleen centre and the organic spleen. The gross physical organs mentioned here are reflex products having an energy which is the resultant of the vibrations of the etheric centre and those of the gross physical organ. This has its correspondence in the solar system, there are, for example, many planetoids which have an energy or attractive quality all their own and which must be included in calculations.

<sup>9</sup>Certain of the planetary rulers are free from desire, whereas others are not (LA: have overcome or not yet overcome cosmic emotionality, 36–42, are wholly centred or not yet wholly centred in the cosmic causal-mental, 29–35). This quality of theirs necessarily attracts to them that which they need for the due expression of their life in a 49-globe, and controls the nature of those causal groups who are their force centres. Hence the nature of men on Earth. All

human beings are primarily governed by certain planetary attractions, impressions, or influences which will next be described in the order of their importance.

<sup>10</sup>1. The attraction of our planetary ruler. This force is necessarily the strongest and is one of the basic factors which have determined the form man has taken upon this planet. There are human beings, or self-conscious beings on other planets, but the forms they utilize are not of the same kind as ours.

<sup>11</sup>2. There is next the attraction brought to bear by that planetary ruler who is the complement to our planetary ruler. This is a planetary ruler responsive to a frequency which harmonizes with that of our planetary ruler but who, when in union with him, forms what might be called the “third” or his dominant, as the case may be. It is not possible to reveal whether this “blending of the notes” will mean that our 49-globe will absorb (that which expresses the note of another scheme =) collectives of monads who through the department of their third triads belong to another 49-globe, or vice versa (LA: the other 49-globe will absorb our collectives of monads). This means that somewhere in the solar system there is a 49-globe of some kind (not necessarily one of the seven or of the ten), which interacts with ours and which, therefore, inevitably influences the causal groups of our 49-globe. It must be kept in mind here that the causal groups are energy centres of the cosmic gross physical envelope of the planetary ruler and so make this envelope an accomplished fact.

<sup>12</sup>3. Finally, there is the attraction by that planetary ruler who is the polar opposite of ours.

<sup>13</sup>The real, the esoteric astrology will deal with four kinds of force, when it seeks to explain the nature of the energies which influence any human being: 1) The quality of the solar system; 2) the quality of the planetary ruler as this energy pours through the seven-globes and globes in a sevenfold differentiation; 3) the quality of our complementary planetary ruler; 4) the quality of the attraction of our opposite planetary ruler.

<sup>14</sup>This comprises information which is as yet kept secret, but which will be publicized as the true psychology is studied. This might be expected later in this fourth eon. Where the second triad is concerned, more attention will eventually be paid to the planetary influences, and not so much to those of the signs of the zodiacal constellations. The latter influences concern more the planetary beings, and necessarily, therefore, third triads. Esoteric astrologers must study planetary influences to find out the man’s (ray =) department, and this in the above indicated threefold manner. Man’s department is the department of his third triad, but in this solar system he is essentially the second self, and so the department of the second triad is the essential one.

<sup>15</sup>Astrologers should study the 49-globes as envelopes of their planetary rulers. They should consider the fact that, being incarnated in their 49-globes, also planetary rulers have horoscopes. Even if astrologers cannot cast such horoscopes, they should nevertheless consider the fact that such horoscopes do exist.

<sup>16</sup>In considering this question of the adaptation of the form to vibration, or the construction of an envelope which will be a fitting instrument for (spirit =) the monad, the following factors must be borne in mind: 1) The quality of the indwelling life decides the kind of form. 2) These qualities are the sum total of the qualities which the indwelling life has succeeded in unfolding. 3) These qualities are distributed among the seven departments. 4) They form two groups, those which concern a lower fourfold and those which concern a higher threefold. LA: In man the lower fourfold is the first self – the etheric, emotional, mental, and triadal envelopes – and the higher threefold is the second self.

<sup>17</sup>These factors apply for human beings as well as for the collective beings of higher kingdoms: planetary beings, planetary rulers, solar beings, and solar rulers. There is also an analogy between the second self’s three kinds of consciousness and will (45:4, 46:1, 47:1) and of the three departments of the solar systemic government. Both make up a trinity, a unity manifesting itself as three. Of course, the analogy is true also (LA: and in a higher degree



even) of the three kinds of consciousness and will of the third self (43:4, 44:1, 45:1). A perfected third self, who has kept the first and second triads, can be simultaneously active in all three triads and thus manifest himself simultaneously in three different worlds, apparently as three different beings, just as man can be active simultaneously in three worlds (LA: Albeit not with the same degree of attention in all three of the three worlds). LA: This is the basis of the Buddhist teaching on “Buddha’s three bodies” (trikāya).

<sup>18</sup>A perfected third self, who has kept the lower two triads, or a perfected second self, who has kept the lowest triad, can use, for manifestation in the physical world, a physical body (organism with etheric envelope), thus not a mayavirupa. This is done in one of two ways. The one way is that the higher self occupies another individual’s body, which the latter has left voluntarily (LA: and in full consciousness, in contradistinction to spiritist mediums). This was the case when Christos used the body of 46-self Jeshu. The other way consists in so-called over-shadowing, LA: which means that the higher self does not occupy the other individual’s body, but uses it to communicate with people in the physical world. The quality of the envelope occupied or used and of the work done depends on which of the three triad units the second or third self uses for his manifestation.

<sup>19</sup>Very seldom it happens that a perfected third self appears in the physical world without a mediation through another individual, a lower self, and then uses all three triads for his manifestation. Such “triple avatars” makes their appearance only under a peculiar series of cycles at the beginning of planetary manifestation. There are not many progressed enough to do this triple work: Gautama the Buddha and nine others being the only ones as yet remaining in touch with our planet in this particular manner. A further few can, as Maitreya could, appear through two triads. In all these avatars, the third triad is of the second, fourth, or sixth department.

<sup>20</sup>Since the quality of the incarnating being determines the quality of its envelopes, there are distinctions between the individuals of different natural kingdoms also as regards their envelopes. Involutionary beings (elementals) must be distinguished from evolutionary beings, and evolutionary beings must be divided into several higher and lower groups (LA: one important differentiating factor is self-consciousness, and so beings who are not self-conscious – the individuals of the lower three natural kingdoms – and self-conscious beings are differentiated).

#### *20.4 The Seven Creative Hierarchies*

<sup>1</sup>Natural kingdoms and departments must be distinguished. All seven departments exist in every kingdom, and manifest themselves in the fact that the monads belonging to that kingdom have envelopes of all seven departments. In this respect – as regards the envelopes – the departments manifest themselves as the passive, receptive elements; and the evolutionary monads in their different kingdoms, as the active users of the envelopes. The nature of those evolutionary monads and the quality of the vibrations they emit determine what kind of envelopes they receive. The most important distinction is that of the monad and its envelopes. The second most important distinction is the division of the collectives of monads into natural kingdoms and “creative hierarchies”. These are the two primal distinctions. It is a secondary issue in which worlds of the solar system those collectives of monads are to be found.

<sup>2</sup>These collectives or hierarchies come into the solar system from its centre in cosmic worlds. It is only as they enter the solar systemic manifestation (43–49) and the forms which they are to occupy are gradually evolved, that consideration of the worlds becomes necessary. The worlds are to certain of these hierarchies what the envelopes are to the monad: instruments for the expression of force or energy of a specialized kind. The quality of a ray is dependent on the quality of the hierarchy that uses it as a means of expression. These seven hierarchies are veiled and hidden by the rays, but each is found within the envelope afforded

by the ray, for in their totality they are the indwelling life (LA: the collective of self- and group-conscious monads in worlds 43–46) of every 49-globe.

<sup>3</sup>The hierarchies are said to be twelve in number. (LA: The present seven and in addition the five who have already entered cosmic expansion, which begins in world 42) The relation between the numbers seven and twelve needs an elucidation. The number seven is due to the fact that the original three – will (1), consciousness (2), and matter (3) – have been susceptible of combination in no more than seven different ways: an original trinity where all three are strong and equally strong:

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and six dimensional reductions, where motion, will, force is made successively weaker:

12<sub>3</sub>, 1<sub>2</sub>3, 12<sub>3</sub>, 1<sub>2</sub>3, 12<sub>3</sub>, and 12<sub>3</sub>

The number twelve is obtained when to these six dimensional reductions are added six more, combining ones and pairs:

123, 123, 123, 123, 123, and 123

These twelve are arranged in a circle in the centre of which is the original trinity: the twelve creative hierarchies with the solar ruler in the middle.

<sup>4</sup>Each of these seven hierarchies, who are the builders or the agents of the law of attraction, are, at their various stages, intermediaries. Each embodies one of the types of force emanating from the seven solar systems. Their intermediary work, therefore, is dual: 1) They are the mediators between the motion aspect and the matter aspect. 2) They are the transmitters of force from sources extraneous to the solar system to forms within the solar system. LA: Note that in hylozoics, the word “type” is always used in reference to departmental type (ray type).

<sup>5</sup>Each of these collective of monads is likewise divided into seven, resulting in 49 collective beings.

<sup>6</sup>*Hierarchy I.* The first hierarchy of the seven is emanated from the sun in the cosmic causal-mental world 29–35.

<sup>7</sup>This hierarchy is actually the sixth, for five hierarchies have passed on in the cosmic expansion (LA: and reached or are about to reach the third cosmic kingdom, 22–28). They were the products of the earlier solar system, that in which intelligence was the goal. The five liberated hierarchies are in their totality the sum total of intelligence. The fifth and last one of those older hierarchies has not yet achieved its liberation from the second cosmic kingdom (29–35), which is the cause of certain phenomena on our planet which have merited our planet being called the “star of suffering”. There is a link of reaping between the animal kingdom and this fifth creative hierarchy of the earlier solar system, a link that makes itself felt in man in the necessary overcoming of the animal physical nature, particularly as regards sexuality. It must be remembered that the hierarchies work under the law of attraction, which is the law of the builders.

<sup>8</sup>This first hierarchy has for its kind of energy the first aspect of cosmic emotional energy (26–42). It wields special power, therefore, in conjunction with the energy of the first triad, as it manifests itself in world 48.

<sup>9</sup>*Hierarchy II.* The second hierarchy is closely allied with the Great Bear. Its members are the prototypes of the third triads, and this hierarchy provides them with energy. This hierarchy, which according to the old enumeration is the seventh, is the influx into our system of those monads who in the time of the first solar system refrained from manifestation in it, and remained in their cosmic world, since they had nothing to gain from participating in that very physical and very intellectual evolution. Even in our solar system, they will find it impossible to do more than influence the incarnating human monads, trying to impart to them the ability

to understand the nature of group consciousness, which characterizes the seven planetary beings, but not being able to express themselves fully. The seven worlds of the solar system are the cosmic physical envelope of the solar ruler, and that envelope is a limitation of the expression of his threefold nature. The first hierarchy might be viewed as endeavouring to express the cosmic mentality of the solar ruler; and this the second hierarchy, his cosmic emotionality.

<sup>10</sup>This second (seventh) hierarchy has for its kind of force the second aspect of the seventh type of force. Some idea of how far the solar ruler has advanced in his expansion may be gained by study of the different kinds of force which he is demonstrating in this ongoing manifestation. It is the force of the second hierarchy which drives the monads through into physical incarnation for it makes itself felt in the physical world. The energies which are functioning are those which the solar ruler has unfolded, and are the gain of previous manifestations. Gaps necessarily occur, and certain kinds of force are lacking, because the solar ruler has as yet much cosmically to gain.

<sup>11</sup>LA: The Protogonoi belong to the first and second creative hierarchies.

<sup>12</sup>*Hierarchy III.* The third or eighth creative hierarchy affords the evolutionary monads the possibility of consciousness evolution in the causal-mental world and in the worlds of the second self (45–47). They are the devas who in their serving attitude are ready to give to another hierarchy (LA: parallel evolution) certain qualities which are lacking. The third hierarchy is regarded as the great donors of immortality while they themselves refrain from cosmic gross physical incarnation and remain in the cosmic etheric. This third hierarchy wields the third aspect of the first type of cosmic electric energy. They work with this first type energy in recurrent cycles.

<sup>13</sup>The three hierarchies now mentioned express septenary cosmic energy, cosmic etheric force (43–46), and also express themselves through the three triads (43:4, 44:1, 45:1; 45:4, 46:1, 47:1; 47:4, 48:1, 49:1). Each hierarchy manifests a triple energy, an aspect of each of the above, and that necessitates a ninefold differentiation (LA: demonstrating, for instance, in the fact that man has three triads with three units each). It is after he has rejected these triadal beings that a man is eventually thrown into the eighth sphere. He has then refused to become a saviour and helper of others and remains self-centred.

<sup>14</sup>These first three hierarchies are of a much higher kind than the four latter ones. They are regarded as particularly pure and holy. The strength of their forces is in realized contact with their emanating source.

<sup>15</sup>The fourth hierarchy is the human evolution and the fifth hierarchy are the Augoeides, two lines of evolution that are very closely united. According to the “old enumeration” they are the ninth and tenth. The human evolution develops through a series of initiations (LA: which are nine in number. Also, nine is the number of the triad units through which the human evolution develops, but not the deva evolutions). The human monads reach ever higher kingdoms also thanks to their close relation to the Augoeides and Protogonoi of the deva evolution. The fourth hierarchy is regarded as masculine and the fifth as feminine.

<sup>16</sup>*Hierarchy IV.* The human monads evolve and can become second selves through the assistance of the fifth, sixth, and seventh hierarchies. In studying these hierarchies, one of the most valuable lessons to be learned is the place and importance of man in the scheme. For instance, it is according to the plan of the solar systemic government that the fifth hierarchy is the basis of man’s second self consciousness, but this hierarchy also has, as have all the others, its own one particular manifestation, which man, by his finite mind, tends to regard as the hierarchy itself. This is not so, and care must be taken to distinguish between these hierarchies. LA: Here a distinction is made between the essential (46) devas, or the Augoeides in a higher sense (the “hierarchy”), and the causal (47:1-3) devas who make up the centre of the causal envelope (the “manifestation”), the Augoeides in a lower sense.

<sup>17</sup>Each of these hierarchies is a force centre and manifests itself through another (LA: lower) hierarchy. These hierarchies are all interrelated and are negative or positive to each other.

<sup>18</sup>The fourth hierarchy is made up of monads which did not reach beyond the human kingdom in a previous solar system, whereas the monads of the first, second, and third hierarchies did so.

<sup>19</sup>The fourth creative hierarchy is said to occupy the “third place” in this solar system, according to this scheme: 1) the solar being, 2) the planetary beings, 3) the human hierarchy. This division has no reference to the forms, the envelopes, the matter aspect, but solely to the consciousness aspect. More precisely expressed: it has reference to self-conscious beings of three degrees.

<sup>20</sup>The lower four hierarchies are all concerned with manifestation in the lowest three worlds, or in the cosmic gross physical envelope (47–49) of the solar ruler. The higher three hierarchies are concerned with manifestation in the higher four worlds of the solar system (43–46).

<sup>21</sup>Cosmically, the Augoeides are regarded as being in physical incarnation, and this in a double sense, for the first incarnation has reference to the taking of a form of cosmic etheric matter (LA: 46 matter, to be precise), such an incarnation as is the case with the planetary rulers, the prototypes of the human monads; and the latter incarnation is in cosmic gross physical matter (47:1-3, but not lower), matter responding still to the vibrations of the earlier solar system. This means that the four lower hierarchies – IV, V, VI, and VII – are links between the life of the past and of the future. They are the present life. They had not finished their contacts with the active intelligent principle of the preceding solar system, and so must continue such contacts in this. They will work out of it in this solar system, the four will become the three and they will then be the three higher hierarchies of the next system.

<sup>22</sup>Certain of the hierarchies discussed here are termed “dominant hierarchies” and others “subsidiary hierarchies”. By this is meant that certain of them are in this solar system expressing themselves more fully than the others, and this necessarily has the effect that their vibrations are more to be felt than those of the subsidiary hierarchies. The dominant hierarchies are II, IV, and V, and this because: 1) hierarchy II (old enumeration: VII) is the great expression of duality, of the solar ruler as he vitalizes the sun (LA: and, particularly important, of the third triads in worlds 43–45). 2) Hierarchy IV (old enumeration: IX): the human monads who are the mediators or the synthesizers. They express the gain of the previous solar system and the goal of the present solar system. 3) Hierarchy V (old enumeration: X) is closely linked with the five liberated hierarchies, and is an expression of their synthesized life. In summing up it might, therefore, be said that the hierarchy V represents the five liberated hierarchies, hierarchy IV represents the present solar system, while hierarchy II represents for both hierarchy IV and hierarchy V the will aspect. LA: The Protogonoi serve as the third selves of human monads until they can become such ones themselves, and at the same time they are the “higher selves”, teachers, and guides of the Augoeides.

<sup>23</sup>*Hierarchy V.* The fifth creative hierarchy has a particular relation to the five older hierarchies, who are liberated from involvation in the worlds of the solar system, and to a solar system in the constellation of the Dragon. The particular influence which our solar system received from that other solar system, the “Dragon influence” or “serpent energy”, caused the influx of mental energy, the energy of intelligence, into our solar system. This is closely connected with the reaping of these two solar systems and also with our 49-globe. It was this reaping shared between three systems which brought in the “dragons of wisdom” in the Lemurian root-race epoch. It had to do with the influx of solar systemic and planetary kundalini (“serpent fire”, 35-energy). A hint as to these conditions lies in the fact that the solar system in the Dragon has the same relation to the ruler of seven suns (or, more correctly:

of ten suns) as the basal centre of the etheric envelope has to a human monad. It concerns stimulation and vitalization of the centres.

<sup>24</sup>A key to the understanding of these conditions lies also in the relation of this fifth hierarchy to the two solar systems involved. The fifth hierarchy here fulfils the function of links, unifiers.

<sup>25</sup>For mankind hierarchy V are the Augoeides, the “saviours of the race”, who use the energy of unity (46), saving love–wisdom, to help human monads reach the fifth natural kingdom. The Augoeides are always pictured symbolically in the shape of twelve-petalled lotuses. This makes clear their connection with the manifested solar system, equally pictured as a twelve-petalled lotus, and with the twelve-petalled causal centre.

<sup>26</sup>There is, therefore, a direct flow of energy through: 1) the twelve-petalled cosmic causal centre (29–31) of the solar ruler, 2) the twelve-petalled lotus of the solar system (twelve solar systemic centres), 3) the twelve-petalled heart centre of the planetary ruler in world 46, 4) the twelve-petalled centre of the human causal envelope, 5) the twelve-petalled heart centre of the human etheric envelope. Thus man is linked with the highest cosmic beings of our solar system.

<sup>27</sup>Hierarchy V is equally, under the law, a distributor of energy to the “fifth molecular kind” of each world of the solar system. The “fifth molecular kind” is counted from below in worlds 43–46, and from above in worlds 47–49, thus: 43:3, 44:3, 45:3, 46:3, 47:5, 48:5, and 49:5. This hierarchy wields intelligence, the causal-mental one as well as the one that makes itself felt in higher worlds.

<sup>28</sup>Hierarchy V and hierarchies I, II, and III are the true forms of all that exists in the solar system, for all are in the cosmic etheric envelope (43–46) of the solar ruler or planetary rulers.

<sup>29</sup>Hierarchies I, II, III and IV express themselves through the cosmic ethers: 43–46. LA: It must here be borne in mind that hierarchy IV is not solely or even mainly the human kingdom, but the human evolution (the evolution utilizing three triads) in a general sense, in the fourth natural kingdom as well as in the fifth and sixth kingdoms.

<sup>30</sup>Hierarchies VI and VII are composed of those monads who function only in the cosmic gross physical envelopes (47–49) of the solar ruler and the planetary rulers.

<sup>31</sup>Hierarchy V has the important position of mediator between the higher four and the lower two. There is a significant correspondence between the seven head centres in man and the seven groups of human monads in the causal world (the seven causal groups). Likewise there is an analogy between the pineal gland, the pituitary body, and the alta major centre, on the one hand, and the expressions of these seven causal groups in the three causal-mental world, emotional world, and physical world, respectively.

<sup>32</sup>It is useful to remember the place of these hierarchies in the 49-globe, and to realize that on the groundwork afforded by these cosmic etheric collective envelopes is gradually gathered a cosmic gross physical manifestation, that is, the evolution of natural kingdoms in worlds 47–49. These lower material forms are built because the hierarchies exist, giving the impulse, and provide the models.

<sup>33</sup>*Hierarchies VI and VII.* These two hierarchies provide the evolutionary monads of the lowest four natural kingdoms with envelopes in the lowest three solar systemic worlds (47:4–49:7, not 47:1-3). From the cosmic standpoint (as seen from the solar systemic and planetary governments) they are regarded as not providing principles, but from the standpoint of man they do provide him with his lowest principles, or envelopes. They hold the same relation to the solar ruler as the organism does to man, and all that concerns the evolution of man must be studied as going on within the cosmic gross physical envelope of the solar ruler. Hierarchy VI and hierarchy VII deal with the display of cosmic gross physical energy, with the working out of the solar ruler’s plan in his cosmic gross physical envelope.

<sup>34</sup>These two hierarchies are the lowest residue of the previous solar system and the energy

of that matter, which the vibrations of the cosmic physical fourth triad atom (43) attracts to itself in the building of the (divine form =) cosmic physical envelope of the solar ruler. The seventh hierarchy is the energy found in every 47-, 48-, and 49-atom, and the sixth hierarchy is the energy affording life to all etheric envelopes.

<sup>35</sup>Much that concerns these two hierarchies has been treated of earlier in CI (in the section dealing with the first triad). Just as in evolution the monads progress from a lower kingdom to the next higher, so there is a similar evolution in these hierarchies: the monads progress from a lower hierarchy to the next higher.

<sup>36</sup>LA: This needs a clarification by the remark that what is said here is true of six of the seven hierarchies now active in the solar system – the first, second, third, fifth, sixth, and seventh – which are deva kingdoms, lines of evolution that are parallel to but do not pass into the fourth hierarchy, the human evolution. Human monads have never been, nor will they ever become, deva monads. On the other hand, deva monads of a lower hierarchy will eventually pass into a higher hierarchy, from the sixth to the fifth, for instance. KofL3 12.1.1f

<sup>37</sup>This can also be viewed in terms of energy. The monads making up a hierarchy run through three stages in their evolution, in which they express in the following sequence: 1) negative energy, 2) equilibrated energy, 3) positive energy. LA: In other words, they alternate between the three poles of a system of triune forces.

<sup>38</sup>The monads that were the positive poles of a lower hierarchy become the negative poles of higher when they pass into it. This fact has caused a confusion of ideas in esoteric students. If they are to have a clear conception of these ideas, they must study each hierarchy as comprising monads of all three poles. LA: In this scheme, the youngest are negative, and the oldest, who prepare to pass into the next higher hierarchy, are positive. When the latter have passed into the higher hierarchy, they are the youngest ones of it and so negative. Each of the three pole groups within one and the same hierarchy is, in its turn, a system of triune forces, so that the monads pass through nine different stages of consciousness evolution within the hierarchy in question.

<sup>39</sup>These nine stages are the correspondences in the deva evolution of nine initiations in the human evolution. Each one of these nine distinct expansions comprises a number of lesser expansions corresponding to the lesser initiations of human beings. Only when in the future the true psychology is better understood, will this subject – the nine initiations and nine polar stages, respectively – be better understood as well.

<sup>40</sup>The study of the mere kinds of matter and envelopes used by a kingdom will not bring sufficient understanding even of these, but also the consciousness aspect must be studied. LA: What is said here has a general validity extending far beyond the subject treated. In fact, it is one of the most basic principles of esoterics, in its theoretical study as well as its practical application, the observation of laws, principles, rules, etc., that the lower can never be rightly understood as an isolated thing, but only in its relation to the higher, that consequently explanations must proceed from above down, never in the opposite direction.

<sup>41</sup>As for the kinds of matter and envelopes which are used by the human kingdom, and which are the manifestations of the different hierarchies, the true insight will come only as the following basic facts have been clearly understood: 1) the three triads and the three selves (= the monad centred in, and acting through, the first, second, and third triad, respectively); 2) the distinction between the envelope and the monad which utilizes the envelope; 3) the distinction between a department as an expression of the solar ruler's energy (LA: energy from one of his cosmic etheric centres), a positive emanation, and a hierarchy which is a negative emanation of the solar ruler, so that the solar ruler uses his positive emanation to drive the negative one forward in its development.

<sup>42</sup>The whole subject is very involved and difficult. It will be better understood when science has recognized the existence, nature, position, and function of the etheric envelope, realized

that this envelope is the true physical form. When the true relation between the etheric envelope and the organism has been generally realized and the necessary conclusions have been drawn, the solar systemic manifestation in worlds 43–49 will be much better understood. This will be when in the future increasing numbers of people will be born having innate etheric objective consciousness and so being able to see such things as are now mostly the subject of theoretical speculation. Thanks to the great numbers and high stage of intellectuality of such people, they will move the whole subject from the realm of controversy to that of indisputable knowledge.

<sup>43</sup>The work of building forms will never be understood till the true function of the etheric envelope is realized. The etheric envelope is the attractive agent for those collectives of monads which are so low as to be esoterically inert. These collective beings are not included in the seven hierarchies mentioned, but are acted on by the sixth and seventh and by the energies emanating from them. They are activated from their state of inertia, and are driven to form envelopes for evolutionary monads in worlds 47–49. They are the ones which did not reach the goal of the previous solar system, and they are still so far from reaching it that all the response they can make to the positive vibrations of the seventh hierarchy is simply to be attracted. Only at the close of the existence of this solar system will they be at the stage where they will be able to pass into and become the seventh hierarchy of the next solar system.

<sup>44</sup>The goal for that which is not a principle is that it shall become a vital principle (LA: the goal of that which is solar systemically and cosmically gross physical is to become solar systemically and cosmically etheric: 49:5-7 becomes 49:1-4 and 47–49 becomes 43–46). This lower reaches that goal by being influenced into self-activity by the higher. We are dealing here with such collectives of monads as have remained from the previous solar system, are carriers of its lowest vibrations, and are so inert that they have been outside the attention and range of influence of the solar ruler. The fact that these collective beings develop implies that being activated by collective beings that are consciously directed by the solar ruler, they can eventually become the objects of his attention and direct influence.

<sup>45</sup>All the seven creative hierarchies receive their primary impulse from the cosmic emotional world (36–42). They are also the expression of vibrations emanating from the second row of petals in the cosmic causal centre of the solar ruler. They are, therefore, one and all expressions of the love–wisdom nature of the solar ruler, and it is for this reason that 46-energy is found in each atom. For this 46-energy is but an expression of cosmic essentiality, 22–28, an energy emanating from the ruler of ten solar systems. This cosmic love–wisdom of the solar ruler is the force impelling him to self-sacrifice, the basis of the manifestation of the solar system. Each step that the individual takes along the path of discipleship and initiations deepens his understanding of this fact. Mere knowledge, the result of the unfolding of the first row of petals of the causal centre, will not suffice for this understanding, but also the second and third rows of petals must have been unfolded.

### *20.5 Group Unity*

<sup>1</sup>Nothing stands alone. Every monad is a part of unity, and in this has three relations: 1) to those monads which together form its envelope, 2) to itself, 3) to that greater unit of which it forms a part. LA: Where self-conscious beings are concerned, these three relations are also relations of responsibility.

<sup>2</sup>One of the main purposes of the manifestation of the solar system is the working out of modes of existence which will result in true group unity. All observable activity (LA: directed by superhuman beings) is part of one single gigantic endeavour to produce a collective being, and evolution is to be regarded, therefore, as a vast experiment with this objective in view.

<sup>3</sup>This triple responsibility above referred to exists both for the human monad and for the solar ruler. The trend of the evolutionary process is to make each monad an intelligent (LA: and

responsible) co-operator, responsive to forces influencing it externally, and aware of its own potential forces, which it has to contribute to the good of the whole. Man is at that stage in the processes of manifestation and evolution where a triple awareness is possible: 1) awareness of those subhuman lives which form his envelopes and which must be controlled; 2) self-awareness; and 3) awareness of that superhuman collective being of which he is a part and of his own place in the plan and purpose of that being. The human evolution must, therefore, rightly be regarded as the most important of the evolutions, for through it can be worked out intelligently the laws of group unity for all the three groups – superhuman, human, and subhuman.

<sup>4</sup>The superhuman beings are “too pure” or “too cold” (LA: liberated from desire) to be involved into the matter of the lowest three worlds. The subhuman beings “too impure, too hot, and too much veiled in smoke” (LA: are stuck too hard in desires and illusions) to be able to mount of themselves into higher worlds. Man stands between them as the mediator. In him and through him can be worked out group methods and be discovered laws, which later can form a basis for unified work. It is this unique position which brings about so much of the peculiar trouble of the human kingdom, and on our very planet, which is one of the “profane” planets, certain experiments in connection with this problem have been undertaken by our planetary government. If these experiments are successful, they will result in a great expansion of the knowledge of the planetary government regarding the laws governing all kinds of collectives. It is this condition which makes the mankind of this planet unique in some respects, for they may be regarded as working out two main problems: 1) the problem of establishing a conscious relation and contact with the animal kingdom; 2) the problem of simultaneously receiving and holding vibrations from superhuman beings and of transmitting them consciously to the subhuman kingdoms.

<sup>5</sup>All this has to be accomplished by the units of the human kingdom in full individual consciousness. Each human being might be regarded therefore as having in view the establishment of a sympathetic relation with other human monads and with the directing devas of the animal kingdom, and also the development of the power to act as the transmitter of energies from superhuman beings and to become a transmuting mediating agency.

<sup>6</sup>It might be noted here that the problem of establishing a relation between the animal and human kingdoms was the original basis of hatha yoga and tantric magic. In this yoga the link was sought with that which was known to be similar in the two kingdoms – the organism with its activities and purposes – and that in the human kingdom which should be negative was stimulated into a positive agency through the power of the will. That followers of hatha yoga are not aware of this purpose may be true, but the originating exponents of the hatha yoga mysteries were well aware of this objective, and in their zeal for unity between the two kingdoms, sought unity in the lower envelopes, and neglected the real method.

## *20.6 Group Relations*

<sup>1</sup>In establishing group relation with the superhuman kingdoms, man has not so erred as he has done in relation to the subhuman ones. Relatively little progress has as yet been made, however, and few are the human monads who have merged their consciousness with that of the greater directing intelligences and yet remained in the human kingdom. Doing this is the true raja yoga.

<sup>2</sup>It will be apparent, therefore, that in the human kingdom there is an effort being made to unite the forces of three groups in an expedient manner: the force of the animal kingdom, the purely human force, and the force of superhuman beings. In this system of triune forces, the emotional force of the animal kingdom is negative, the causal-mental force of the human kingdom the equilibrizing, and the essential (46) force of the superhuman kingdom positive. The 46-force is the vehicle of the 45-force.

<sup>3</sup>Or, to word it otherwise, the 46-energy should be the positive controlling factor in mankind, that energy to which man’s animal nature should be entirely obedient. The purely human energy



should serve as the balancing and adjusting factor between the superhuman and the subhuman energies. It is this triple group relation (LA: when it will function some time in the future), which makes the fourth natural kingdom a genuine reflection of cosmic processes.

<sup>4</sup>It is the harmony of the individual with himself and with his environing individuals, and his realization of the essential oneness of all life which brings about the great expansions of his consciousness and leads to his identification with some greater whole. LA: in this context, “harmony with oneself” must imply that the lower has been aligned with the higher and finally the highest – causal consciousness, incipient 46-consciousness, and Augoeides – and allows himself to be governed by this highest. “Harmony with oneself” is a condition that the individual can achieve even at lower stages, also before he has been in any way influenced by causal consciousness and Augoeides, but such a harmony cannot be the one here referred to.

<sup>5</sup>The work of a human monad, therefore, is a downscaling, a dimensional reduction, of the work being done in the 49-globe or in the solar system, and serves as an incentive to the monads of the six subhuman kingdoms (the three elemental, and the three natural kingdoms). As for the work being done in 49-globe, the down-scaled correspondence is more exact than it is as for the work being done in the solar system. In both cases there are basic group relations, fundamental group laws which produce group interrelations, and which will eventually bring about an essential union between all the forms of life. On this great work, not much will be said in the following, save a brief account of 1) the three kinds of relations between monads, 2) the seven laws of group work, 3) the twenty-two methods of interplay of groups.

### 20.7 *The Three Kinds of Relations Between Monads*

<sup>1</sup>*Individual* relations concern the interplay of monads starting from their (central fire =) self-consciousness and individual characters.

<sup>2</sup>*Solar systemic* relations concern the mutual influence of monads within the solar systemic collective.

<sup>3</sup>*Cosmic* relations concern the final entry of all atoms into greater units than their own solar system, cosmic units.

<sup>4</sup>The next goal of the human kingdom is consciously to establish solar systemic relations, to be actively and consciously part of group work. To the extent that there is self-consciousness, individual relations are somewhat established. For those working for the subhuman kingdoms the goal is to help their monads to progress in evolution to final causalization and self-consciousness. The goal for the superhuman kingdoms is to establish ever more comprehensive solar systemic relations (LA: beginning with 45, for 46 is still planetary consciousness) with a view to reach cosmic consciousness (LA: which begins with 42), so that the planetary and solar systemic collective beings can be consciously and expediently part of the cosmic whole.

### 20.8 *The Seven Laws of Group Work*

<sup>1</sup>*Law 1. The law of sacrifice.* This law involves the sacrifice of that which has been realized. This is crucifixion, the basic law of all group work, the governing principle which results in each human monad eventually becoming a second self and then in its turn helping others to become second selves.

<sup>2</sup>*Law 2. The law of magnetic impulse.* This law governs the realizations by every monad on the basis of its active seeking of contacts with its environment, a seeking that eventually results in the establishment of a relation between the monad and that which the monad has realized to be a part of its group. This is not the same thing as making sense contacts, as the relation established concerns the consciousness aspect. Activity in accord with this eventually results in the monad’s entry into unity, into group consciousness.

<sup>3</sup>*Law 3. The law of service.* This law concerns the monad’s concurring with the group interest and steady negation of its own selfish interest. It governs the process or method

whereby a monad (positive, driving as the centre of its own life) gradually becomes responsive and receptive to the positive life of the group.

<sup>4</sup>*Law 4. The law of repulsion.* This law concerns the monad's ability to throw off or refuse to contact any energy deemed inimical to group activity. It is actually a law of service, but the monad applies it consciously only after it has acquired certain basic discriminations, and guides its activities through knowledge of the laws of its own being. This law is not the same as that law of repulsion which works in connection with a corresponding law of attraction between forms, thus concerning the matter aspect. The laws now being discussed have reference to the consciousness aspect and emanate from the sun in world 46, whereas the laws of physical matter originate in the physical sun. The repulsion here dealt with has the effect – when consciously applied through the developed heart centre energy of a human monad, for instance – of furthering the interests of the repulsed monad and of driving this monad closer to its own centre. Through repulsion of this kind, the monads are driven home and the straying unconscious ones are forced towards their own centre. The law of repulsion, or the stream of energy it controls, can work from any centre, but the law of repulsion dealt with here must emanate from the heart centre to bring about the necessary group work.

<sup>5</sup>*Law 5. The law of group progress.* This law, which is also called the “law of elevation”, concerns the attainment by the group of its stated goals and the expansions of consciousness obtained through this. It also concerns the function each member fulfils in the general progress of the group. Where mankind is concerned, for instance, the truth must ever be borne in mind that no human monad reaches the fifth natural kingdom without having made a great contribution for mankind. The elevation of individual monads re-acts upon their group, raises it somewhat. The realizations reached by individual monads become realizations of their group. The initiations undergone by individual monads lead finally to group initiation. No man lives to himself. As the individual realizes his potential in the interest of his group, both are carried forward.

<sup>6</sup>Sacrifice, service, magnetism, group progress, rejection of what is worse – these are but the inadequate terms to express that truth which says that the whole life and expression of the solar ruler will be possible and his purpose will be revealed only when he has brought each monad to the stage of self-realization, and then further on to that stage where the monad sacrifices that realized individual self for the sake of a larger self of unity (LA: the causal self becomes a 46-self), so that divine purpose may be consummated.

<sup>7</sup>The same idea might be expressed in the terms of the matter aspect by saying that through the application of these laws of the consciousness aspect, the cosmic gross physical envelope (47–49) of the solar ruler will become an active expression of his self-realized purpose.

<sup>8</sup>The final two laws concerning group activity can only be very briefly treated as their true significance is apparent to pledged disciples only. They concern primarily work done in the emotional and the mental worlds, and, therefore the corresponding envelopes of the group members. A group which is functioning in the physical world is also found in a still larger form in the emotional and mental worlds. Just as the emotional envelope of a man is larger than his physical envelopes, and, therefore, has built into its structure a larger number of atoms and molecules, so a group contains more monads in the emotional world than in the physical world. The last two laws concern the relation between such members of the group as are in the physical world and those members who form a part of the group, and yet are functioning in the emotional world without physical envelopes. The same idea must be applied to the members who are functioning in the mental world without physical and emotional envelopes and who, therefore, form component parts of the common mental envelope of the group.

<sup>9</sup>These two laws, the 6th and the 7th, are termed the law of expansive response and the law of the lower four, respectively. These laws become operative in monads who are in physical incarnation only after they have consciously contacted such group members as are discarnate.

<sup>10</sup>The disciple should consider all these laws primarily as operative in the three worlds of man, though there are parallels to be found in all worlds, of course. These seven laws are those which are ascertained and consciously studied in all groups working under the planetary hierarchy.

<sup>11</sup>In the future, these laws will be increasingly enunciated and be applied in an increasing number of groups. Their relations to the departments and their type energies may be indicated as follows: law 1 and the fourth ray, law 2 and the second ray, law 3 and the sixth ray, law 4 and the first ray, law 5 and the seventh ray, law 6 and the third ray, law 7 and the fifth ray.

<sup>12</sup>These seven laws can be studied according to their correspondences. The energy of any particular centre and the energy of any one law can be brought together.

### 20.9 *The Twenty-Two Methods of Group Interplay*

<sup>1</sup>These methods of group interplay can be grasped only through a consideration of the fact that each group belongs to one of the seven departments, and that the interaction of the group with other groups will, therefore, be triple. Within each group, too, interaction between the members is triple. This can be presented as three methods by which two groups of the same department interact. As you study this, you should remember that it really is about twenty-one different kinds of energies or vibrations within the basic energy of the law of attraction, to which the synthesizing energy is added, thus making the twenty-two:

<sup>2</sup>First ray: 1) Destruction of forms through the interplay of groups. 2) Stimulation of the causal consciousness. 3) Impelling force from Protogonos and the third triad.

<sup>3</sup>Second ray: 4) Construction of forms through group intercourse. 5) Stimulation of desire, the love principle. 6) Impelling energy from Augoeides and the second triad.

<sup>5</sup>Third ray: 7) Vitalization of forms through group work. 8) Stimulation of forms, the etheric principle. 9) Impelling energy from the first triad.

<sup>6</sup>Fourth ray: 10) Perfection of forms through group interplay. 11) Stimulation of causal consciousness. 12) 46-energy.

<sup>7</sup>Fifth ray: 13) Correspondence of forms to type through group influence. 14) Stimulation of the cosmic gross physical envelope of the solar ruler, the three worlds of man. 15) Mental energy or impelling force.

<sup>8</sup>Sixth ray: 16) Reflection of reality through group work. 17) Stimulation of man through desire. 18) Desire energy, instinct, and aspiration.

<sup>9</sup>Seventh ray: 19) Union of energy and matter through group activity. 20) Stimulation of etheric forms. 21) Vital energy.

<sup>10</sup>These twenty-one methods and their synthesis, the twenty-second, sum up very largely all that can be said about the actions and motions of all forms. Under the law of attraction, the interplay between these departmental forces and forms is brought about, and manifestation becomes a fact in nature. It might here be noted that the three kinds of relations between monads, the seven laws of group work, and the twenty-two methods of group interplay together make the number 32, the same number as indicates the kinds of consciousness and energy that are at the disposal of the first self and the second self (45:4–49:7). Just as 47:1-3 dominate the three worlds of man, so 45:1-3 dominate the five worlds of the planetary hierarchy.

The above text constitutes Section 20 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.