

## SECTION 21

### THE THIRD SELF AND THE SEVEN COSMIC PATHS

#### 21.1 *Certain Basic Statements*

<sup>1</sup>AAB: When in this final section of CF (the electric fire of spirit =) the energy of the third triad will be dealt with, the reader should remember that it will be quite impossible to impart definite information. From the standpoint of the ordinary esoteric student this subject seems to be devoid of form and therefore incognizable by mental thinking (47:4-7). The nature of the third triad can begin to be perceived only by initiates of the third degree (LA: causal selves), since through the work effected in the third initiation they have been put in conscious contact with their (AAB: “Father in Heaven”, the Monad =) Protogonos. Esoteric students, disciples, and the initiates of lower degrees are developing contact with (the soul, or the second aspect =) the second triad and Augoeides, and only when this contact is firmly established can that higher reality be conceived.

<sup>2</sup>LA: It is a mistake by AAB to confuse the monad with the third triad and Protogonos. Nor is it correct to state that it is “quite impossible to impart definite information” on the “electric fire of spirit”. The assertion of this impossibility is due precisely to this confusion of the monad with the third triad. The following definite information can be given on the third triad: Just as the first triad and the second triad, the third triad is made up of three units (hence it is erroneous to call it “monad”, Greek for “single”, or “unit”). Just as the lower two triads, the three units of the third triad are two atoms and one molecule. In the case of the third triad, these three are taken from the highest three atomic kinds (43–45) in the solar system, that is, a superessential atom (45:1), a submanifestal atom (44:1), and an etheric manifestal molecule (43:4), the last one being composed of 43-atoms. Each one of the three units of the third triad is the carrier of its own kind of energy which represents one of the three aspects of reality: 43:4 the will aspect, 44:1 the consciousness aspect, and 45:1 the matter aspect. After it has undergone the fifth planetary initiation and become a perfected 45-self, the monad is able to centre itself in one of the three units of the third triad. Then the monad is a third self (a third triad self), a perfected 45-self (45-atom self, asekha adept) to begin with, when it has centred itself in the lowest unit of the third triad, the 45-atom. Subsequently, after the monad has undergone the sixth initiation and centred itself in the 44-atom, it becomes a 44-self (chohan). The monad becomes a lower 43-self after it has centred itself in the 43:4-molecule. To become a perfected 43-self, however, the monad must leave the third triad and centre itself in the 43-atom of its atomic chain. This it does in connection with the seventh initiation.

<sup>3</sup>After this, but not before, the monad is ready to acquire cosmic consciousness, enter the cosmic expansion, which begins in world 42. In so doing the monad embarks on one or other of the seven cosmic paths.

<sup>4</sup>The student can reach the truth about the third triad in three ways; that is, through the study of the symbols of the planetary hierarchy, esoteric texts, and esoteric diagrams. The diagram in particular is a method that will be increasingly used in the new era. All is symbol and these symbols must be mastered.

<sup>5</sup>Esoteric students who approach the subject of the third self and the seven cosmic paths need to grasp the following facts.

<sup>6</sup>Fact No. 1. While in manifestation and therefore during the period of an entire solar system, it is not possible even for (the highest dhyan-chohans =) 43-selves to think in terms of the non-existence of form. (LA: In his original terminology, HTL called the solar systemic manifestation, 43–49, the “form manifestation” and cosmic manifestation, 1–42, the “idea manifestation”. Such usage expresses the same thought; that is, the solar systemic worlds, 43–49, are the worlds of form, whereas the cosmic worlds, 1–42, are formless worlds. The word “form” of

course refers here to an envelope of a monad or a group of monads. Compare with KofR 1.37.2: “In the cosmos, the individual does not acquire any envelopes of his own.” A synonym of the word “form” here is the word “being”.) The goal of man’s self-realization is to acquire the consciousness of (the soul =) the second self. The (soul =) second self is the medium through which the (spirit aspect =) third self always works. Having learnt to function as the second self, detached from the lowest three worlds (47–49), the monad then becomes a conscious active part of that (soul =) collective consciousness which pervades all that is in manifestation. Then, and only then, the pure light of (spirit =) the third self *per se* becomes visible to the monad through a just appreciation of the jewel hidden in the middle of the causal centre. Then only does it become aware of that greater jewel which lies hidden at the heart of solar manifestation. Even then at that advanced stage all that monad can be aware of, can contact and visualize, is the light which emanates from the jewel and the radiance which veils the glory.

<sup>7</sup>The seer (see-er) has then become pure vision. (LA: This alludes to Patañjali’s *Yoga Sutras*, book II, sutra 20: “The seer is pure vision. Although pure, he contemplates the presented idea through the intellect.” The “intellect” here means some kind of second triad consciousness, 47:1 or 46:1.) He perceives but as yet does not comprehend the nature of that which he perceives. It remains for another solar system or at least a later eon, before the monad at this stage will grasp the meaning of that revelation, the source of that illumination, and the essence of that life whose quality is known to him already by its vibratory rate, its heat and its light. (LA: This only hints at two important esoteric ideas of differences that necessitate some explanation: 1) The difference between individual expansion and the expansion of the very stages or kingdoms. Here must be distinguished, therefore, what a certain individual is able to achieve at a certain stage of expansion and at a later stage on the one hand, and what is possible, generally speaking, for a kingdom at a certain stage now and later on the other hand. The latter difference refers to the “expansion of expansion” and takes a much longer time than the expansion of the individual monad through ever higher kingdoms. This expansion of expansion has the result, for example, that objective 44-consciousness, which is exceedingly uncommon in mankind in the present solar system, will occur normally in mankind in the next solar system. Or that present-day 45-selves have a much greater understanding and knowledge than 45-selves had a million years ago. WofM 9.67.9, KofL2 2.18.5 2) In the conquest of a new kind of consciousness there is a very important difference between the first perception of the energy aspect only and the acquisition of consciousness proper, which occurs at a later stage. In the beginning of each consciousness expansion, whether great or small, regardless of natural kingdom – thus also in the mineral kingdom – the monad perceives a new domain of reality only as a vitalizing energy radiation. Only later, sometimes much later, will it be consciousness perceptible to the monad. KofR 1.33.4. See also *Introduction to Hylozoics*, commentaries to chapter 1.33.)

<sup>8</sup>Fact No. 2. Expressions of all kinds are actually symbols, and the student is wise to regard them as such. (KofL2 9.24.4) A symbol has three interpretations. It is itself an expression of an idea, and that idea has behind it, in its turn, a purpose inconceivable as yet. The three interpretations of a symbol are as follows:

<sup>9</sup>1. The physical interpretation of a symbol is based largely on its material utility and on the nature of the form. That which is exoteric and material serves two purposes: 1) To give some faint indications as to the idea or the concept. This links the symbol in its exoteric nature with the mental world, but does not release it from the three worlds of the first self (47:4–49:7). 2) To limit and confine the idea and so adapt it to the point in evolution which man has reached. The true nature of the underlying idea is always more potent and more complete than the form or symbol through which it is seeking expression. Matter is but a symbol of a central energy. Forms and envelopes of all kinds in all the kingdoms of nature are only symbols of the lives immanent in these forms and envelopes – the evolutionary monads.

<sup>10</sup>These exoteric symbolic forms are of many kinds and serve many purposes, and this manifoldness often is the cause of confusion in the minds of men on the realities to which the symbols refer.

<sup>11</sup>According to their origin symbols can be referred to three groups the members of which independently form symbols: 1) Symbols originating in the solar systemic government. 2) Symbols originating in the planetary governments and hierarchies. These are divided into seven groups according to the seven departments. 3) Symbols invented by man in his ignorance.

<sup>12</sup>Nature-beings and subhuman entities of all other kinds, which are monads that must in some distant future conquer self-consciousness, are not regarded as independent formers of symbols. They work under impulses emanating from the other three groups. Each of the three groups is free within certain specified limits.

<sup>13</sup>2. The mental interpretation is the one which reveals the conception (mental idea) lying behind the (objective =) physical manifestation. This conception becomes a concretion in the physical world. No matter which group of creators is responsible for the construction of the form, an idea or a conception always lies behind it. (LA: It is expedient to carefully distinguish between conception, or mental form, and real ideas, that is, causal and higher ideas.) These conceptions become apparent to man after he has reached the mental stage, just as the physical form of the symbol is all that is noted by man at the physical stage. As soon as a man begins to use his mental power and has made even a small contact with the centres of the causal envelope, he strives to reach beyond the physical form and to find an explanation for it. As he then penetrates deeper into reality, he finally reaches the causal consciousness. He begins then himself to formulate causal ideas and to manifest in the physical world as much of them as is possible there.

<sup>14</sup>To train people to work in mental matter is to train them to form. To teach people to know the nature of causal consciousness is to put them in conscious touch with that reality which is behind manifestation (LA: manifestation in the worlds of the first self, 47:4–49:7). To enable people to unfold causal consciousness is to give them the power to work with causal energies as well.

<sup>15</sup>As his causal consciousness develops and strengthens, man can become a conscious maker of forms, cooperating with the plans of the planetary hierarchy, for the planetary hierarchy works with ideas, and seeks to bring these ideas (planetary ideas) into manifestation in the physical world. (KofR 2.17.1) As he passes through the different levels of the mental and causal stages, his ability so to work and his capacity to get at the idea lying behind every symbol increases. He is no longer taken in by the appearance but knows it as the illusory form which veils and imprisons some idea. LA: He does not let himself be guided by mental fictions – false conceptions of reality – and emotional illusions – false values of life –, which unconditionally arise in mankind as the results of reality ideas being scaled down and so being distorted. KofR 5.8.19

<sup>16</sup>3. The spiritual meaning is that which lies behind the causal idea and which is veiled by it just as the idea itself is veiled by the form it assumes when manifested in the physical world. This is the purpose and central dynamic energy which prompted the causal idea and led to its manifestation in the physical world.

<sup>17</sup>LA: Here “spiritual” means something that is at least of some one of worlds 43–45, their consciousness and energy, for “the most prevalent tendency was to term the three higher atomic kinds, globes, worlds, or kinds of consciousness of any septenary ‘spirit’; and the four lower ones, ‘matter’.” PhS 2.62.3 To be more precise, world 44 is intended here, the lowest world of the planetary government, the “akasha” of the planetary hierarchy. KofR 2.17.1-3

<sup>18</sup>These three aspects of a symbol can be studied in connection with all kinds of forms. LA: The human organism, for example, is the ultimate physical manifestation of a causal idea (47:1), which in its turn in the manifestation of a submanifestal idea (44:1). Ideally, the first

self is the manifestation of the second self, and the second self is the manifestation of the third self. Man should be the tool of Augoeides just as Augoeides is the tool of Protogonos.

<sup>19</sup>Fact No. 3. That which the first self (47:4–49:7) finally learns to regard as causes (LA: namely the causal ideas, 47:1) the second self (45:4–47:3) realizes to be mere effects of causes that lie even deeper, “causes beyond the causes”. Those deeper causes belong to the worlds of the third self (43–45), and the energies working in them are the ones causing the manifestation of those ideas of lower worlds which only apparently are their own causes.

<sup>20</sup>Also the saying “know thyself” has a different import in connection with each one of the three triad selves. LA: The first self is the isolated separate self that cannot know itself. PhS 3.38, KofL3 2.3.5 The second self is group-conscious and strives to know the planetary “communal self”. The third self strives to become a solar systemic “universal self”. KofL2 10.8.31

### *21.2 The Nature of the Seven Cosmic Paths*

<sup>1</sup>It should be carefully borne in mind that when the term “path” is used in this connection, it is a term for energy, and indicates a stream of energy. The seven paths thus mean seven streams of energy, and these seven merge to form one Path. It should also be noted that the (adept =) third self who undergoes the discipline and who passes through the initiations which will enable him to tread one of those seven paths, has transcended colour, has passed beyond the veil, and has expanded his consciousness so that he is at-one with the consciousness of his planetary being. The third self has therefore arrived at a stage incomprehensible to man now; He is passing out of the realm of material forms altogether into the realm of energy. (LA: In PhS, the original Swedish edition of 1949, Laurency called the solar system, 43–49, the “form manifestation”, and the cosmos, 1–42, the “idea manifestation”.) Even consciousness appears to pale in significance before the expanding will aspect, which synthesizes both consciousness and motion, and does so to a higher power. The conquest of that synthesizing will becomes the goal of the third self, when as a perfected 45-self (after the fifth initiation) it chooses one of the seven cosmic paths. Thus if the monad not even as a perfected 45-self knows what shall be revealed to it as it treads the cosmic path which is its choice, surely it is needless for man to try and comprehend what the wandering of those paths means. Only a few facts will be given on these matters, and speculation beyond them is not only useless but also dangerous.

<sup>2</sup>By walking some one of these seven paths the monad prepares to pass certain cosmic initiations, including those passed in the sun Sirius. One hint may here be given: each of these seven paths eventually leads to service in one or other of those solar systems (ours included) which constitute the greater system of seven suns. These seven solar systems form cosmic centres in the ruler of ten suns. Just as the members of our planetary hierarchy remain on our planet for prescribed lengths of time, so there are even higher initiates in the planetary governments and in the solar systemic government who remain for many eons within our solar system – all of them serving unity and the consciousness and will development of the monads.

<sup>3</sup>The seven cosmic paths are called:

Path I – the path of earth service

Path II – the path of magnetic work

Path III – the path of service in a planetary government

Path IV – the path to Sirius

Path V – the ray path

Path VI – the path walked by our solar ruler

Path VII – the path of absolute sonship.

<sup>4</sup>It must be borne in mind and no confusion of thought must be permitted that these terms

are the generic names given by the planetary hierarchy to the seven methods of work and service, of endeavour and of aspiration whereby those who reached perfection on Earth pass on to specific cosmic paths or streams of energy, making in their totality one great cosmic WAY. (LA: “Perfection” here means perfected 45-selves, asekha adepts, initiates of the fifth degree or the corresponding in the deva evolution, since this goal is the only one that is “compulsory” for the evolutionary monads of our solar system.)

<sup>5</sup>At a certain stage, which may not be defined, the seven paths become the four paths, because our solar system is one of the fourth order. This merging is effected in the following way:

<sup>6</sup>The initiates on path I “fight their way” on to path VI. The initiates on path II “alchemize themselves” on to path VII. The initiates on path III through “piercing the veil” find themselves on path V.

<sup>7</sup>This leaves path IV to be accounted for. On this path pass all those who, through devotion and activity combined, achieve the goal but who lack as yet the full development of the principle of intelligence. Our solar system being one of love–wisdom, or of emotional (48) and essential (46) development, the fourth path includes the larger number of monads. In the planetary hierarchy (the lords of compassion =) those who walk the 6–4–2 path are more than the (masters of the wisdom =) those who walk the 7–5–3–1 path. The former must therefore all pass to the sun Sirius there to undergo a tremendous stimulation of their intelligence, for Sirius is the emanating source of intelligence (LA: where our solar system is concerned).

<sup>8</sup>Esoteric students must be careful to distinguish in their minds between these seven cosmic paths and the seven department (ray) paths which all mankind walk and which have been earlier treated in CF. The seven ray paths become three when third triads who originally are found on the four minor rays (4–7) pass to one of the three major rays (1–3). These three form the synthetic second ray (“love–wisdom”) by the time the monads have undergone the final solar systemic initiations. When the monads have reached this stage, they realize the unity of the solar system not only as a theoretical idea but also as a practical experience. This identification with the total unity of the solar system is a cosmic, not a solar systemic process (LA: beginning in world 42, beyond the solar systemic worlds, 43–49), and runs in seven stages.

<sup>9</sup>None of the seven cosmic paths are concerned with the middle path between the opposites occurring in pairs. They are all concerned only with unity, with that which utilizes the opposites as factors in the production of light (LA: the insight of realization and will energy). They deal with that unknown something, which is the basis of the pairs of opposites. Therefore they are primarily concerned with that which lies outside the manifested forms (LA: the worlds of the “form manifestation”, 43–49). Spirit and matter are never dissociated during manifestation (LA: here “spirit” terms 43–45, and “matter 46–49, see PhS 2.62.3!). The factor which is the basis of both is regarded as non-existent by anyone except the initiate. (LA: cosmic reality, 1–42, is intended here, and primarily the second cosmic kingdom or the sixth cosmic seven-world, 36–42). At the third initiation the initiate has a first glimpse of this reality, and by the time of the fifth initiation he apprehends enough to enable him to set forth with ardour on the search for its secret.

### *21.3 Path I: the Path of Earth Service*

<sup>1</sup>The nature of the spiritual force which animates the group of initiates that forms our planetary hierarchy will become apparent perhaps if the methods and purposes of their work are studied from the standpoint of consciousness, and not so specifically of the material forms. (LA: “Spiritual” refers to the third self and its will aspect in particular.) This point of view can be gleaned most easily from a consideration of the animating impulse lying behind all world groups which are particularly consecrated to the uplift of mankind in political, religious, scientific, and esoteric respect. It will then be found that each and all are definitely

related and have a point of at-one-ment with certain of the numerous occult bodies which are (usually unknown to the affiliated group) responsible for the vitalization of the principal individuals in any of these organizations doing this pioneer work.

<sup>2</sup>This first path is the one that keeps the monad linked to our planetary hierarchy which is pledged to the service of (our planetary scheme =) the evolutionary monads of our 49-globe. It comprises those who work under the planetary government in the seven departments of the planetary hierarchy. Not so many third selves follow this path as some of the others, and only enough are permitted to do so to guide consciousness development on the planet satisfactorily. More has been publicized about this path than about any of the others, and more will continuously be known as members of our mankind fit themselves to contact members of the planetary hierarchy. Data on their field of action and methods of work will eventually become exoteric. As the seven departments of the planetary hierarchy are publicly recognized and known, schools of development for the filling of posts in these departments will be the logical consequence.

<sup>3</sup>Those third selves who continue on this path are distinguished by two qualities, which are their guarantee of attainment along this line of spiritual endeavour. They are animated by wisdom and compassion. These qualities should be carefully studied for they are the key to understanding the nature of this first path. Those third selves who choose this path are called esoterically the “beneficent dragons”. The energy with which they work and the stream of living force on which they are found emanates from the constellation of the Dragon, working through the zodiacal sign Libra. This special cosmic energy produces in all those groups which come under its direct influence a profound faculty for identification. This identification does not concern the (form =) first self nor the (soul =) second self, but only (the spiritual point of positive life, the “jewel in the lotus” =) the third self.

<sup>4</sup>The “beneficent dragons” are distinguished by their “luminosity”, and it is to this basic quality all esoteric teachers refer, when they enjoin their pupils: “Let your light shine forth.”

<sup>5</sup>When the third self enters through the “luminous door”, it has before it four very peculiar and esoteric identifications. This entrance takes place after the monad has passed the fifth initiation and has demonstrated its fitness so to do through a long period of service to the evolution of the natural kingdoms in our planet. These identifications eventually bring about within the jewel a momentous happening, and an expansion of the 44-consciousness after the 45-envelope has been overcome (LA: this is the third self’s higher 45-envelope consisting of 45-atoms only, not the second self’s lower 45-envelope consisting of 45:4-molecules at the utmost. This overcoming of the 45-atom envelope is the correspondence, in connection with the third self, of the overcoming and destruction of the causal envelope by the 46-self.) These four identifications are connected with the fourfold lotus of the solar ruler, or with his twelve-petalled heart centre, sometimes called the “heart of the Sun” (LA: a symbol that has many meanings, as usual).

<sup>6</sup>These four identifications are undergone only on this particular path. Each is preceded by three lesser identifications, which make a totality of twelve, corresponding to the twelve-petalled lotus. The word “initiation” is not used any more, as it has to do specifically with consciousness and therefore with duality. In its stead is used a word which connotes synthesis, though very inadequately.

<sup>7</sup>The energy which is manipulated in the process of these identifications is largely that pouring through the sixth hierarchy, which has an esoteric relation to path VI on to which the initiates of Path I have eventually to fight their way. The form through which the third self must work in order to demonstrate his control of the energy concerned may not here be given.

#### 21.4 Path II: The Path of Magnetic Work

<sup>1</sup>Path II is the one of the seven paths which expresses most fully the effects of the law of attraction. As was earlier said in CI, this law is the expression of the cosmic will which produces the manifestation of the solar system. Magnetism – physical (49), attractive (48), and dynamic (47) – is the expression of this law in the three worlds of the first self. Thus the third self who passes upon this path is dealing with that reality which is the basis of all coherency in nature, and with that essence which through the force of its own innate quality produces the attractive energy which brings together the opposites. It is the force which produces the interplay of electrical phenomena of every kind. The monad who chooses this cosmic stream of energy on which to make certain cosmic approaches and on which to reach a series of cosmic expansion levels is one who has worked primarily upon the second ray prior to the fifth initiation, and who frequently has also been on the fourth ray. Such fifth degree initiates who pass from the fourth ray on the second ray do not as a rule choose this cosmic path.

<sup>2</sup>Those who do the work of wielding forces or electro-magnetism for the use of the great ones in all worlds pass to this path. They wield the formative energy, manipulating matter of every density and frequency. They manipulate the surging currents of public opinion in the emotional world, the great waves of thought in the mental world, as well as the ideas in the causal world, where the great ones work. A large number of those monads whose third triad is on the fifth ray, pass to this path. The third triad's inherent quality, determined by its type, settles the line of activity. The reaping conditions of the fifth ray are one of the factors which produce this. The monads have their eventual position in the cosmic mental world, but it is impossible for ordinary human thinking to comprehend the significance of this expression.

<sup>3</sup>Three kinds of magnetic work have been mastered by the monad who treads this path II. In the worlds of the first self (47:4–49:7), it learnt how to construct forms through the manipulation of magnetic energy and the utilization of attractive energy in order to “bind the builders”, a magical work. Such work the monad does through the (lower nature =) first triad which, when purified, can act as a perfect transmitter.

<sup>4</sup>In the causal world, as a causal self, the monad learnt also group coherence in connection with his own planetary being, and with those other two planetary beings who form with his own one a solar systemic triune force.

<sup>5</sup>When the monad eventually reached the submanifestal world (44) and acquired self-consciousness and the ability to function in its 44-envelope, it passed on also to an understanding of the forces which unite the streams of living energy of various kinds emanating from the planetary rulers in the furthering of the evolution of monad collectives in the entire solar system.

<sup>6</sup>The will aspect, the purpose aspect, which is the spiritual life behind all phenomena of consciousness and matter suddenly makes itself felt and is also seen. It is the production of this which is the main work of the monad who passes on to path II from off his particular ray path.

<sup>7</sup>Those who tread this path II work with magnetic energy, attractive energy, because they have identified themselves with it. Eventually they will all pass on to path VII, the path of absolute sonship. This path carries them through the crown centre of the solar ruler into the heart centre of the ruler of ten suns. They are swept out of solar systemic evolution altogether on a great tide of attractive energy which emanates from one of the major suns of our system of ten suns. It must not even be hinted which this sun is. It is the most potent star as far as our solar system is concerned because our system predominantly expresses love. For if this star became publicly known and enough people directed their attention at it, meditated on it, and visualized it with vivid imagination, it might be possible to attract into our system such a downpour of attractive energy from the star involved as to unduly speed up the processes of

evolution upon our planet, and thus upset the balance of energy turnover most dangerously. People do not yet realize the potency of meditation and especially of group meditation.

<sup>8</sup>The zodiacal sign conveying the energy is Gemini, and the reason will be apparent to all trained initiates.

<sup>9</sup>It is necessary here to explain the expression used earlier in connection with the discussion of the passing of monads from off this path II on to path VII. It was stated that they “alchemize themselves” to reach path VII. Some idea as to the meaning of this phrase may be gained through a consideration of the purposes of heat, when divorced from moisture, and of the method of employing such heat. These third selves use the “dry alchemical fires” to produce the results they desire in aiding the evolutionary process. As they use these “dry fires”, the reaction on themselves is such that they transmute the third triad, dissolve it so that it can pass through the cosmic etheric web (43) of the solar system and on to that stream of cosmic energy emanating from the nameless star mentioned above. In so doing they pass on to path VII (LA: now being fresh cosmic selves, 42-selves).

<sup>10</sup>The abilities which the wanderers of this path have to possess prior to taking the needed training for the seventh cosmic method of approach is responsiveness to heat and a knowledge of rhythm. This information, of course, is only for initiates but that much is nevertheless clear that it will be apparent that they are to deal with the laws of energy and vibrations. Those human beings who at this time search for the “heat of the love nature” of the human monad and who add to that search a cultivation of a vivid imagination and an intense power to visualize are laying a groundwork upon which this later knowledge may be built. But this is not the easy thing it sounds, for it involves a faculty of identification at present impossible to the majority, and a power to realize the nature of that which is visualized which negates the idea of duality: the distinction of that which visualizes and that which is visualized.

<sup>11</sup>The method employed can be expressed only as the “entering of the burning-ground”. The power to do this is gained through passing through three preliminary burning-grounds, as is easily to be seen: 1) The burning-ground which lies between the emotional stage and the mental stage. This is the destructive fire which man kindles by sowing bad sowings. 2) The burning-ground of the dead personality (first self) which lies between the mental stage and the causal stage. This burning-ground is found upon the shores of the river of life and has to be passed prior to the third initiation. 3) The burning-ground which is found when a man is ready to pass out of the causal stage and become a 46-self (an essential self). This burning-ground is responsible for the destruction of the causal envelope.

<sup>12</sup>Each one of these burning-grounds has a special relation to one of the three aspects of reality: the first one with matter, the second one with consciousness, and the third one with will (will to sacrifice). When the monad has passed these three burning-grounds, it has become a second self and is prepared for another and fiercer experience.

<sup>13</sup>The hierarchies connected with this path are mainly the third and the fourth. Only the monads of the human evolution can pass on to paths I and II. The deva hierarchies of the third order have already passed on them, and it is their previous work which enables human monads to do so.

### *21.5 Path III: Path of Training for Service in Planetary Governments*

<sup>1</sup>This path attracts to itself only a few monads comparatively speaking. It involves a peculiar form of development and the faculty of continued awareness along with identification with the will aspect which is the distinguishing characteristic of all the seven cosmic paths.

<sup>2</sup>The third selves who choose this path preserve in a peculiar way the faculty of sense-perception plus identification with the will aspect. They are constantly spoken of in the esoteric archives as the “lords whose mayavirupa continuously recurs”. As they work with the



consciousness aspect, they are connected with that centre in the ruler of ten suns which is the source of conscious sense-perception. Therefore, they are vitalized from the solar plexus centre of the ruler of ten suns. In man, the solar plexus centre is the centre which synthesizes the reactions and the essential faculties of the lower three centres. (LA: And physical sense-perception originates from centres in the emotional envelope. KofL2 5.12.11) This point must be borne in mind when studying this cosmic path.

<sup>3</sup>The faculties which are particularly expedient for the monads who are training for service in a planetary government are three in number: 1) cosmic vision, connected with the frontal centre of the planetary ruler; 2) cosmic hearing, connected with the deva evolution; 3) that faculty of consciousness which distinguishes the relation between self and not-self (LA: self-consciousness and that which self-consciousness apprehends as separate from it).

<sup>4</sup>Each one of the senses is connected with some envelope centre (LA: for example, hearing is connected with the throat centre; and sight, with the frontal centre), and such a centre is in turn connected with a planetary centre, which is itself energized from an analogous cosmic source. The monads who wander this third path have a specific connection with the energies which emanate from those cosmic centres which are related to cosmic vision and cosmic hearing. They have nothing to do with the cosmic sense of touch, for this has primarily to do with objectivity, the not-self. Their fields of work are sight, hearing, and the power to correlate the self and the not-self, but the not-self comes specifically under the guidance and the stimulation of a totally different group of cosmic workers.

<sup>5</sup>This path is trodden by those who will take up work in the planetary governments of the next solar system. That work involves not only the planetary governments proper but also their subdivisions.

<sup>6</sup>Each head of a department (43-self) of the planetary hierarchy takes a certain number of 44-selves to train them especially for this work. Special aptitude in vision and hearing as well as the ability to work with the consciousness aspect of monads predispose the choice of candidates for those high posts. It might be said that the members of the planetary governments are the divine psychologists, and therefore in the training for those posts psychology is the basic subject, though it is a psychology inconceivable as yet to man.

<sup>7</sup>Every planetary government has, on its own special planet, schools for the development of its officers, where they are given training and opportunity for wide experience. The planetary rulers and the members of their governments progress in the expansion of their consciousness and will. Therefore, as time passes they receive new tasks and leave our globe, and then their places must be taken.

<sup>8</sup>The science of consciousness, psychology, is making much headway now in the world, and is absorbing more and more the attention of thinkers. This is the result of certain waves of energy impinging on our solar system and thus eventually finding their way to our planet. This influence reaches our solar system via the sign Sagittarius.

<sup>9</sup>The work that monads on this path have to accomplish primarily is to make possible the manifestation of the solar ruler (that monad) through his cosmic causal envelope (29–31). They thus repeat on a higher level the work of the Augoeides who create and manifest the causal envelopes of the human monads, and therefore they have a relation to the Augoeides, the fifth creative hierarchy.

<sup>10</sup>Those third selves of our Earth who seek this path do so through the third department of the planetary hierarchy, the department of the mahachohan, which works with the intelligence aspect of manifestation. From this third department they pass under the direct training of one of the immediate subordinates of the planetary ruler (the “buddhas of activity”), and in the final stages are taught by the planetary ruler himself. This training comprises three main subjects: “colour” (LA: the matter aspect), “sound” (LA: the motion or will aspect), especially mantra yoga in cosmic worlds; the “nature of duality” (LA: the consciousness aspect).

<sup>11</sup>It is difficult to express in words the method employed by a third self as it enters this cosmic path. It has been called “prismatic identification”, for it concerns the colour veils which shroud the will energy. The symbols used to describe this work are colour symphonies or songs. A particular mode of identification enables the monad to act as a director in the chorus and to produce the needed colour effects and chords. When the monad can do this to perfection, it is then in a position to take office in a planetary government.

<sup>12</sup>The symbol of this path is a radiant cross of coloured light having a five-pointed star and behind dark blue sun in the middle. There are, as has been already said, seven schools belonging to this path. Candidates for this path from our 49-globe are transferred to the inner round and from thence to the Jupiter 49-globe.

<sup>13</sup>The quality gained is cosmic etheric vision embracing not just our solar system but also the other six solar systems entering into the greater system.

<sup>14</sup>This path is sometimes called the “lotus path”, as it concerns itself with the construction of the cosmic causal centres of the solar rulers. The schools which prepare for this work are called the “lotus lands”. The curriculum is termed at times the “lotus sleep”, as it involves a condition of the monad’s complete withdrawal from the form manifestation, thus producing a kind of solar samadhi. Whilst this is being undergone the monad functions in a form or an envelope, which is a higher correspondence to the mayavirupa of lower worlds.

#### *21.6 Path IV: The Path to Sirius*

<sup>1</sup>Of all the paths this one is the most veiled in mystery. The reason for this mystery will be apparent only to the pledged initiate, though a clue to the secret may be gained if it is realized that the sun Sirius and the Pleiades hold a close relation to each other, a relation analogous to that which the mental holds to the causal. The lower is receptive to, or aligned with, the higher. Sirius is the seat of causal consciousness and energy (LA: cosmic causal, 29–31 is meant, not solar systemic causal, 47:1-3) and the Pleiades mediate mental consciousness and energy (LA: cosmic mental, 32–35). It is almost as if a great triangle of cosmic mental energy was thus formed.

<sup>2</sup>Within the solar system there is an interesting correspondence to this cosmic interaction in the relation between the Venus 49-globe, our Earth 49-globe, and the Venus seven-globe (seven-globe 2, PhS 2.44.7) in our 49-globe.

<sup>3</sup>Curiously enough it will be through a comprehension of the human antahkarana, or the path which links the causal and the mental and which the monad constructs during the process of evolution, that light on this abstruse matter will come. Our planetary ruler, too, has a corresponding antahkarana (LA: in the cosmic causal and mental), and as he builds it, it forms part of the fourth path, and permits the passage of the bulk of our human monads to this distant objective, and this without obstruction. A clue to the understanding of the nature of this path and of the reason why so many of the human monads seek this particular stream of energy lies in the right understanding of the above suggestion.

<sup>4</sup>The third selves who tread this way are primarily those of the fourth and the sixth departments. As earlier pointed out, this is the path that the “lords of compassion” most frequently follow, and at this time 44-self S. (4th dept.) and 44-self J. (6th dept.) are preparing themselves to tread it. The mystics of the Occident who have come into incarnation during the past one thousand years are a peculiar group of monads whose impulse is towards this kind of cosmic energy. They have developed certain basic recognitions, and the “ecstasy” of the Occidental mystic is the germ, latent within him, which will some day flower forth into that cosmic rapture for which we have as yet no name.

<sup>5</sup>Cosmic rapture and rhythmic bliss are the attributes of the fourth path. They are a kind of identification which is divorced from consciousness altogether (LA: such as this works in the solar systemic worlds, 43–49, a truism). KofL2 5.1.5 The reason also why the majority of the

human monads follow this path lies in the fact of its numerical position. These monads of the fourth natural kingdom, the bulk of the fourth creative hierarchy on this fourth globe of the fourth 49-globe in a solar system of the fourth order are innately compelled to seek this fourth way in order to perfect themselves. They are called the “blissful dancing points of fanatical devotion”, which is as near as we can get to the true description.

<sup>6</sup>The energy of path IV reaches us from Sirius via the Sun. “Sirius” must here be understood as a cover name behind which one of the signs of the zodiac veils itself.

<sup>7</sup>The hierarchies concerned with this kind of cosmic force hide themselves under the numbers fourteen and seventeen. This conveys some information only to the pledged disciple.

<sup>8</sup>The method whereby the third self fits itself to pass upon this path is termed that of duplex rotary motion and “rhythmic dancing on the square”.

<sup>9</sup>The symbol of this path comprises two interlocked wheels revolving at a great pace in opposite directions, and producing a unified whole of blue fire, and an equal-armed orange-coloured cross with a green circle in the middle. The symbolism of these colours links this fourth path to the previous solar system, where the Sirian influence was more potent than in the present one.

<sup>10</sup>It is not possible to reveal anything about the quality gained by those who walk this path. They come under the concentrated influence of the energy which is identified with the planetary antahkarana. It is not permitted, therefore, to state what its specific quality may be, as it would convey too much information to the intelligent reader as to the nature and the objective of our particular planetary government.

### *21.7 Path V: The Ray Path*

<sup>1</sup>Path V is one of the great distributing paths of the solar system, and the monads who walk it have a clear understanding of the laws of vibrations. It leads to the cosmic emotional world (36–42) with comparative facility and is therefore called the “outer door of entry”. As we know, the seven rays which manifest themselves throughout our solar system, are the seven subrays of one great ray, the second ray, the ray of love-wisdom. This path V is trodden by about 60 per cent of those third selves belonging on the second ray in whom the wisdom aspect is stronger than the love aspect. Correspondingly path IV is pursued by about 80 per cent of the third selves belonging to the second ray in whom the love aspect is stronger than the wisdom aspect. It should be considered that these are very great numbers of monads (LA: particularly in the last three eons, when the expansion of the monads into worlds 46–43 will reach its crescendo). In this connection we are dealing only with perfected 45-selves (initiates of the fifth degree) and higher selves, not with initiates of lower degrees, and are not taking into consideration initiates of lower degrees. It should be pointed out, too, that all information on future mass expansions of monads has reference only to the 60 per cent that will remain after the separation (“judgement day”) in the fifth eon.

<sup>2</sup>All monads who walk the ray path have to possess qualities which make them exceedingly responsive to vibrations. The results they achieve in their group work (all the monads that walk this path form a unified whole) might be compared to the function of a compass on a ship. Using a special realization and knowledge they respond primarily to certain basic vibrations, which are the cosmic correspondence to the physical sense of touch, such as the reaction which comes when the skin is touched.

<sup>3</sup>They are taught how to insulate themselves so that no vibrations save the ones which reach them from the cosmic source of the (synthetic =) second ray can touch them. Those wanderers of the fifth path are the factor which holds our solar system steadily equilibrated in one definite direction. Their main quality may be described as a sense of cosmic direction.

<sup>4</sup>The source of energy to which they respond may be indicated as the “Pole Star”. It should nevertheless be pointed out that the designation “Pole star” serves only as a cover name for

another star which exists only in etheric matter. It is consequently unknown to astronomers, though its influence is exceedingly potent within our solar system.

<sup>5</sup>In another 49-globe of our solar system this fifth path is the one that the majority of its third selves follow. Those third selves of the other 49-globes who have chosen this path, therefore, will pass to this 49-globe before they enter the Sun and from thence enter cosmic spheres. No third selves move from other 49-globes to our Earth 49-globe to undergo training for some one of the paths, since the Earth is not a sacred planet and therefore lacks such a specific school.

<sup>6</sup>The influence which emanates from the “Pole Star” and which is such a potent factor in our solar system reaches our planet via the sign Aquarius. The reason for this is clear from the fact that water is a symbol of the emotions, which are a lower manifestation of (love =) essentiality, 46-consciousness and 46-will. Aquarius is a force centre from which the adept draws the “water of life” and carries it to the multitude. This force coming in from the “Pole Star” via Aquarius is of special power at this time and the day of opportunity is therefore great. It is one of the agencies which make the appearance of Christos– Maitreya a possibility. He is himself on the fifth path just as the manu is on the third. There is a close link between the two paths, for those on the third path pass to the fifth.

<sup>7</sup>The two hierarchies which play a great part in the introduction of polar influence are the first and the second. This esoteric truth appears in such facts as the nature of the first two human root-races of mankind and their habitat (LA: the Hyperborean continent; Hyperborea is the land above the north wind).

<sup>8</sup>The method whereby the third self develops the powers needed for this path has been hinted at above. They might be expressed as a process of electrical insulation and the imprisonment of polar magnetism.

<sup>9</sup>The symbol of this path is five balls of blue fire confined within a sphere. This sphere is formed by a serpent biting its tail, and the entire body of the serpent is closely covered with written Senzar characters, which embody the mantra by which the wanderer insulates himself from all magnetic flows save that for which he is responsible.

<sup>10</sup>The quality which the monad develops while wandering this path perhaps can be expressed with the words “cosmic stability” and “magnetic equilibrium”.

<sup>11</sup>Very little information can be given on the sixth and seventh paths. All that can be said is as follows:

### *21.8 Path VI: The Path Walked by the Solar Ruler Himself*

<sup>1</sup>It will be apparent to all those esoteric students who have studied with care the world processes in the light of the law of correspondences that the solar ruler in cosmic worlds is evolving cosmic vision, just as the human monad in its lesser degree is aiming at the same vision in the solar systemic worlds. (LA: It would seem as if good D.K., always full of generous benevolence and optimism in regard to esoteric students, overrated our capacity for application of the law of correspondences. “All esoteric students” might possibly have reference to causal selves and higher.) The solar ruler’s endeavour might be called the development of the cosmic third eye. In the structure of the physical organic eye lies hid the secret. In its study, therefore, may come some revelation of the mystery.

<sup>2</sup>A certain portion of the eye is the apparatus of vision itself, whereas the remaining structure acts as a protecting shell. Both parts are required, and neither can exist without the other. It is so in cosmic beings also, but the analogy exists in such high worlds that words only dim and blur the truth. Certain former human monads, a nucleus who reached a very high initiation in a previous solar system, formed a group around the solar ruler when he decided to manifest our present solar system. This esoteric group remains with the solar ruler, is working in world 43, and corresponds in the esoteric sense to the pupil of the eye. The real

home of those great beings is in the cosmic essential world (22–28).

<sup>3</sup>Gradually and by dint of hard effort, certain third selves have qualified themselves, or are qualifying themselves, to take the place of the original members of this group thus permitting of their return to a cosmic centre around which our solar system and the greater system of Sirius revolve.

<sup>4</sup>Only a few third selves have the qualities necessary to the treading of this path, for this kind of expansion involves a certain faculty of response to cosmic vibrations. It means a specializing of the inner sight, and the development of a certain amount of cosmic vision. More monads of the deva evolution walk this path than do monads of the human evolution. Monads of the human evolution pass to this path via the deva evolution, which can be entered by transference to the fifth path, where the two parallel evolutions meet.

### *21.9 Path VII: The Path of Absolute Sonship*

<sup>1</sup>The absolute sonship is a correspondence in cosmic kingdoms to that grade of discipleship which is called sonship to a 45-self. It is the sonship to a ruler of ten suns. It is also the great path walked by those who administer the law of reaping. The lipika lords are on this path, and all who are fitted for that line of work, and who are close to the solar ruler in an individual sense pass to this seventh path. It is the path of the special intimates of the solar ruler, and into their hands he has put the working out of reaping in the solar system. They know his wishes, his will and his aim, and to them he entrusts the carrying out of his behests. This group, closely associated with the solar ruler, forms a special group linked to the ruler of ten suns.

<sup>2</sup>These two paths enter into cosmic states of consciousness as inconceivable to man as the consciousness of a human being is to a physical atom. It is unnecessary and profitless therefore to enlarge further upon these exalted states.

The above text constitutes Section 21 of the book *Cosmic Intelligence and Its Manifestation in the Solar System, in the Planets, and in Man*, Lars Adelskog's hylozoic (Pythagorean) paraphrase of, and commentary on, *A Treatise on Cosmic Fire* by Alice A. Bailey and D.K.