

## SECTION 2 THE ETHERIC ENVELOPE, PRANA, AND KUNDALINI

### GENERAL ABOUT THE ETHERIC ENVELOPE

#### *2.1 The Purpose and Nature of the Etheric Envelope*

<sup>1</sup>In the study of the etheric envelope lies the possibility of reaching a more complete understanding of the laws of matter and the laws of health. In the current civilization the idea of health has become too restricted, so as to refer only to the wellness of the individual organism. In the future, it will be seen that the health of the organism is dependent not only on the health of the etheric and superphysical envelopes, but also on the health of all the other natural kingdoms in the physical world of the planet, on the harmony and cooperation with them and with the physical matter of the planet.

<sup>2</sup>In the study of the etheric envelope and the etheric energies lies the possibility of reaching a better understanding of the pranic radiation of the sun. The prana that is active within the planet, so called planetary prana, is the effect of the contact of solar prana with the etheric envelope of the planet, a contact that goes through one of three main channels. This combined effect differs from the effects of other etheric radiation. Prana is stimulating and constructive, produces conditions that further the growth and health of the cells of the organism and the genesis of material forms. Prana has little to do with form building, but it conserves the form through the preservation of the health of its component parts. Other solar radiation has other qualities and actions: destroys forms, coheres forms, increases motion, decreases motion.

<sup>3</sup>Solar pranic radiation works within the four ethers, those four kinds of physical matter which are not as yet objectively visible to man. Those four ethers are the basis of all physical life, life in the physical world life that is built of physical atoms, which have inherent energy and rotary motion. The pranic radiation mentioned is the basis of that energy which demonstrates in the activity of matter.

<sup>4</sup>In the study of the etheric envelope and prana lies the possibility of understanding the process of manifestation in the solar system. Etheric matter (49:1-4) is a down-scaling, a dimensional reduction, of the kinds of matter 43–46; and gross physical matter (49:5-7) is analogously a downscaling, or dimensional reduction, of the kinds of matter 47–49. The study of consistent analogies between the cosmic physical, 43–49, and the solar systemic physical, 49:1-7, may clarify many conditions. The etheric envelope of man is the basis of his physical objective existence.

<sup>5</sup>The etheric envelope has been described as a network, permeated with fire, or as a web, animated with golden light. It is spoken of in the Bible as the “golden bowl”. The etheric envelope is brought about by fine strands of etheric matter being interlaced by the action of the lesser builders into a form, a mould upon which later the organism is built. Under the law of attraction, gross physical matter is attracted to this form, and is made to cohere within its periphery, until the interpenetration is so complete that the two forms – the subtle physical etheric envelope and the gross physical organism – make up one unit. The pranic radiation of the etheric envelope itself affects the organism as thoroughly as the pranic radiation of the sun affects the etheric envelope of the planet and everything in it. It is all one vast system of transmission of energy and of interdependence. All receive in order to give, and to pass on.

<sup>6</sup>Thus the etheric envelope is the archetype of the organism. The monad conscious in the causal envelope stands, in relation to its physical envelopes (the etheric envelope and the organism, 49:1-7), as the solar ruler to the solar system (43–49). The monad conscious in its

emotional envelope stands to its physical envelopes as the planetary being to the planet.

<sup>7</sup>As this study is continued, the correspondences in the cosmos, the solar system, the planets, and in the three worlds of man (47–49) will be worked out, for the analogies must be valid.

<sup>8</sup>Whether it is about man, the planetary being (LA: the planetary collective being whose dominant is the planetary ruler), or the solar being (LA: the solar systemic collective being whose dominant is the solar ruler), an originating idea in the causal-mental world – the solar systemic causal-mental world (47) where man is concerned, the cosmic causal-mental world (29–35) where the planetary rulers and the solar ruler are concerned – through emotional desire – solar systemic (48) and cosmic (36–42), respectively – brings about physical manifestation – solar systemic physical envelopes (49) in the case of man, cosmic physical envelopes (43–49), that is, the planets (49-globes) and the solar system, in the case of the planetary and solar beings.

## 2.2 *Eight Statements*

<sup>1</sup>The following eight statements sum up some important information on the etheric envelope and its processing of prana.

<sup>2</sup>1. The etheric envelope is the matrix of the organism.

<sup>3</sup>2. The etheric envelope is the archetype upon which the gross physical form is built, whether it is the form of a solar system, or of a human body in any one incarnation.

<sup>4</sup>3. The etheric envelope is a web or network of fine interlacing channels, formed of matter of the four ethers, and built into a definite form. The etheric envelope forms a focal point for certain radiations, which vitalize and stimulate matter and afford rotary motion to it.

<sup>5</sup>4. After the etheric envelope has centred and received these pranic radiations, they react upon the gross physical matter which is built upon the etheric framework.

<sup>6</sup>5. During incarnation, this etheric web forms a protective barrier between the physical world and the emotional world. This barrier can be transcended only when consciousness is sufficiently developed. This is true both in solar systemic respect (the barrier exists between 49 and 48) and in cosmic respect (between 43 and 42). When a man has, through concentration and meditation, expanded his consciousness to a certain point, he is able to transcend the limits of the dividing web and make his consciousness include also super-physical worlds. When the planetary being has expanded its consciousness to cosmic worlds (which begin with world 42), it can penetrate the cosmic etheric web (43) of the solar system, and reach beyond the limits of the solar system. In thinking out this analogy one must hold closely in mind the fact that the seven atomic worlds of our solar system (43–49) are the seven subdivisions of the cosmic physical world. There is an accurate correspondence between the microcosm and the macrocosm in the matter aspect and the motion aspect (energy radiations).

<sup>7</sup>6. In beings of all the three kinds – human, planetary, and solar systemic – will be found a centre which acts as the receiver of prana. This centre consists of etheric matter and has its organic or gross physical correspondence. (LA: In man, this centre is made of solar systemic ether, 49:4; in the planetary and systemic collective beings, of cosmic ether, 46.) In the solar system, the centre for the reception of cosmic prana (43–46) is in the sun. This centre is one of the three subdivisions of the third department of the solar systemic government. Each such department is headed by a cosmic collective being and is tripartite. The pranic centre of the Sun has a surface radiation. The corresponding pranic centre of our planet must not be indicated exoterically, but so much may be said that it is connected with the poles and radiates prana along the surface of the planet. The esoteric symbol of the “Garden of Eden” has reference to this centre. In man the etheric splenic centre is the receiver of prana. From this

centre prana is distributed over the entire organism and is then radiated through the skin as the health aura.

<sup>8</sup>7. Thus there are analogies between the beings of all the three kinds, and the correspondences appear in the fact that they all have an envelope of manifestation, a centre for the reception of prana, pranic radiation along the periphery of the envelope, motion, and further radiation of energy to the environment.

<sup>9</sup>8. When the “will to live” vanishes, then man’s manifestation in lower worlds ceases. When the monad in the causal envelope withdraws its attention from its little system in the physical, emotional, and mental worlds and gathers within itself all its forces, then its life in these lower worlds gradually comes to an end and all returns within the causal envelope. This demonstrates in the physical world in the withdrawing from out of the crown centre of the radiant etheric envelope and the consequent disintegration of the organism. The organism falls apart, and prana departs from it. The organism has been formed through the action of etheric energy on gross physical matter, and when the two are separated, the form falls apart.

<sup>10</sup>There is a close connection between the crown and splenic centres of the etheric envelope. The organ of the spleen has an interesting correspondence to the newborn child’s umbilical cord, which is removed after birth. When a human monad starts to live its own conscious life, and is born into a superphysical world, a portion of the etheric web which had united the monad to the organism is removed, and the monad can pass out through the crown centre instead of some lower centre from the physical to a higher world. The corresponding is true of the emotional and mental envelopes. In the future, science will also be able to ascertain that a corresponding procedure on a larger scale takes place in planetary manifestation. A planet is the body of a planetary being, the etheric planet being the original one through which the planetary being expresses itself. The Moon is the remainder of a planet which was once the body of a planetary being. The Earth now is, and the cycles succeed one another without cease. The etheric planet, too, has a centre of escape and a protective web which is partially removed at the passing out of the “life” (LA: the evolutionary and involutory monads), but the times and cycles of such events belong to the secrets of initiation and are not disclosed.

<sup>11</sup>Also in the solar system itself similar action will eventuate at the close of its existence. The solar being will withdraw within itself, abstracting all evolutionary matter. Its body of manifestation, the Sun and the planetary systems, all existing in cosmic etheric matter (43–46), will be dissolved. From the cosmic physical standpoint, the light of the solar system will go out. The solar being will achieve full consciousness and will simultaneously terminate its existence as a manifested being. Solar systemic pralaya will ensue.

### *2.3 Introduction to the Study of Man’s Etheric Envelope*

<sup>1</sup>Next the treatment of the subject will be restricted to the consideration of the etheric envelope of the human being and not touch upon systemic or cosmic correspondences at all. Nevertheless the student should ponder the fact that wisdom lies in the ability to interpret what is said: he who knows himself knows also something about his planetary ruler and about the solar ruler (LA: This is said to those who are at least causal selves who may be informed by their teacher about the department of their third triad.). It is only then a matter of application, conscious expansion, and intelligent interpretation, coupled to a wise abstention from dogmatic assertion, and a recognition that the correspondence lies in quality and method more than in detailed adherence to a specified action at any given time in evolution.

<sup>2</sup>All that it is possible to give here is a material which, if rightly pondered on, may give occasion to a more intelligent practical living in the esoteric sense of the term “living”; a material the study of which may lead to the furthering of the aims of the evolutionary process in the immediately coming lesser cycle. The aim, therefore, is to make this second physical

envelope of man more real to him, to show some of its functions and how it can eventually be brought consciously into the range of mental comprehension.

<sup>3</sup>Science is fast reaching the point where it will be forced to admit the fact of the etheric envelope, because it will be much more difficult to deny than to admit its existence. Scientists admit already the fact of etheric matter. The success of photographic endeavour has demonstrated the reality of that which has hitherto been considered unreal, because intangible. Phenomena are occurring all the time which are still called “supernatural” unless explained by etheric matter. In their anxiety to prove the spiritualists wrong, scientists have unintentionally aided the cause of true spirituality by referring to the etheric body, even though they consider it an envelope of radiant energy, being concerned with the effects and not having yet ascertained the cause. Physicians are beginning to study vitality, the effect of solar rays upon the organism, and the laws of inherent and radiatory heat. They discover hitherto unknown functions of the spleen, they study the action of the endocrine glands, and their relation to the assimilation of the vital substances by the organism. They are on the right road, and before long the fact of the etheric envelope and its basic function will be established past all controversy, and the whole aim of preventive and curative medicine will shift to a higher level. All that can be done now is to give simply and in a condensed form a few facts which may hasten the day of recognition, and further the interest of the serious investigator. Four domains will be briefly dealt with: 1) the functions of the etheric envelope, 2) its relation to the organism during physical life, 3) its diseases, 4) its after-death condition. This will comprise all that is as yet of practical use. More may later be forthcoming for our helping if that which is now given to the public is carefully followed up, and if investigators wisely, sanely, and broadly study this important matter.

<sup>4</sup>As the nature and functions of the etheric envelope of man assume their rightful place in the thought of the world and as it is realized that the etheric envelope is the most important of the two physical bodies, man will be brought into closer conscious contact with the other evolutions that evolve in etheric envelopes only just as he does in both an etheric envelope and an organism. There are two large groups of devas, who are closely allied with man’s etheric envelope, and who transmit to him solar and planetary radiation. The etheric envelope of man receives prana in different ways and of different kinds, and all these ways bring him into touch with beings of various kinds.

#### *2.4 Solar Prana*

<sup>1</sup>Solar prana is that flow of magnetic, vitalizing etheric energy which radiates from the sun, is transmitted to the planets, and is conveyed to, and absorbed by, the etheric envelopes of living forms. Solar prana is conveyed to men by deva beings. These devas, who have a golden appearance, first receive the prana in their etheric envelopes, centre it in them, and then emit it as powerful radiation. This radiation reaches directly certain centres in the uppermost part of man’s etheric envelope – the head and shoulders – and is passed from there to the splenic centre. The splenic centre then distributes the prana to lower centres (not to those in the head), whereupon a possible surplus goes out into the surrounding etheric envelope, the so-called health aura.

<sup>2</sup>These golden-hued devas are in the air above us, and are specially active in such parts of the world where the sun is mostly shining and the air is pure and dry. They have a very close relation to man, but contact with them is fraught as yet with much danger to man. These devas are higher evolved than man and have access to very powerful energies which may also be harmful. Sunstroke is an example. When man has acquired a practical knowledge of the assimilation of energy by the etheric envelope, he will be able to protect himself by the application of the laws governing magnetic repulsion and attraction, and not so much by

clothing and other sun protection. Man must solve this problem before he will be able to etherize. The solution is to be found in a deeper understanding of poles. When men understand the deva evolution somewhat more correctly and recognize their work in connection with the Sun and realize that the devas represent the feminine pole as human beings represent the masculine, they will comprehend the mutual relationship, and let it be governed by law.

<sup>3</sup>When the etheric envelope is in good order and functioning correctly, enough of this prana is absorbed to keep the organism alive, healthy, and usable. This is the whole object of the etheric envelope's functioning, and is a point which cannot be sufficiently emphasized. The superfluous prana is cast off as animal radiation, also called physical magnetism. Man therefore repeats on a lesser scale the work of the great solar devas, and in his turn adds his quota of repolarized or remagnetized emanation to the sumtotal of the planetary aura.

### *2.5 Planetary Prana*

<sup>1</sup>Planetary prana is that flow of vital energy which is emitted by any planet and which is the carrier of its physical individual character. The production of planetary prana resembles the production of prana in man's etheric envelope. The planetary etheric envelope absorbs solar prana, assimilates what is required, and radiates off the surplus as planetary radiation. Both the energy circulating in the planetary envelope and the energy emitted from it as radiation are called planetary prana. Just as the pranic emanations of human beings differ according to their individual characters, so each planet has its individual and characteristic radiation. LA: The understanding of this fact is essential to the understanding of astrology.

<sup>2</sup>There are certain great groups of devas called the "devas of the shadows". They have envelopes composed of the matter of one or other of the four ethers, and are slightly violet in colour, so that they remind one of shadows (hence their name). They afford man planetary prana and perform work in connection with the development of man's etheric envelope. It is their task moreover to catch and concentrate the prana which the planet and all forms of life in the planet radiate. They have a specially close connection with human beings owing to the fact of the essential resemblance of their etheric envelopes and ours, and because they transmit to us the magnetism of Mother Earth.

<sup>3</sup>The importance of prana to the maintenance of life on a planet is clear from the example of the Moon. More than four eons ago and before the Earth had been formed, the Moon was a living planet, the abode of forms of life belonging to all the natural kingdoms and evolutionary paths, thus also men and devas. That this is no longer the case is not because a dying moon must see its inhabitants move away, but on the contrary because human beings and devas were moved, whereupon the Moon had to die. On all planets where they are found, human beings and devas function as transmitters of energy. Where they are not found, such activities are impossible and planetary lifelessness is the result. Human and deva monads were removed from the Moon because of cosmic reaping conditions.

### *2.6 The Prana of Life-Forms*

<sup>1</sup>A distinction must be made between life-forms belonging to the deva and human kingdoms, such belonging to the subhuman evolutionary kingdoms, thus the forms of minerals, plants, animals and nature beings, and life-forms belonging to the involutory kingdoms, physical atomic matter included. The kingdoms of the first group mentioned are the work of all three departments of the solar systemic government (29, 32, 35), those of the second group are the work of the second and third departments of the solar systemic government (32, 35), and those of third group are the work of third department of the solar systemic government (35).

<sup>2</sup>The prana that the etheric envelopes of animals and plants emit after they have absorbed

both solar and planetary prana are naturally a combination of the two kinds. It is transmitted as surface radiation to violet-grey devas of a much lower order than the devas who receive man's surplus prana. Those devas who assimilate human pranic radiation transmit it, after transmuting it, principally to the animal kingdom, one of many examples of the close relationship between the human kingdom and the animal kingdom.

<sup>3</sup>There is an intricate interrelation between the sun and the planets, between the planets and the life-forms evolving on them, between the life-forms themselves of all higher and lower kinds. If the explanation given here demonstrates nothing more than the expedient interdependence of all living beings, then much will have been achieved.

<sup>4</sup>Another important fact is the close connection between all the evolutionary kingdoms of the solar system that do not belong to the deva evolution and the deva evolution, which acts as the transmitting, transmuting force throughout the solar system.

<sup>5</sup>All these beings work with energy: internal, inherent, potential, radiatory, generated, assimilated, vitalizing, stimulating and eliminating, transmitted, reflected. Energy is the basis of all life, the means of development, and the impulse behind all evolutionary process.

### *2.7 The Three Main Functions of the Etheric Envelope*

<sup>1</sup>The functions of the etheric envelope will now be described as they demonstrate in connection with the organism. The two physical envelopes have such a close interrelation that it is not possible to discuss them separately. The etheric envelope has three main functions: 1) it receives prana, 2) it assimilates prana, 3) it transmits prana.

### *2.8 The Etheric Envelope Receives Prana*

<sup>1</sup>The etheric envelope may therefore be described as negative or receptive in respect to solar radiation, and as positive and expulsive in respect to the organism. The function of assimilation is strictly balanced or internal. The pranic radiation of the Sun is absorbed through certain centres which are found principally in the part of the envelope corresponding to the upper part of the body. From there they are directed downwards to the etheric centre that corresponds to the spleen.

<sup>2</sup>The main centre for the reception of prana at present is a centre between the shoulder blades. Another such centre, which has been made partially dormant in man through the abuses of modern civilization, is situated slightly above the diaphragm. Increasingly in the present fifth root-race and in the beginning of the coming sixth root-race, the necessity for the exposure of these two centres to the rays of the sun will be appreciated, with a corresponding improvement in physical health.

<sup>3</sup>The three centres just mentioned – the splenic centre, the centre between the shoulder blades, and the centre slightly above the diaphragm – make an energy triangle. This triangle is the originating impulse for the pranic circulation throughout the entire system of centres in the etheric envelope. The etheric envelope is really a network of fine channels, which together form one fine cord making an interlacing pattern. One portion of this cord is the magnetic link which unites the etheric and emotional envelopes and which is snapped after the withdrawal of the etheric envelope from the organism in the process of death. The Bible says that the silver cord is loosed, and the Greek myth says that a goddess of fate cuts the thread of life.

<sup>4</sup>The etheric web is composed of this vitalized cord, and apart from the seven centres within the web and the three making the pranic triangles it has a great number of additional centres. The cosmic etheric web of the solar system is of an analogous nature, and likewise has its three centres for the reception of prana, cosmic prana (43–46) in this case.

## 2.9 *The Etheric Envelope Assimilates Prana*

<sup>1</sup>The process of assimilation is carried on in the triangle. In this process, prana enters into either centre and circulates three times around the triangle. After the last and third turn it is distributed to all parts of the etheric envelope via a system of fine interlaced channels and from thence to the organism.

<sup>2</sup>The main organ of assimilation is the spleen – both the etheric splenic centre and the gross physical organ. In the splenic centre the prana is subjected to a process of intensification or devitalization, according to the state of health of the centre and of the individual. In a healthy centre of a healthy individual the prana is strengthened by his own envelope energies. In a diseased centre of a sick individual it is weakened.

<sup>3</sup>These three centres have the same kind of form as the other centres of the etheric envelope: saucer-like depressions, resembling somewhat small whirlpools, which draw within their sphere of influence the currents that come their way.

<sup>4</sup>The centres should be pictured as whirling vortices united by a closely woven threefold channel so that they form an almost separate circulatory system. The entire system has its point of departure at the further side of the splenic centre to that at which the prana entered.

<sup>5</sup>During the process of assimilation the circulating prana receives the individual quality of the man, a quality that then remains in the prana after he has emitted it. The corresponding is done in all living creatures, globe systems, etc., which function as receivers, assimilators, and emitters of energy. KofR 2.13.10

<sup>6</sup>This matter of the etheric envelope is of a very practical interest. When people understand it better, they will pay closer attention to the distribution of prana in their organisms, so that it is vitalized without hindrance and in the best manner.

<sup>7</sup>The subject has necessarily to be handled in a superficial manner, and only outlines and scattered hints can be given. Nevertheless, if readers study the data given here with care they will receive a knowledge that will prove its value.

<sup>8</sup>The fourth ether of the physical world is the immediate concern of man as well as the planetary being; the fourth systemic ether (49:4) is man's concern, and the fourth cosmic ether (46) is the planetary being's concern.

<sup>9</sup>In this fourth chain, in its fourth globe in the fourth eon, the fourth ether is beginning to be studied. Even if it is a separating web, it permits occasional exit to those who have managed to raise their vibrational frequency.

## 2.10 *The Etheric Envelope Transmits Prana*

<sup>1</sup>Prana varies in vibrational frequency and quality according to the receiving being. Prana passes through man's etheric envelope, where it is coloured with his own individual quality, and so it is transmitted it to the lesser lives that make up his little system. Correspondingly, man's etheric envelope has received prana from the etheric envelopes of the planet and the whole solar system. A great interaction goes on, and all parts influence and depend on each other in reception, colouring, and transmission. A circulation of energy goes on the beginning and end of which man cannot descry, since both its origin and end are hidden in the cosmos. Were conditions everywhere perfected, this circulation would proceed unimpeded and might result in a condition of almost endless duration, but imperfection results in limitation and termination, so that perfection is reached only gradually. Every cycle originates from an other cycle of a relative completeness, and will be followed by a somewhat more perfect one.

<sup>2</sup>The aim for this greater cycle is the expedient unification of the energies of the three triads (LA:), so that the monad is able to use the triads as envelopes, finally to abandon the lower two ones and as a perfected 45-self centre itself in the third triad. To this end the two physical envelopes with their energies are necessary, since everything has to be acquired in the

physical world.

<sup>3</sup>When the etheric envelope – the solar systemic, planetary, and human – is working perfectly, prana will be united with kundalini in an expedient manner. To achieve this end it is necessary that pure, refined physical envelopes are being built. The more refined the envelope, the better a receiver of prana it will be, and the less it will resist kundalini when the latter rises at the appointed time. Coarse matter and crude immature organisms are a menace to the esoterician, and no true seer will be found with a body of a gross quality. If the organism is coarse, there is too great a danger (LA: at esoteric activation of consciousness) that it be disintegrated by fire. Once in human history, during the Lemurian epoch, the then mankind and its continent were destroyed by means of fire. The guides of the race at that time availed themselves of just this very thing to bring about the finish of an inadequate form. Planetary kundalini and solar prana were combined, and the work of destruction was accomplished. The same thing may happen again, only in subatomic etheric matter (49:2), and the effects therefore will be less severe owing to the rarity of this ether and the comparatively greater refinement of the envelopes.

<sup>4</sup>These destructions by fire are part of the tests by fire of an initiation of that one of the planetary rulers whose reaping is bound up with the 49-globe of the Earth.

<sup>5</sup>Each destruction of a portion of the web results in a greater facility for the monad to exit through it, which when seen from the higher worlds is a step forward and an expansion. A repetition of this takes place likewise in the solar system at the stated cycles. PhS 2.20.10

### *2.11 Disorders of the Etheric Envelope*

<sup>1</sup>The subject of the disorders of the etheric envelope can be only briefly touched upon. All that may now be given is a general idea of the fundamental ailments, and the trend which medicine may later take when esoteric laws are better understood. One important fact which must here be brought out is that the ills of the microcosm, the etheric envelope of man, have their counterparts in the macrocosm. Herein often lies the explanation of the miseries of nature. Some of the great world evils have their source in etheric ills of the planet and even the solar system. As the causes of etheric distress in man are described in the following, the reader may see their planetary and solar systemic correspondences.

<sup>2</sup>According to their causes the diseases of the etheric envelope are divided into functional, organic, and static. Functional diseases are due to disorders in the reception of vital energy; organic diseases are due to disorders in its circulation (distribution) in the etheric envelope. Static diseases are caused by injuries to the atomic film, which is a separator between the physical and the emotional. Conditions of illness belonging to these three different categories manifest themselves differently.

<sup>3</sup>In the planets there are corresponding conditions, and the planetary etheric envelope has its functional disorders which affect its reception of prana, suffers its organic troubles which may affect the distribution of prana, and disorders of the etheric web. Where the sacred planets are concerned – the Earth is not one of those – the etheric envelope is the actual physical envelope. (LA: On the sacred planets, human beings have no organisms, but etheric envelopes as their only physical envelopes.) Third selves that are members of the planetary beings – such selves must be at least perfect 45-selves – have the freedom of movement outside their own planetary etheric web within the entire solar system. PhS 2.44.6

<sup>4</sup>In the solar system as a whole similar effects may be observed (LA: here, however, cosmic etheric, 43–46, conditions are concerned, not, as in the case of man and the planet, solar systemic etheric, 49:1-4, ones): functionally, in connection with deficiencies in the reception of vital energy from the cosmic centre; organically, in connection with the circulation between the planetary systems; and statically, in connection with the cosmic etheric web (43)

surrounding the solar system.

<sup>5</sup>*Functional disorders in man* come about when the pranic fluids are received by the centres necessary to this. When prana received functions correctly in the etheric envelope, it cooperates with the inherent energy of the organism, so that the organism is vitalized and maintained in a healthy condition. It is, therefore, apparent that the basis of bodily health is in the right reception of prana, and that one of the basic changes that must be made in the life of organic man will be in the ordinary conditions of living.

<sup>6</sup>Man's three centres for the reception and assimilation of prana – the centre between the shoulder blades, the centre above the diaphragm, and the splenic centre – must be allowed to function with greater freedom and with less restriction. Now, owing to millennia of wrong living and to basic mistakes as to the laws of life, mistakes that began in the Lemurian root-race, they are not in good working order. Primitive peoples generally lead more healthy lives, so that their etheric envelopes receive prana better.

<sup>7</sup>Of the three centres, the one between the shoulder blades functions best as a receiver of prana, generally speaking, though in many people it is in a wrong position on account of displacements of the spinal column. The splenic centre is often too small and out of vibrational frequency.

<sup>8</sup>The unhealthy lives passed by so many, without contact with sunlight, have the effect that the centres that receive prana atrophy and shrink. This is a very extensive problem, particularly in the great cities. The cure lies in being more in nature and letting the sun shine on the pranic centres. When the pranic radiation has free access to the shoulders and to the diaphragm, the splenic centre will adjust itself automatically.

<sup>9</sup>Disease may also result from too great an ability to receive prana. If the three pranic centres have received too much vital force during long time, they become over-developed, vibrate at too high a frequency. Then the etheric envelope receives prana with too much force, too rapidly, so that it also emits it too rapidly. In such a case the energy will not be assimilated in sufficient amount, the etheric envelope loses its resilience, and the individual easily becomes devitalized, inert, and lazy. This is a problem especially in tropical countries.

<sup>10</sup>The planet, too, can suffer from both these kinds of trouble. The study of the effect of solar radiation on the surface of the planet in connection with its rotation may afford some comprehension of the laws of collective health. The collective being of the planet Earth, the "spirit of the Earth" (a being belonging to involution) likewise has its cycles of increased and decreased absorption of prana, which affect all physical life on the planet, such as the fertility of the earth and vegetation. Mankind is far from having reached the equilibrium between its reception and emission of prana, but when it is reached in the future, it will coincide with the pranic equilibrium of the whole planet. This is another way of saying that all physical life will have a uniform vibratory frequency at that time.

<sup>11</sup>*Organic disorders* are due to either congestion or over-absorption of prana. Both sun stroke and heat stroke are etheric disorders. Sun stroke is the effect of congestion of prana in an etheric channel. Heat stroke is the result when etheric matter has been destroyed as prana has been assimilated in too great amounts or has blended too rapidly with the inherent energy of the etheric envelope.

<sup>12</sup>Etheric congestion leads to the thickening of the protective etheric web to an abnormal extent, and this thickening may prevent contact with the higher envelopes, which may result in idiocy and mental unbalance. It may lead to abnormal fleshy development, to the thickening of some internal organ, and consequent undue pressure; one portion of the etheric body being congested may lead to the entire organic condition being upset, resulting in diverse complaints.

<sup>13</sup>*Static disturbances.* Partial destruction of the protective etheric web, such as holes and

rifts in it, may lead to psychoses of various kinds, especially those kinds deemed incurable. A hole burnt in the web may let in energy currents or “beings” from the emotional world against which the individual is helpless; brain tissue may be destroyed by this pressure, and serious trouble be caused. Similar things have happened on a planetary scale in the past. Whole human races have been influenced, and certain kingdoms of nature troubled by planetary etheric congestion, or the partial destruction of the planetary etheric web.

<sup>14</sup>A confining barrier, such as the etheric web, which acts as a separator between a system and that which is external to that system, acts as a hindrance only to that which is of small attainment in evolution, but forms no barrier to the more progressed. The whole question depends on two factors: the reaping of the man, the planetary being, or the solar being, and the degree of control of the envelope exercised by the indwelling monad or monads.

## THE ETHERIC ENVELOPE IN THE MACROCOSM AND THE MICROCOSM

### *2.12 The Planetary Ruler and the Ethers*

<sup>1</sup>The human monad at night leaves its etheric envelope and functions elsewhere. This happens by analogy with what the planetary ruler does at the planetary pralaya, that is to say: leaves the cosmic etheric (43–46) worlds. Man’s sleep at night is the microcosmic pralaya.

<sup>2</sup>The solar ruler does the same when a night of Brahmā sets in. A night of Brahmā is not the same as a solar pralaya, but is a much shorter cycle of the duration of an eon or round. (Laurency: All eons comprise the whole solar system.)

<sup>3</sup>All these cycles are governed by the law of reaping. When the true man himself applies the law of reaping to his envelopes of incarnation (47:4–49:7), he is in his tiny system the correspondence to the guardians of the law of reaping. Those are cosmic beings who form three groups of four guardians in each and have their place subsidiary to the three departments of the solar systemic government; they can pass the bounds of the solar system in their stated cycles. The human parallel evolution, the fourth creative hierarchy, has a particularly close connection of destiny with the three groups of guardians of the law of reaping.

<sup>4</sup>The lowest group sees to it that past sowing is reaped in the present. The middle group portions out future collective reaping. The work of the highest group must not be stated exoterically, and only 46-selves receive some knowledge of it.

<sup>5</sup>A further link in this chain (LA: of correspondences and connections characterized by the number four) offered for consideration lies in the fact that the lower four departments, which are concerned with intelligence and its development (and the reaping conditions of four planetary beings) in their totality hold in their keeping the present evolutionary process for man as a monad. These four work in the closest cooperation with the four guardians of the law of reaping.

<sup>6</sup>Also the deva lords of solar systemic worlds 46–49 are more closely allied to the human evolution than the deva lords of worlds 43–45.

<sup>7</sup>A further interesting correspondence is found in events which are even now in process of development and which are described as follows:

<sup>8</sup>The fourth atomic world of the solar system, 46, is the one in which the planetary collective beings begin to liberate themselves from their limitation to their own (planet =) planetary chain, their own seven-globe, begin to penetrate the cosmic etheric web.

<sup>9</sup>When man begins in a small sense to coordinate his (LA: embryonic) 46-envelope or, to express it otherwise, when he has developed the power to contact ever so slightly the 46-consciousness, then he simultaneously begins to acquire the ability consciously to pass through the etheric web in the physical world. Later he can pass through the corresponding

web in the emotional world, and finally through the etheric web of the mental world in 47:4. (LA: Note that the molecular kinds of each solar systemic world have been given designations analogous to those of the physical world: 48:7 is called “solid”, 48:6 “liquid”, 48:5 “gaseous” and 48:1-4 “etheric”; 47:7 is likewise called “solid”, etc.) This leads eventually to the ability to function in the causal envelope, the ability to live in that envelope self-consciously and self-actively.

<sup>10</sup>When the monad has passed the fourth initiation, it functions in the 46-envelope and has left permanently both the first triad and the causal envelope. Then there is nothing to hold the monad to the lowest three worlds (47–49). At the first initiation the monad liberates itself from the first triad temporarily, but it remains for it to acquire full consciousness in the causal envelope (47:1-3) and subsequently to overcome its three kinds of consciousness (LA: and to do so the monad must have acquired active consciousness in the lowest two molecular kinds, 46:6,7, of his growing 46-envelope). We have here a correspondence to the work to be done by the monad after it has become a 46-self. After that it remains for the monad to develop full consciousness in atomic worlds 43–45 before it can leave the solar system, which it does at the seventh initiation. The monad passes this initiation either (somewhere in the solar system =) in the third triad or (in its cosmic correspondence reached by the cosmic sutratma =) the 43-atom of the atomic chain.

<sup>11</sup>Our seven-globe, the fourth one, also called the Earth chain, is one of the most important, for it is the appointed globe for the domination of the etheric envelope by the human monad, with the aim in view that both mankind and the planetary being overcome their limitations (LA: the domination of the solar systemic etheric envelope, 49:1-4, by the individual human monad is an exercise preparatory to the later domination of the cosmic etheric envelope, 43–46, by the second and third selves making up the planetary collective being). The solution of the strenuous and chaotic life offered by the fourth eon lies in the fact that the etheric web is penetrated so that the monad is liberated and receives a more expedient envelope.

<sup>12</sup>The fourth ether (49:4) is even now being studied by the average scientist, and is already somewhat harnessed to the service of man. The fourth emotional molecular kind (48:4) is where the average man normally functions. The conquest of the fourth kind of mental consciousness (47:4) is the present goal of endeavour of one fourth of mankind. In the current fourth eon there are offered to monads who are sufficiently advanced avenues of leaving the solar system and entering the cosmic expansion. Those collectives of monads who now make up the four lesser planetary beings (the monads of the fifth and sixth natural kingdoms) will overcome their condition of being limited to their 49-globes and will function with greater ease in the cosmic emotional world (36–42).

<sup>13</sup>Our solar ruler will begin to coordinate his cosmic essential envelope (22–28), and through the development of cosmic causal consciousness (29–31) develops gradually cosmic essential consciousness.

<sup>14</sup>By pondering on these possibilities and correspondences we can somewhat understand the work to be done in connection with the etheric web and also the causes of those hindrances which the intended liberation may face. Later the etheric web and its static condition will be discussed. In that connection two facts should be contemplated:

<sup>15</sup>First, that this static condition is so only when viewed from the standpoint of man at the present time, and is termed so only in order to make plainer the changes that must be effected and the dangers that must be offset. From man’s point of view evolution moves so slowly that it seems to be almost stationary, especially where etheric evolution is concerned.

<sup>16</sup>Second, that we are concerning ourselves with the physical etheric envelope (49:1-4) only and not with its correspondences in the other worlds of the solar system (LA: 48:1-4, 47:1-4, etc.). This is because our solar system is in the cosmic physical etheric worlds (LA: 43–46,

the most important consciousness development occurs in those worlds), and hence the etheric envelope is of prime importance to us.

### 2.13 Cosmic and Systemic Ethers

<sup>1</sup>The lowest cosmic seven-world, 43–49, is the cosmic physical world, and it is the only one which the finite intellect of man can in any way comprehend.

<sup>2</sup>This cosmic physical world is differentiated into seven different kinds of matter, (qualities =) kinds of consciousness, and vibrational series. These seven differentiations are the seven (major planes =) atomic worlds of our solar system. KofR 1.9, PhS 2.10

<sup>3</sup>Since the lowest seven atomic worlds are the cosmic physical world, this sevenfold differentiation appears analogous to that of the solar systemic physical world, that is: world 43 = the cosmic physical atomic world, world 44 = the cosmic physical subatomic world, world 45 = the cosmic physical superetheric world, 46 = the cosmic physical etheric world, world 47 = the cosmic physical gaseous world, 48 = the cosmic physical liquid world, world 49 = the cosmic physical solid world.

<sup>4</sup>Our solar system is said to be of the fourth order; that is, it has (its location =) its energy centres in the fourth world, thus world 46, counting, as always, from above downwards.

<sup>5</sup>This world 46 is the meeting ground for the past and the future, and is itself the present. It is the meeting ground, or world of union, for that which is man and for that which will be superman, and links the past with that which is to be.

<sup>6</sup>The following deals with correspondences between the fourth cosmic ether, world 46, of our solar system and the fourth ether, the fourth molecular world, of not only the physical world, but of other solar systemic worlds as well.

<sup>7</sup>The fourth mental molecular world (47:4) is that sphere where the monad passes from a lower to a higher envelope (LA: the causal envelope).

<sup>8</sup>In the fourth submanifestal molecular world (44:4) the monad passes from expressing the department of the second triad to expressing more the department of the third triad. In the higher submanifestal world, 44:1-3, the higher three departments of the third triad are organized. In the causal world the monad passes from expressing the department of the first triad to expressing more the department of the second triad. (LA: What is said here concerns the scale of the individual monad.)

<sup>9</sup>(LA: On a planetary scale) the four lesser departments are united with the third, a major department, in the causal world, and (LA: on a solar systemic scale) the four lesser 49-globes (LA: those four of the seven minor that represent departments 4–7) work as a unit in world 45.

<sup>10</sup>Monads whose third triads belong to the second department take part in syntheses that take place in 46:2 and 44:2. Those fewer monads whose third triads belong to the first department take part in a synthesis that takes place in 45:1. In the causal world the monads work divided into their three groups under the manu, the bodhisattva, and the mahachohan, respectively. In world 44 they work as a unit, in world 45 they demonstrate dual work, and in world 46 they still retain their division into three groups according to their beings.

<sup>11</sup>The fourth ether holds the key to the dominance of matter. In this connection it might be noted that:

<sup>12</sup>In the fourth physical ether, man begins to coordinate his emotional envelope, and to escape at ever more frequent intervals from the physical into that envelope. Man achieves continuity of consciousness when he has mastered the four ethers.

<sup>13</sup>In the fourth mental ether (47:4), man begins to control his causal envelope, and to centre his consciousness in it until the centring is complete. He functions then consciously in the causal envelope when he has mastered the causal-mental ethers (47:1-4).

<sup>14</sup>In world 46 (the fourth cosmic ether), the collective beings of monads belonging to the human and deva evolutions begin to function and to prepare their exit from the cosmic etheric worlds (46–43). When these collective beings, seven in number, have mastered the lower three cosmic ethers (46–44) and the monads making up these beings have centred themselves in their 44-envelopes, they have reached their goal.

<sup>15</sup>In these cosmic etheric worlds (43–46), therefore, the solar systemic being performs the correspondence to what its tiny reflection, man, does in the systemic etheric world (49:1-4). The solar being coordinates its cosmic emotional envelope and attains continuity of consciousness when it has mastered the cosmic ethers.

<sup>16</sup>Just as man's organism in its three states of aggregation – solid, liquid, and gaseous – is not recognized as a principle (LA: the organism is for its movement and consciousness wholly dependent on the etheric envelope, so that the etheric envelope is considered the “physical principle”), so in the cosmic sense the corresponding is true of the solar system: cosmic solid (49), cosmic liquid (48), and cosmic gaseous (47) are not considered a principle, but the solar system is seen as existing only in world 46 up. The seven sacred planets are composed of 46-matter, and they are envelopes of the seven planetary beings (LA: collective beings), who function normally in world 46. When man has acquired 46-consciousness, he has raised his consciousness so as to join the planetary being. This he does at the fourth initiation, the liberating initiation (LA: so called because the monad then becomes a second self after having been a first self, is liberated from the necessity of incarnation and has finally reaped its sowing from the human kingdom. KofL1 3.5.3; WofM 10.20.6, 11.16.4). At the fifth initiation the monad ascends to world 45 and acquires 45-consciousness. At the sixth initiation the monad acquires 44-consciousness and continuity of function (LA: becomes independent of planetary periodicity: the shifts between manvantara and pralaya). At the seventh initiation the monad dominates the entire matter of the worlds 43–49 of the solar system, is liberated from all contact with them, and begins to function in the cosmic emotional world (36–42).

<sup>17</sup>Two results that were achieved in the previous solar system: consciousness evolution reached beyond worlds 47–49, and the lowest three physical molecular kinds (49:5-7) were coordinated to make gross physical envelopes for life in the physical world. A corresponding result was obtained in the first three root-races.

<sup>18</sup>Two results to be achieved in the present solar system: consciousness expansion will conquer worlds 46–44, cosmic fourth, third, and second ethers, and the cosmic etheric envelope of each planetary ruler will be coordinated.

#### *2.14 The Etheric Envelope as a Protective Envelope*

<sup>1</sup>By breaking the Law man can harm his etheric envelope so that it no longer performs its protective functions. Those protective functions are first that the etheric web acts as a separator between the emotional envelope and the organism, second that the etheric envelope distributes prana by circulating it, a process carried on in three stages.

<sup>2</sup>The first stage is that at which the pranic fluid and solar radiation are received, circulated three times around the triangle, and then are distributed to the entire etheric envelope, vitalizing all the gross physical organs and conducing to the automatic subconscious workings of the organism. When perfectly accomplishing its object, absorbing and distributing prana correctly, the etheric envelope protects from disease of all kinds. This hint is recommended to all physicians, and when properly comprehended, will result in a basic change in medicine, from a curative to a preventive foundation.

<sup>3</sup>The second stage is that at which the pranic fluid begins to blend with the energy in the basal centre and to drive that energy slowly upwards, transferring it from the lower three

centres, those below the diaphragm, to the higher four centres: the heart, throat, frontal, and crown centres. This is a long and slow process when left to the unaided force of nature, but it is just here that in a few cases a quickening of the process is permitted in order to equip workers for service in mankind (Laurency: only to fill vacancies that arise when the higher are promoted – about seven every 1000 years). This is the object of all esoteric training. This angle of the matter will be taken up in greater detail in the section about kundalini and the etheric counterpart of the spine.

<sup>4</sup>The third stage is that at which prana – the radiatory energy of etheric matter – is blended ever more perfectly with the inherent energy of the etheric envelope; one of the results of this is that the etheric envelope becomes more responsive to causal influences. This causes a more rapid rising of the united energies through the threefold central channel. The evolutionary process is greatly accelerated when the rising energy reaches the prana-receiving centre between the shoulder blades, which is the point where the threefold basal energy and the threefold prana completely merge. This coincides with the individual's passing of the first planetary initiation when the energy also is fixed in one or other of the three higher centres – the crown, heart or throat centre – which centre being dependent on whether man's causal envelope is of the first, second, or third department.

<sup>5</sup>As a result of this merging of energies, the centres of the etheric envelope are transformed. Their radiation of energy is intensified, and their rotation changes from three- to fourdimensional. The three major head centres – the alta major centre, the frontal centre, and the crown centre – are activated, and a circulation of energy begins between them similar to that between the three prana-receiving centres. Previously these head centres were pretty isolated from each other, but now they are united in a triangle of energy. In the activation of the head centres, kundalini affords to the centres power of radiation, while prana produces increased rotation and the other activity.

<sup>6</sup>During the time that elapses between the first and fourth initiation, corresponding to the stages of humanity, ideality, and unity, the rising energies gradually purify the threefold central channel and the entire etheric envelope, until all obstructive matter is burnt away. As kundalini and prana clear the channels and activate the centres, the energies from the causal envelope penetrate more efficiently down into the etheric envelope. In response to the penetrating causal energies, the crown centre of the etheric envelope re-emits to the causal envelope energies it received from there. LA: The exchange of energies between the etheric and causal envelopes is intensified in the process.

<sup>7</sup>The mental energies developed by the individual during his incarnations is intensified through the individual's own mental activation (right knowledge, right insight, right understanding, right realization), so that finally they burn through the protective envelope surrounding the crown centre of the etheric envelope. This makes it possible for the individual to direct kundalini intentionally from the mental world. By means of his mental energy the individual blends first prana and kundalini, and secondly blends those etheric energies with the mental energies. The united result of those blendings is the destruction, under law, of the outermost protective film of the etheric envelope. This has the result that the individual becomes causally conscious in his physical waking consciousness. LA: It also entails unbroken continuity of causal consciousness through all his incarnations.

<sup>8</sup>The downrush of causal energies and the rise of etheric energies under the control and direction of mental consciousness also brings about the purification of the emotional and mental envelopes so that they are emptied of such content as is unserviceable for consciousness development and only become mediators of the rising of physical-etheric energies and downpouring of causal energies.

<sup>9</sup>The processes described above are completed as the first three initiations are taken,

whereupon, as the man prepares for the fourth initiation, the remaining hindrances in his etheric, emotional, and mental envelopes are destroyed. These results are self-induced by the man himself. Man has consciously to bring about his own liberation.

<sup>10</sup>Should the man, by the power of will or through a one-sided development of his mentality and without the requisite essential qualities and the abilities connected with them, succeed in uniting prana and kundalini and make them rise through the central channel, he stands in danger of obsession, insanity, physical death, or of serious bodily disease. (LA: Obsession means that the individual, the monad, has been driven out, completely or partially, of his two physical bodies, which then have been correspondingly possessed by an emotional being that wishes to have experiences in the physical world but does not want to go through the arduous process of incarnation.) Since the energy rising out of the basal centre cannot reach the crown centre but instead is turned backwards and downwards, it enters the sacral centre and vitalizes is strongly. The energy is forced back in this manner because the central channel is still clogged.

<sup>11</sup>An additional danger lies in the fact that the uninitiated man does not know the departments of his envelopes and so is ignorant of the order in which the energies should traverse the different centres and which triangles they should form in the process. Inevitably he makes serious mistakes, even if, contrary to expectation, he would succeed in making kundalini rise. The result is that the energy burns its way and so destroys tissue. Even in the best event this means that he delays his development for several incarnations, since he must devote much time to repairing the injuries he has caused himself.

<sup>12</sup>If the individual persists from life to life in such procedures, if he neglects to develop the qualities and faculties of the second self, and concentrates on the manipulation of matter for selfish ends, and if he continues this in spite of the promptings of Augoeides and the warnings of those who watch, he may bring upon him irremediable injury. By uniting prana and kundalini in a wrong manner, he may “succeed” in completely destroying the physical atom of the first triad and in so doing make the first triad as a whole unusable. LA: Subsequently the monad must acquire a new triad and thus begin its evolution from the mineral kingdom all over again, a delay that is estimated to cost the monad about thirty eons.

### *2.15 Death and the Etheric Envelope*

<sup>1</sup>It is not the purpose here to give facts for verification by science, or even to point the way to the next step onward for scientific investigators. If this nevertheless is done, it is unintentional and secondary. The main purpose is to describe consciousness development in the solar system, that envelope through which the solar ruler and the threefold solar being develop consciousness and will. This development is effected through periodical manifestation, or manvantara, and obscuration, or pralaya (LA: manvantara = period of activity in lower worlds and passivity in higher worlds, pralaya = period of activity in higher worlds and passivity in lower worlds), symbolically called outbreathing and inbreathing, the days and nights of Brahmā. This periodicity of the solar system is the origin of all cyclic evolution on smaller scales, such as man’s cycles of incarnation and discarnation.

<sup>2</sup>The study of pralaya, or the definitive withdrawal of the monad from out of the etheric envelope, will be the same whether one studies it on a human, planetary, or systemic scale. The effect is the same and the results are similar. LA: It must be added here that on a human scale, the terms “gross physical” means 49:5-7 and “etheric” 49:2-4, whereas on a planetary scale they have reference to the cosmic correspondences: 47–49 and 44–46 (43–46), respectively.

<sup>3</sup>What are the causes of that pralaya, that withdrawal? Five causes can be distinguished:

<sup>4</sup>1) Desire ceases. This should be the result of all evolution. Death, under the law, is

brought about when the goal has been reached and striving therefore has ceased. Whether it is a man, a planetary being, or a planetary ruler, this happens when the cycle has run its course.

<sup>5</sup>2) The adequate frequency is achieved. By the slowing down and gradual cessation of the cyclic rhythm, the note or the frequency is perfected, and the work accomplished. This frequency enters a synthesis with other vibrations and then causes the complete disintegration of the forms.

<sup>6</sup>Motion is characterized by three qualities: inertia, mobility, rhythm. LA: These qualifications must be understood in a relative sense. In 47–49, for instance, 47 represents rhythm, 48 mobility, and 49 inertia; whereas in 45–47, 45 represents rhythm, 46 mobility, and 47 inertia.

<sup>7</sup>These three qualities are experienced in just the sequence indicated. Thus there is first a period of slow activity, succeeded by one of extreme movement, and last a period of rhythm and stabilization. The middle period is characterized by a search for the expedient (“note” =) frequency and, therefore, in the beginning, by chaos, by experiment, then by experience and understanding. In the third and last period, a balance between the opposites is attained, and equilibrium precedes the inevitable pralaya.

<sup>8</sup>3) By the severing of the gross physical from the etheric, and the disintegration of the etheric envelope. This has three effects:

<sup>9</sup>First. The (life =) monad or group of monads which used the physical form (both gross physical and etheric) and which controlled it through the physical triad atom is withdrawn to a higher envelope or a higher world. For the human monad, this is the causal envelope; for the planetary being, this is world 44; and for the planetary ruler, this is world 43. (LA: atomic worlds 44 and 43 are intended). All these mark the points where the monad or monads enter into pralaya. A condition is pralaya (LA: a period of passivity) always when viewed from below. When viewed from above, it is a period of activity (AAB: subjective. HTL: “subjective” = invisible to the lower), not that “which is not”, but simply that which is esoteric.

<sup>10</sup>Second. When the etheric envelope of a man, a planetary being, or a solar being is shattered, it loses its polarity as regards its indwelling monads, who can then leave it. It can no longer attract them, the law of attraction ceases to control them, and the monad (in the case of man) or monads (in the case of collective beings) can depart. The cycle draws to a close, the experiment has been made, the objective of the incarnation has been achieved, there remains nothing more to desire, and the monads turn their attention in some other direction. The physical envelope – systemic physical (49:2-7) in man, cosmic physical (44–49 and 43–49) in planetary beings and solar beings, respectively, – ceases to exist.

<sup>11</sup>Third. This leads finally to the disintegration of the etheric envelope into atoms. The synthesis of first and second department energies made the form, and that synthesis is now withdrawn. Matter persists, but the form, the envelope, no longer persists.

<sup>12</sup>The work of the second department ends, and the incarnation of the monad is concluded. But even if the envelope perishes, the acquired qualities and faculties of matter persist. At the end of each period of manifestation, matter has through experience acquired additional consciousness and capacity for activity. Before the present solar system was manifested, the matter intended to make it up had been part of a previous solar system and acquired in it the vibrational capacity of the third department (“active intelligence”). The present solar systemic manifestation has for its objective the addition of the vibrational capacity of the second department (“love–wisdom”). This implies that at the end of manifestation, the matter making up the solar system will vibrate at another frequency than it did at the first dawn of manifestation.

<sup>13</sup>The analogy holds good for the 49-globe and for man. The correspondence in man lies in the fact that each incarnation (LA: ideally) implies the man taking a somewhat more evolved physical body, a more refined one, with a higher vibrational capacity.

<sup>14</sup>4) By the transmutation of the violet into the blue. This symbolic expression is not elucidated, but is left to those esoteric students whose reaping permits and whose intuition suffices for understanding.

<sup>15</sup>5) By the withdrawal of the monad or monads, the form should gradually dissipate. The reflex action here is interesting to note, for the greater builders and devas who are the active agents during manifestation and who hold the envelopes in coherent shape, guiding and circulating the pranic emanations, likewise lose their attraction to the matter of the envelope, and turn their attention elsewhere, whereupon the envelope disintegrates.

<sup>16</sup>The aim of each incarnation, whether that of a man, a planetary being, or a solar being, should be the carrying out of a definite purpose of the monads in question. This purpose is the development of a more adequate envelope for the expression of consciousness and will. When this purpose is achieved then the monad turns its attention away, and the envelope disintegrates. This is the fundamental principle, but it is not always the case in every human life nor even in each planetary cycle. The failure of the Moon-chain is an instance of the latter. When this principle is universally recognized, as it will be when the intelligence of the race has been sufficiently developed, then evolution will proceed with certainty, and the failures be less numerous.

## KUNDALINI AND THE ETHERIC COUNTERPART OF THE SPINE

### *2.16 Introduction*

<sup>1</sup>Kundalini and the etheric counterpart of the spine will be discussed very briefly, since the subject necessarily is dangerous. Thus it is not about the organic spine and the spinal marrow, but about the etheric channel that is (LA: only partially) the counterpart of the organic structure. This subject includes the etheric channel, the energy passing up in it, the union of this energy with the energy emanating from a centre between the shoulder blades, the united ascension of the two energies into the head, their union with the causal and mental energies which vitalize the three major centres in the head.

### *2.17 Kundalini and the three Triangles*

<sup>1</sup>The energy vitalizing the triune force in the head is the higher correspondence to the triangle of prana, midway in the body, and its lowest counterpart at the base of the spine. Thus there are three major centres in the head, namely the crown centre with the pineal gland as its organic counterpart, the frontal centre with the pituitary body, and the alta major centre; three centres in the middle of the body corresponding to the three higher, namely the centre between the shoulder blades, the centre above the diaphragm, and the splenic centre with the spleen; three centres in the lower part of the body, namely the centre at the base of the spine and the sacral centre with the two sexual glands in the male and the female. It is not the intention here to lay any stress on the sex side of this subject. The sexual organs are organs to which the esoterician should not direct his attention, and therefore they will not be discussed in detail. It should only be pointed out that it is by transferring the energy of the basal centre and by turning attention to the two higher triangles that man achieves emancipation.

<sup>2</sup>Kundalini is first united with prana in the centre situated between the shoulder blades. Being thus blended, kundalini and prana then rise up into the head, where they are united with the mental energy that vitalizes the three major head centres.

<sup>3</sup>When kundalini and prana are united with mental energy, the result is that the entire etheric envelope is enormously vitalized. This is the secret of the immense staying power of

the great thinkers and workers of the race. The crown, frontal, throat, and heart centres in particular are vitalized. These higher four centres then form a particular energy field that has an attractive effect on the energies of the third triad. Energies pouring in from the third triad activate the crown centre in particular. When the crown centre is vitalized, all the other centres are stimulated as well.

<sup>4</sup>The merging of kundalini and prana is done automatically and naturally through the slow evolution in the human kingdom and is the cause of the rude health that man should normally enjoy if he lives cleanly and has his thought and feeling turned to higher things. If the energies are to rise still higher in the central channel, this must be the result of the man's active work for his own consciousness development. When the individual in such a manner has succeeded in raising the merged prana and kundalini energies further, so that they have reached the throat centre, they are united with the mental energies radiated by that centre. The mental energies from the throat centre form a triangle with the energies from the frontal and crown centres.

<sup>5</sup>Later, when the united energies have been raised up into the head, they first enter the centre at the base of the skull (often called the alta major centre), from which they circulate in the energy triangle that this centre then forms with the crown and frontal centres. There is no natural connection between the central channel and the alta major centre, and to make the energies pass to that centre the individual must bridge the gap by building a temporary channel in etheric matter. This channel is an etheric counterpart of the so-called rainbow bridge, which he builds in causal matter between the causal envelope (47:3) and the mental atom of the second triad (47:1).

<sup>6</sup>LA: This work is not done by intentional manipulation of the kinds of matter in question. It is not done at all by means of the matter aspect, but only by using the consciousness aspect, quite unintentionally, as the individual activates his waking consciousness and has it more and more often centred in higher mental and causal kinds of consciousness, more and more often is self-conscious in those kinds, thinks more synthetically (in a surveying, summarizing manner), in increasingly better agreement with reality. It is an indispensable requirement that he also applies his knowledge and ability in activity of service and work for mankind. Egoists, who are mainly occupied with their own development, are not able to attract the energies of unity from 46 which are necessary to the ascension.

<sup>7</sup>When the gap between the central channel and the alta major centre is completely bridged, the etheric envelope becomes coordinated with the mental envelope and the energies of those two envelopes are united. In this process, the development of the first self is concluded, and the man enters the causal stage.

<sup>8</sup>We must always bear in mind that the energies emanating from the basal centre and the pranic triangle are material energies, which have no effect on higher kinds of consciousness. They concern themselves solely with the matter which the centres are made of. If the monad is to control these centres intentionally, it must always do so through causal consciousness. This can be done only in due course of evolution, when the centres not only of the etheric envelope but also of the higher envelopes have been energized sufficiently by their own inherent energies (LA: and have been refined. This procedure of refinement was called "purification" in the ancient knowledge orders). Thus the energies of the envelope centres must reach the highest level of their own development before they can be united with the energies "coming down from above", those from the third triad.

### 2.18 *The Arousing of Kundalini*

<sup>1</sup>Present-day mankind has succeeded in raising the energy in one of the three channels. In the majority, at least two thirds of the energy from the basal centre go to the sacral centre instead. If the merged kundalini–prana energy is to be completely united with mental energy, it must be able to rise unobstructed up at least two of the three channels. Only when it can rise unobstructed in all three in the individual's correct order, is the energy of the basal centre, kundalini (LA: also called idea mentalite by HTL), wholly activated and can puncture the physical atomic film. When this happens, all the three channels become one.

<sup>2</sup>The fact that energies rise from the basal centre to the crown centre in the right order means that in this process they run through the most important centres of the etheric envelope in definite geometric patterns. Each such pattern comprises three centres and forms a so-called triangle of energy. It is important in addition that the energies run through the centres of the triangle in the right order, which is determined by the department (ray) the individual belongs to.

<sup>3</sup>Only when the causal self has acquired some degree of essential (46) consciousness (46:5-7) and, using the unity energies of this consciousness, controls the causal envelope, which then it its turn controls the envelopes of incarnation, may kundalini and prana be blended with mental and causal energies without endangering the individual.

<sup>4</sup>From the energy point of view, the liberation of man means that the energy of the basal centre is transferred to the higher centres.

The above text constitutes Section 2 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.