

## SECTION 3

# THE MOTION ASPECT IN THE PHYSICAL AND EMOTIONAL WORLDS, THE LAW OF ECONOMY

### *3.1 Preliminary Remarks*

<sup>1</sup>Primarily it should be emphasized that the motion studied here is that due to the energy inherent in matter itself. It is motion that is the prime characteristic of the third department of the solar systemic government, and a faculty that matter acquired in the previous solar system. Each of the three systemic departments manifests some one quality which predominates over the others. Certainly each possesses all three, yet demonstrates one of them so strongly as to be recognized as that quality itself. In a corresponding way (LA: although on an immensely lesser scale), an incarnated monad can be the carrier of a kind of vibrations which is the main characteristic of that monad, though it may also express other kinds of vibrations which are then subsidiary to the main frequency.

<sup>2</sup>LA: To understand what is said here it is essential to know that each of these departments is a collective being of monads belonging to cosmic divine kingdoms, and that it has one monad as its dominant. AAB's term "logos" for such a collective being refers to both the collective and the dominant. KofL2 4.7.4

<sup>3</sup>There is in each of the three departments of the solar systemic government a goal, a function, and a mode of activity.

<sup>4</sup>*The third department* ("Brahmā", LA: world 35) is characterized by active intelligence, HTL: which affords form to matter. HTL goes on to say: "The process of matter: makes cosmic physical matter out of cosmic astral." Its mode of activity is rotary motion, which first sets in movement the matter of the solar system within the limiting sphere, and secondly differentiates it into the matter of the seven solar systemic atomic worlds (43–49). In each of those worlds the process is continued, so that its matter shows first as a totality and then as a sevenfold differentiation (LA: first the atomic kind only, and then the atomic kind together with the six molecular kinds formed out of it). This differentiation of matter is brought about by rotary motion, and is controlled by the law of economy, a cosmic law. This law might be considered as the controlling factor of the third solar systemic department.

<sup>5</sup>The goal of the third department is the perfect union of consciousness and matter. Its function is the manipulation of matter, so as to make it fit the demands and needs of consciousness. Its mode of activity is rotary motion, which by increasing the activity of matter makes it more adaptable.

<sup>6</sup>All these three factors are governed by the law of economy, which is the law of adaptation in time and space, or the law of least resistance. The least resistance is that which is sought for and followed within the matter aspect of existence. The third department also manifests will, since it has a goal, and unity, since in this solar system unity is the line of least resistance. But primarily the third department is characterized by activity and intelligence with the aim of adaptability.

<sup>7</sup>*The second department* ("Vishnu") is characterized by unity, love–wisdom, which seeks union with intelligence. Its motion is spiral cyclic. It adds this to the rotary motion of the atoms. This composite, periodic motion around a central focal point in an ever ascending spiral makes it possible for atoms and molecules to be composed into forms. PhS 2.9.4,5. By means of these forms consciousness can develop in solar systemic worlds 45–49. In developed consciousness there is a tendency to seek the source from which the movement that awakened consciousness came (LA: in world 32, scaled down to world 46). HTL comments:

“The process of evolution: ever more refined forms for ever higher consciousness.”

<sup>8</sup>These forms are all the globe systems within the solar system. In their seven major differentiations they are the seven lesser (LA: currently active) 49-globes.

<sup>9</sup>In involution the third department rules. In evolution the second department is felt, beginning, where our 49-globe is concerned, in the second seven-globe. In the middle of the third seven-globe (LA: its fourth eon), its activity was intensified. The correspondences to this in our present globe-period are the second and third root-races.

<sup>10</sup>The second department works under the cosmic law of attraction. The law of economy has a subsidiary law of marked development, the law of repulsion. The law of attraction and the law of economy are therefore the basis of the eternal repulsion that goes on as (spirit =) active consciousness seeks ever to liberate itself from form (HTL: from an old form to seek a new one for itself). The matter aspect always follows the line of least resistance, and repulses all tendency to group formation, while active consciousness, governed by the law of attraction, seeks always to separate itself from a less expedient material envelope by the method of attracting a more expedient one, abandoning one illusion for another having a somewhat greater content of reality. LA: The instrument used in this work is the faculty of discrimination.

<sup>11</sup>Eventually the monad in its envelope senses the urge, or attractive pull, of its (own self =) higher collective being. LA: The monad as a first self begins to perceive the attraction of its future second self collectivity. After the monad has become self-conscious and group-conscious in its second triad, its three kinds of consciousness in this become eventually too restrictive, and then the monad perceives the attraction of its future third self collectivity and prepares to pass to the third triad (which AAB erroneously calls the “monad”).

<sup>12</sup>The goal of the second department is consciousness, a goal to be attained in cooperation with the third department. Its function is the building of forms to be instruments of the monads’ gathering of experience. Its mode of activity is cyclic and spiral: the globe passes through ordered cycles for a specific purpose.

<sup>13</sup>These three factors are governed by the law of attraction, the law of action and reaction. There is attraction between the Sun and the seven 49-globes, between the seven rotating atomic worlds of the solar system, and between everything in the matter of all forms (envelopes, globes).

<sup>14</sup>*The first department* (“Shiva”, “Mahādeva”, LA: world 29) is the department of cosmic will. Its mode of activity is the driving forward of the solar system in space. HTL comments: “The process of expansion: through vibrations ever higher, stronger, finer vibrations.” In the current major cycle it is not possible for man to understand the will as it really is.

<sup>15</sup>This subject of the first department of the solar system manifesting itself only in connection with the second and third departments is a profound mystery, which is not fully understood even by 44-selves. It is inconceivable to us also how the first department brings in the influences of other solar systems into our own system. In the next major cycle (HTL: next solar system) influences from the Great Bear and Sirius can be better understood. In this present solar system, we are concerned more with the influence from the Pleiades via the Sun and via Venus.

<sup>16</sup>Through the instrumentality of this department the members of the planetary government incarnated (LA: in etheric envelopes only). In our present solar system, consciousness evolution is effected through cooperation between the second and third departments. Back of both these stands the first department, which represents the will aspect, and which uses the envelopes, though not individual ones but the collective beings of the parallel human and deva evolutions (LA: only the higher ones, who are self- and group-conscious), as envelopes. In so doing the first department represents the “will to live” of the seven parallel evolutions. Just as

our solar being (the solar ruler and his government) manifests itself through three envelopes – solar systems – of which the present one is the second, so man manifests himself through envelopes of three kinds – the two physical, the emotional, and the mental. Just as the solar being (LA: but not the solar ruler) is centred in the cosmic emotional (36–42), so average man is at present centred in emotionality. (LA: The monad is centred in the emotional atom of the first triad.) In the emotional eon, human beings are governed by their emotions: desires, feelings, and imagination. Yet at the same time the will aspect governs manifestation, for the second self has dominion over the first self and shows in the will to unity.

<sup>17</sup>One key to the understanding of this is to be found in the relation of the first self to the second self, which certainly represents the consciousness aspect and unity, but nevertheless, in relation to manifestation in the worlds of the first self (47:4–49:7), represents the will aspect. By using the analogies provided by these human and superhuman conditions to reach some conclusions about solar systemic and cosmic ones, man can gain some clarity as to the latter.

<sup>18</sup>The first department is controlled by the law of synthesis, the cosmic law governing the tendency to unification. Only in this case, it is not the unification of matter and will, but the unification of the seven into the three, and the three into the one. These three numbers primarily stand for qualities, for principles, and not so much for matter, although matter, being guided by consciousness, conforms. The law of synthesis has a direct connection with the government of seven solar systems, and is the law indicating the how that government controls the government of our solar system. The synthesis implied in this case is the conscious return of the monads of the solar system to their cosmic point of synthesis, their source in the government of seven solar systems.

<sup>19</sup>The *goal* of the first department is the unification of the monads who are gaining consciousness through manifestation and experience in matter. Its *function* is, by means of will, to hold them in manifestation for the intended period, and later to let them be united again with their cosmic source. Hence the necessity of remembering that, fundamentally, the first department controls the third selves and the corresponding monads in the solar system; the second department, the second selves and the corresponding monads; and the third department, the first selves and the corresponding monads, among them also monads who are not self-conscious in their first triads (animal, vegetable, and mineral monads). (LA: by “corresponding monads” are meant deva monads, who do not develop by means of triads.) The first department is called the “destroyer” when its work of synthesis is viewed from below upwards: the solar systemic (43–49) envelopes of the monads are dissolved when the monads pass to cosmic kingdoms. Also, the first department brings about pralaya or the transference of the monad collective from a lower to a higher world. The analogy in the worlds of man is seen in the fact that the monad, when passing to the second triad 46-atom and the fifth natural kingdom, dissolves all its lower envelopes, also the causal envelope (47–49). The *mode of activity* of the first department is the will that lies back of evolution and expansion. It is this which drives the evolutionary monads onward, upward through material envelopes of ever higher kinds, so that finally they can abandon all solar systemic envelopes. The results obtained in this process are the acquisition by the monads of qualities and abilities and the increased power of vibration and magnetism gained by matter itself.

<sup>20</sup>In terms of energy it can be said that the third department manifests itself in the energy of the first triad; the second department, in the energy of the second triad; and the first department, in the energy of the third triad. This has been dealt with previously, in Section 1.

<sup>21</sup>The entire cosmos is an immense globe revolving slowly and carrying with it, in its revolution, all the solar systems. This cosmic rotary motion will not be studied here, however, but only the rotary action of the globes within the solar system. In this, the subject is the

rotary motion brought about by the inherent energy of matter, not the spiral-cyclic motion that is the result of the cooperation of matter and consciousness.

### 3.2 *The Effects of Rotary Motion*

<sup>1</sup>Every globe within the solar system rotates. This rotation produces certain effects, namely separation, momentum, friction, and absorption. These will now be described in greater detail.

<sup>2</sup>By means of *separation* differentiation is produced, so that the globe of the solar system is formed and within it, the seven globes of the solar systemic atomic worlds (43–49) and also the globes of the seven rays (departments). These two sets of globes form the totality of the solar system, and produce its spherical form.

<sup>3</sup>The globes of the atomic worlds and the globes of the rays rotate at right angles to each other. By means of this interaction, the work of the highest four guardians of the law of reaping is made possible.

<sup>4</sup>Each atomic world of the solar system contains likewise seven globes, the globes of the atomic kind and the six molecular kinds, by analogy with the greater globe of the solar system. The atoms, too, have spherical form, and molecular matter demonstrate similar correspondences.

<sup>5</sup>*Momentum*, produced by the rotary movement, generates repulsion. The law of repulsion is a law subsidiary to the great law of economy, which governs matter. Repulsion is the basis of that separation which prevents the contact of any globe or atom with any other globe or atom, which keeps the planets in their determined orbits, and which likewise keeps the atomic and molecular worlds from losing their material identity. Here is the ground of that constant battle between lower and higher kinds of matter, which is characteristic of manifestation, the higher working under the law of attraction, and the lower governed by the law of repulsion. This conflict goes on for eons, with the resistance of the lower to the higher becoming less potent thanks to the action of the law of attraction, which finally overcomes repulsion. It is a destruction of form, not of matter itself, for matter is indestructible.

<sup>6</sup>*Friction* produces the vitality, coherence, ability to function, and heat of the globe. It also entails the final combustion or disintegration of the globe, which ensues when its inherent and radiatory energies have attained a specific stage in their development. This final obscuration and pralaya is effected through the cooperation of energy of matter with the energies of consciousness and will.

<sup>7</sup>*Absorption* is done through that depression which is seen in all rotating globes and which on the Earth corresponds to the north pole. This depression is produced by radiation which proceeds counter to the rotation of the globe and penetrates the globe from the north and reaches its midway point. From there the radiation tends to increase the inherent energy and momentum and to give specific quality to the globe according to the source of the radiation. This absorption of external radiation is the cause of the dependence of one globe on another, and has its correspondence in the cycling of a ray (departmental energy) through the sphere of an atomic world. The corresponding conditions are true of all kinds of globes: the solar system, the planets, the envelopes of the monads, and the atoms. Through the depression in the physical atom flows the vitalizing force from without. Every atom is both positive and negative: it is receptive or negative where the inflowing force is concerned, and positive or radiatory where its own emanations are concerned, and in connection with its effect on its environment.

<sup>8</sup>The corresponding can be said of the entire solar system in relation to its cosmic environment. Force flows into the solar system from three sources through three channels: the sun Sirius, the Pleiades, and the Great Bear. Each one of those three sources radiates its own kind of energy. The radiatory energy of the Pleiades is the negative counterpart to the energy of the

solar systemic third department.

<sup>9</sup>Separation can also be called the repulsive effect; momentum, the interior effect; friction, the environal effect; absorption, the receptive or attractive effect.

### 3.3 *The Qualities of Rotary Motion*

<sup>1</sup>Every rotating globe of matter is characterized by the three qualities of inertia, mobility, and rhythm.

<sup>2</sup>*Inertia* characterizes every globe at the beginning of manifestation, whether it is the beginning of a solar system, a seven-globe, an envelope, or an atom. This is true, therefore, of all forms within the solar system.

<sup>3</sup>It is important to understand that the three qualities mentioned are qualities of matter and not of consciousness. Inertia is the result of lack of activity and the relative quiescence of the energies of matter. During obscuration or pralaya these energies are latent and lack the stimulation that comes from the aggregation of atoms into form and the consequent interaction of the forms on each other. Where form exists and the laws of repulsion and attraction are in force and radiation therefore is made possible, there are stimulation, emanative effect, and a gradual acceleration, which eventually, from within the globe or atom itself, by its own rotary motion produces the next quality: mobility.

<sup>4</sup>*Mobility*. The inherent energy of matter produces rotary motion. Eventually this rotation generates radiation. The radiation of matter, the result of its dual energy, produces necessarily an effect on other atoms or globes in its environment (whether that environment is the cosmos, the solar system, or a human envelope), and this interaction causes repulsion or attraction according to the polarity of the atom or globe. Eventually this produces coherence of form. Globes, envelopes, aggregates of atoms and molecules come into being, and persist for their greater or lesser cycle until the third quality – rhythm – definitely makes itself felt.

<sup>5</sup>*Rhythm* demonstrates that the form has attained a perfect balance or equilibrium. This balance then produces certain specific effects, which to man's finite thought may seem contradictory: disintegration of form, liberation of the being which the form confines, separation of lower and higher matter, end of a cycle, beginning of obscuration, and end of manifestation, return of the (essence =) monad to a higher world, and dissolution of differentiated matter into higher matter, end of time and space in lower worlds, unification and synthesis of the three basic motions.

<sup>6</sup>When the point of rhythm or balance is reached in a form or in an envelope, then the indwelling evolutionary monad leaves the environment which has served it for its gaining of experience, and can move to a higher world. The form or envelope then automatically disintegrates.

### 3.4 *Rotary Motion and Symbolism*

<sup>1</sup>Every rotating globe of matter can be described by using the same general cosmic symbols as are used to describe evolution.

<sup>2</sup>1. *The circle alone* stands for a globe of undifferentiated matter, a solar system, a 49-globe of cosmic etheric matter (43–46), or a human etheric envelope (49:1-4) at the earliest epoch of manifestation. The corresponding is true of the cell and the atom.

<sup>3</sup>2. *The circle with the point in the middle*. This signifies the production of energy in matter, the first motion of the globe, driven by inherent energy, into the sphere of influence of another globe. This produces the first radiation, the first attraction and repulsion and therefore leads to the next stage:

<sup>4</sup>3. *The circle divided into two*. This indicates that active rotation has begun, so that the positive point in the middle has extended its influence to the periphery of the globe. In this

process the globe contacts others in its environment, receives radiation from them. At one pole the depression is formed that marks the inflow of force.

<sup>5</sup>This account of the interpretation of symbols has reference to the matter aspect only, the globes and envelopes in themselves as material forms, not to the consciousness aspect or the evolutionary monads inhabiting the envelopes. Where the motion aspect is concerned only the inherent energy of matter (the envelopes) is dealt with, not the active energy (will) of the indwelling monads. LA: The division of the circle into two also indicates secondary matter, elemental matter, the envelope considered in itself as an elemental.

<sup>6</sup>4. LA: *The Circle divided into four* indicates the goal of the development of matter: to become quaternary matter, such evolutionary matter as has the possibility of self-consciousness. In the envelopes of man, only the fourfold centre of the causal envelope has reached this goal, for it consists of self-conscious deva monads. It is the meaning of existence that all matter pass those four stages: 1) primary matter (involuntary matter, rotary matter without the possibility of consciousness and without the ability to make forms, aggregates, envelopes), 2) secondary matter (involuntary matter, elemental matter having only passive consciousness), 3) tertiary matter (evolutionary matter with self-active consciousness but without self-consciousness, such as triad atoms and molecules), 4) quaternary matter (evolutionary monads).

<sup>7</sup>5. LA: *The swastika* indicates that the globe or envelope is a perfect material organization that has reached its full deployment of energy, so that the evolutionary monads or collective being inhabiting it can pass to a higher world or kingdom.

### 3.5 Motion and the Centres

<sup>1</sup>Much has been written and discussed about the centres which has aroused the curiosity of the ignorant, and has tempted many to meddle with that which does not concern them. Here no such information will be given as could enable anyone to vitalize and activate those centres. This is intended as a warning. Dire calamity attends the man who arouses these centres by unlawful methods, and who experiments with them without the requisite knowledge. Serious physical and psychic injuries or death may befall him. Instead a man should lead a life of altruism and service, and devote himself to a discipline that will refine, transform, and bring his envelopes under control. He should develop his consciousness, equip his mental envelope, build the causal envelope by good deeds and good thoughts. When he has done this and has both raised and stabilized the vibrations of his envelopes, he will find that the centres have simultaneously developed and raised their capacity for vibration in a desirable manner. When he has done this, he has also made the right preparation for initiation.

<sup>2</sup>All that is to be communicated here is intended to clarify the lawful function of the centres, their interrelation, and the effects produced by their right development. The subject will remain abstruse to man until he has acquired higher objective consciousness (etheric, emotional, mental, and causal) and can verify for himself what has been said about the centres.

### 3.6 The Nature of the Centres

<sup>1</sup>In what follows only those centres will be dealt with which are concerned with man's consciousness development.

<sup>2</sup>The intended goal of the evolution of mankind in our seven-globe is that the monads acquire 45-consciousness, become 45-selves. It is calculated that by the middle of the next eon, the fifth, sixty per cent of mankind will have acquired subjective and objective causal consciousness, will have become causal selves. This leaves 46- and 45-consciousness to be conquered, and the sixth and seventh eons have been set aside for that aim. In this solar system, the two remaining root-races, globes, and eons are always synthetic; their function is

to gather up and synthesize that which has been achieved in the earlier five. For instance, the sixth and seventh subraces of the fifth root-race will synthesize the acquisitions of the earlier five subraces. Analogically worlds 43 and 44 are synthesizing in the solar system. World 43 is the synthesizing world for the solar systemic government, from where it introduces the monads into cosmic expansion. World 44 is the synthesizing world for the third selves, where they work their experience of lower worlds into syntheses.

<sup>3</sup>Of the centres of man's etheric envelope, the following ones relate directly to the different kinds of consciousness: basal centre 49, solar plexus centre 48, heart centre 46, throat centre 47:4-7, frontal centre 47:1-3, crown centre 45.

<sup>4</sup>The centres of man's envelopes are ultimately connected with the third triad. They deal fundamentally with the will aspect, with immortality, with the will to live. They have not so much to do with the matter aspect as with the force aspect. The correspondence in the macro-cosm is in the forces which sets matter in rotary motion and so produces the planets and solar system.

<sup>5</sup>Those forces originate in world 32 and are scaled down from there to 36-42 and 46. In world 46 they find their outlet in 49 great centres, seven in each 49-globe, to be finally reflected or reproduced in 47-49 and 49:4. LA: The seven great 46-centres in our 49-globe form parts of the seven departments of our planetary hierarchy, making up its lowest "ashrams". When a man becomes a 46-self, he enters into some one of these seven, becoming a part of it.

<sup>6</sup>The centres are formed of streams of force, pouring down from the second triad, which has transmitted them from the third triad. This explains how it comes that the centres are vitalized and activated in a natural and lawful manner according as the monad becomes conscious in the second triad and controls the first triad by means of it, and later, to a still higher degree, as the monad becomes conscious in the third triad and controls the second triad by means of it.

<sup>7</sup>Four of the centres just mentioned are more important than the others: the crown, eyebrow, throat, and heart centres. These are concerned with higher consciousness (mental and higher). The other centres are concerned primarily with physical and emotional life. The throat centre synthesizes the entire consciousness of the first self (47:4-49:7), and is definitely connected with worlds 45-47, while the solar plexus, throat, and basal centres are connected with the heart, frontal, and crown centres. Also the basal centre is a synthesizer: it synthesizes idea mentalite (kundalini) and prana, and later synthesizes these with causal-mental energy and energy from the third triad.

<sup>8</sup>The centres are not things of gross physical matter but consist of physical etheric matter at the lowest, and they can be seen at the places indicated by those who possess the corresponding objective consciousness.

<sup>9</sup>The following description agrees with the one made by C.W. Leadbeater: 1) The basal centre, four petals in the shape of a cross, orange in colour. 2) The solar plexus centre, ten petals of rosy colour with admixture of green. 3) The heart centre, twelve petals, glowing golden. 4) The throat centre, sixteen petals of a silvery blue, with blue predominating. 5) The frontal centre, 96 petals, one half of the centre being rose and yellow, the other half blue and purple. 6) The crown centre: twelve major petals of white and gold surrounded by 960 minor petals. The frontal and crown centres have together 1068 or 3 x 356 petals. All the numbers given here have an esoteric significance.

<sup>10</sup>The crown centre synthesizes the consciousnesses and energies of the lower six centres. LA: The seven centres are divided into three higher and four lower or four higher and three lower, depending on whether the frontal centre is taken as a subdivision of the crown centre or as a centre in its own right and whether the splenic centre is included or not.

<sup>11</sup>There are moreover in the head three major centres that have a physical significance: the

alta major centre, the pituitary body, and the pineal gland. These are connected with four lesser centres in the head. These four lesser centres are absorbed in time with the alta major centre. There is a close connection between the alta major centre and the throat centre, the pituitary body and the heart centre, the pineal gland and the crown and frontal centres.

<sup>12</sup>The major centres of the etheric envelope are vitalized in the only right manner by the synthesizing energy from the basal centre passing through them in the right order, which means that in this process the energy runs through the centres in definite geometric patterns. Each such pattern comprises three centres and forms a so-called triangle of energy. (LA: Sometimes it comprises more than three centres, namely when a number of subordinate centres are synthesized into their superior one.) It is important in addition that the energies run through the centres of the triangle in the individually right order, which is determined by the department (ray) to which the individual belongs.

<sup>13</sup>The following major energy triangles are formed during the individual's evolution in the human kingdom: 1) emotional self: basal centre, solar plexus centre, and heart centre; 2) mental self: basal centre, heart centre, and throat centre; 3) mental self having incipient causal consciousness: heart centre, throat centre, and five head centres; 4) causal self: heart centre, throat centre, and seven centres in the head (LA: pineal gland, pituitary body, alta major centre, and its four subordinate centres), 5) perfected causal self having some essential consciousness (46:5-7): heart centre, seven head centres, frontal centre, and crown centre.

<sup>14</sup>The fact that each one of these energy triangles starts functioning at a certain stage of man's consciousness development does not mean that the triangle is alone in its activity at the time. As soon as the energy has a free passage in the channels uniting three centres into a triangle this triangle becomes activated and continues to be active, even if some other triangle temporarily is the most active one.

<sup>15</sup>The different stages of development of a centre can be indicated by means of the symbols previously described.

<sup>16</sup>1. *The circle alone* indicates the stage where the centre is simply a saucer-like depression in the etheric envelope. At this stage it has only a faint energy radiation and a very slow rotation. This stage corresponds to the early subraces of the third, or Lemurian, root-race, those who existed before human intelligence was awakened by the intervention of the lords of the flame.

<sup>17</sup>2. *The circle with the point in the middle* indicates that the centre radiates energy from the middle of the depression and rotates more rapidly. This stage corresponds to the later subraces of the Lemurian root-race.

<sup>18</sup>3. *The circle divided into two* indicates a stage of stronger and clearer radiation from the middle and a much more rapid rotation. This stage corresponds to the fourth, or Atlantean, root-race.

<sup>19</sup>4. *The circle divided into four* indicates a stage where the centre is exceedingly active and its rotation is still more rapid. At this stage the man has developed more mentally. This stage corresponding to the fifth, or Aryan, root-race, and, on a greater scale, the fifth eon. Symbolically also the stage of aspirantship is indicated.

<sup>20</sup>5. *The swastika* indicates the stage where the inner rotating cross begins to rotate in three dimensions, so that the centre is better described as a globe than as a wheel. This stage corresponds to the sixth root-race, the sixth eon, and discipleship.

### 3.7 The Centres and the Departments

<sup>1</sup>What follows next is a subject the understanding of which requires much reflection and the use of two faculties: the expansion of mental concepts and the building of the antahkarana. The antahkarana is that bridge between the mental and the causal which all who seek to



function in the 46-envelope (LA: embryonic at first, built of 46:7 matter only) will have to build. This requires the use of both emotional creative imagination (visualization) and mental discrimination.

<sup>2</sup>All teachers, who have accepted pupils for training and for use in world service, follow the method of imparting a few facts at a time and then of leaving the pupil to draw his own conclusions. In this process the pupil develops discrimination, which is the main method whereby the monad effects its liberation from the limiting consciousness and views of the lower envelopes.

<sup>3</sup>Not many facts can be given here, as a fuller exposition of the subject would convey too much information to those liable to misuse it.

<sup>4</sup>The development of the envelope centres is a long process, which runs through definite cycles according to the department (ray) to which the monad's third triad belongs.

<sup>5</sup>The self-conscious existence of the monad in the solar system can be divided into three main periods during which the monad is under the influence of the departments of the first triad, the second triad, and the third triad, respectively. LA: This is the same as the first self's, the second self's, and the third self's stages of development. The departmental energies referred to are the energies of the planetary governments of the seven 49-globes. Each of the seven planetary governments represents a solar systemic department.

<sup>6</sup>*The first period* is by far the longest, and covers the many thousand incarnations during which the mental consciousness of the first self is being developed and becomes more and more able to control emotional consciousness through the physical brain. On a solar systemic scale this corresponds to the period of the first solar system. According as intelligence is more and more activated, the envelopes of man can be made expedient instruments of the development of the potential second self. During this period, the first two triangles of force described in 3.6.13 above are developed.

<sup>7</sup>*The second period*, during which the department of the second triad holds sway, is much shorter than the first period. In man's evolution it corresponds to the activation of the third and fourth triangles of force. During this stage the man throws his forces on the side of consciousness evolution, disciplines his life, becomes an aspirant, is accepted as a disciple, and passes the first three initiations (LA: he activates consciousness in causal 47:3 and 47:2 and essential 46:5-7). As long as consciousness in the first triad dominates, the man expresses himself primarily through energies of departments 3-7, beginning with 4-7 and ending with 3. If his second triad department is not 3, he passes from there to some sub-department of his own (first or second) department.

<sup>8</sup>The department of the second triad is not necessarily one of the three major ones (1-3), but can be one of the seven. The department of the third triad, however, is always one of the three major ones. In our present solar system, where emotionality (48) and essentiality (46) predominate, the majority of human third triads belong to the second department.

<sup>9</sup>The fact that second selves (46-selves and 45-selves) can belong to any one of the seven departments is due to the following two factors:

<sup>10</sup>1. Each of the three major departments has its seven sub-departments, which correspond to the seven main departments.

<sup>11</sup>2. Many second selves transfer from one department to another as the need for this arises, and as the work may require. When this happens, it causes a reorganization within the planetary hierarchy.

<sup>12</sup>Also when a second self or a third self leaves the planetary hierarchy to take up work elsewhere, this frequently necessitates a complete reorganization and an admission of fresh members into the planetary hierarchy (HTL: seven fresh initiates). Where the departments are concerned it is a matter of evolution of the monads not only in our planet but in the entire

solar system in which our Earth holds a necessary but not supreme place (HTL: Terra is rather the “slop-pail”, “hell”).

<sup>13</sup>The department of the second triad is a direct reflection of that of the third triad, and is dependent on that unit of the second triad (45:4, 46:1, 47:1) which for the monad is at any particular time the easiest to use. By that we must understand that sometimes this department will have for its centre of force 45:4, sometimes 46:1, and at other times 47:1. Therefore, the second self is in its temporary expression definitely either superessential, essential, or causal. Each one of these three reflects in its turn all three, so that there are nine possibilities of expression for the monad in the second triad: 45-45, 45-46, 45-47, 46-45, 46-46, 46-47, 47-45, 47-46, 47-47. This implies that the each of the three major departments in connection with the second self can be divided into three parts, a fact little considered.

<sup>14</sup>*The third period*, during which the department of the third triad makes itself felt in the etheric envelope, is by far the shortest. On the scale of human evolution it has its correspondence in the activation of the fifth triangle. It is the period in which the monad liberates itself from involvation in solar systemic (43–49) matter, and therefore, although it is the shortest period when viewed from below upward, it is the period of comparative permanence when viewed from above downward. It covers the totality of time remaining in the solar system.

<sup>15</sup>Thus of the five triangles of force earlier described, two are activated through the first triad, two through the second triad, and one, the synthesizing triangle, through the third triad.

<sup>16</sup>The two triangles activated through the first triad are fully activated by the departmental energy of the third triad. The two triangles activated through the second triad are dependent largely on the reflection of the third triad energy in the first triad. These, the third and fourth triangles, mark the midway point, just as the causal envelope, when fully built and activated, is the transmitter of energies between the higher and the lower.

<sup>17</sup>The triads are enclosed within the causal envelope. That relatively permanent envelope is built, expanded, and wrought into a central receiving and transmitting station above all by the direct action of the centres of the envelopes of incarnation. (LA: Starting from the centres of the etheric envelope. HTL: The etheric envelope and the causal envelope are organized simultaneously.) Just as it was force of the will that built the solar system, so it is the same force in the man that builds the causal envelope. It is the product of transmuted desire, which is energy of unity, will of unity (46). Through the union of 46-will with matter the causal envelope is built. The centres in man’s envelopes are reflections of the centres of higher envelopes (LA: the causal envelope and the centres of the embryonic 46-envelope).

<sup>18</sup>What is true of man is true by analogy of planetary and systemic collective beings: the activation of their consciousness is done through triangles of force, which cannot, however, be indicated exoterically. Some information can nevertheless be given.

<sup>19</sup>*The planetary beings*. Each planetary being (planetary government) is a centre of one of the seven departmental energies. The planetary being in itself contains seven lesser centres of force (the planetary hierarchy with its seven departments). Every member of the planetary hierarchy is, together with his disciples, a centre (an ashram) for reception and transmission of force. The centres of the planetary hierarchy are centres of cosmic etheric matter and centres for cosmic etheric energy (43–46). Just as the centres of man’s etheric envelope form various triangles of force, so these cosmic etheric centres form their triangles of force. Just as man’s etheric centres are vitalized by idea mentalite, so this is true of these cosmic etheric centres as well. The centres of both kinds must be traversed by idea mentalite in the right order for the desired results to be obtained.

<sup>20</sup>In our planetary hierarchy there is a triangle of force formed between the three most important centres – the three 43-selves who are its three heads: the manu, the bodhisattva, and the mahachohan together with their closest co-workers and disciples. This triangle has not yet

reached its full deployment of force.

<sup>21</sup>Another triangle of force within our own planetary being is that formed by the seven kumaras – the four exoteric kumaras corresponding to the four minor head centres, and the three esoteric kumaras corresponding to the three major head centres.

<sup>22</sup>The planetary beings of the Earth, Mars, and Mercury form a triangle of force. An analogy with man lies in the fact that Mercury and the basal centre of the etheric envelope are closely allied. Mercury demonstrates idea mentalite (kundalini) in intelligent activity, while Mars has it only as a potential.

<sup>23</sup>*The solar system.* The seven planetary beings are the seven centres in the cosmic etheric envelope of the solar ruler. They bear to the solar ruler a relationship similar to that borne by the seven departments of the planetary hierarchy to the planetary ruler. Solar systemic idea mentalite goes forward to the vitalization of these centres, and at the present stage of development certain centres are more closely allied than others. Just as in our seven-globe, the three lower globes – the Earth, “Mars”, and “Mercury” (LA: called “etheric” globes because they are the only ones of the seven-globe having each an etheric world. As for the symbolic names “Mars” and “Mercury”, see KofR 3.4.17 and PhS 2.44.7) – form a triangle of rare importance, so the 49-globes of Venus, the Earth, and Saturn form a triangle that is at this time being vitalized through idea mentalite, so that their component centres increase their vibratory capacity. The 49-globe of Venus is the heart centre of the solar ruler, and the 49-globe of Saturn is his throat centre.

<sup>24</sup>As evolution proceeds, the other centres become stronger in their vibratory capacity and so more prominent, but the two centres just mentioned are of prime importance at this time. These two, with the lesser triangle of our seven-globe just mentioned, constitute the focal point of energy as far as our Earth is concerned.

<sup>25</sup>*The cosmos.* Our solar system, with the Pleiades and one of the stars of the Great Bear, form a cosmic triangle, or an aggregation of three centres within our system of seven suns. The seven stars of the Great Bear are the correspondences to the seven head centres in the ruler of seven solar systems. Two other solar systems, when allied with our solar system and the Pleiades, make a lower quaternary which are eventually synthesized into the seven stars of the Great Bear approximately as in the human being after the fourth initiation the basal, solar plexus, heart, and throat centres are synthesized in the seven head centres.

<sup>26</sup>The seven head centres in their turn find their ultimate expression in the gorgeous twofold centre above the top of the head and surrounding it. Analogously, beyond the above named constellations is still another cosmic centre. The name of this centre is one of the secrets of the seventh initiation. More cosmic analogies with man’s centres cannot be given out as yet and, besides, have no direct bearing on man’s consciousness development.

### 3.8 *The Centres and Idea Mentalite*

<sup>1</sup>As was said earlier, it is not possible to impart much about idea mentalite, also called kundalini and the serpent fire. It might be of value, however, briefly to sum up what has been said:

<sup>2</sup>Idea mentalite lies in the basal centre, and, in the normal man, its main function is the vitalization of the etheric envelope.

<sup>3</sup>During man’s evolution, idea mentalite in his etheric envelope unites with other energies three times, namely: 1) with prana in a centre between the shoulder-blades, 2) with mental energy in the throat centre, 3) with 45-energy at the point where the united idea mentalite, pranic, and mental energies issue from the crown centre.

<sup>4</sup>The function of each one of the three channels is to unite the energies mentioned. The energies circulate, and when all the major centres of the etheric envelope are fully activated,

then all energy triangles are functioning as well.

<sup>5</sup>When idea mentalite has merged with prana, the centres become three-dimensional in their activity. When the merged idea mentalite and prana energy is united with mental energy, the centres become four-dimensional. When the united idea mentalite prana mental energy is united with superessential energy, the centres become six-dimensional.

<sup>6</sup>As energy rises in the three central channels, activity is intensified not only in the centres but in every atom of the etheric, emotional, and mental envelopes. This intensification of activity has the effect that coarse and unserviceable matter is thrown out of the envelopes and also that matter corresponding to the now higher frequency of the envelopes is attracted to them and incorporated with them.

<sup>7</sup>Idea mentalite has a purifying effect on the atomic film of the etheric envelope, an effect that is strengthened as the activation of idea mentalite is intensified. After idea mentalite and prana have begun to merge, the atomic film gradually dissolves. This process is normally concluded when the individual has become a perfect causal self. By then he should also have attained continuity of consciousness between sleep and wakefulness as well as from life to life throughout his incarnations. Exceptions from this rule occur in the cases of those who have voluntarily and for definite purposes (assignments assumed) refrained from dissolving the atomic film, a process which can be stopped by an act of determined will.

### *3.9 The Centres and the Senses, Normal and Supernormal*

<sup>1</sup>Before the relations of the centres to the senses are discussed, some facts about these senses will be given.

<sup>2</sup>The senses might be defined as those organs whereby man becomes aware of his environment. The word “organ” is perhaps inadequate, since it makes one think of something organic or gross physical, but “instrument” is adequate. Thus the senses are the instruments whereby man investigates reality in the physical world; the instruments whereby he buys his experience, whereby he discovers that which he requires to know, whereby he becomes aware, and whereby he expands his consciousness. Animals, too, have these five senses, but do not have the faculty of correlation, the faculty of thought, and self-consciousness is not developed in them, and so in the animal kingdom the senses are a collective faculty and demonstrate as special instinct.

<sup>3</sup>HTL comments: The faculty of perceiving all vibrations possible in some kind of matter presupposes the vitalization of the corresponding etheric centres.

<sup>4</sup>The senses in man, however, are his individual asset, and demonstrate as: 1) the realization of self-consciousness, 2) the ability to assert his own individuality, 3) a valuable means to self-conscious evolution, 4) a source of knowledge, and 5) the transmuting faculty used towards the close of his sojourn in the human kingdom.

<sup>5</sup>As we know, the senses are five in number and in order of development are as follows: hearing, touch, sight, taste, and smell.

<sup>6</sup>HTL comments: The senses: differentiation, enforced by the nature of the organism, of the possibility of consciousness to perceive vibrations of all kinds.

<sup>7</sup>Each of these five senses has a definite connection with one or other of worlds 45–49, and has also a correspondence in all those five worlds: hearing is connected with world 49, touch with world 48, sight with world 47, taste with world 46, and smell with world 45.

<sup>8</sup>In the lowest two worlds, the physical and emotional worlds, man’s consciousness development takes place in the higher four molecular kinds and in the atomic kind (49:1-5 and 48:1-5). Consciousness in the lower two molecular kinds (49:6,7 and 48:6,7) belong to the animal kingdom and should have been overcome by man. There is an analogy in the fact that the two earliest root-races in this globe-period were definitely not human, whereas the five

following ones are really human. In the mental world the consciousnesses of the lower five molecular kinds (47:3-7) are among those that will have to be conquered during the purely human evolution. When monad consciousness is once centred in 47:3, the lowest causal consciousness, the work begins of synthesizing the lower five kinds of consciousness (47:3-7) into 47:2- and later into 47:1-consciousness. In the evolution of the planetary being there is an analogous condition: in worlds 45–49 experiences are had, and in worlds 43 and 44 syntheses are made.

<sup>9</sup>In the molecular and atomic kinds of worlds 49–45, senses are developed according to the following summary: 49:5 hearing, 49:4 touch, 49:3 sight, 49:2 taste, 49:1 smell; 48:5 clair-audience, 48:4 psychometry, 48:3 clairvoyance, 48:2 imagination, 48:1 emotional idealism; 47:7 higher clairaudience, 47:6 planetary psychometry, 47:5 higher clairvoyance, 47:4 discrimination, 47:3 higher discernment, 47:2 response to group vibrations, 47:1 higher telepathy; 46:7 understanding, 46:6 healing, 46:5 spiritual vision, 46:4 intuition, 46:3 idealism; 45:7 beatitude, 45:6 active service, 45:5 realization, 45:4 perfection, 45:3 all-knowledge.

<sup>10</sup>A more detailed discussion of the five senses will now follow.

<sup>11</sup>1. *Hearing* is the first sense to be developed. This is expedient since sound (LA: vibrations) is that which is first in manifestation, and necessarily therefore sound is the first thing perceived by man in the physical world, the world of the grossest manifestation, and of the most marked effects of sound, regarding it as a (creating =) form-building factor. Pre-eminently the physical world is the world of hearing, and in this world man has reached a full objective understanding of vibrations. Sound vibrations drive different kinds of matter into their appointed place, to assume their appointed forms.

<sup>12</sup>In the physical world a man finds his own note. In the emotional world he recognizes another individual by his emotional note. In the mental world he begins to find his group through the note it emits. In world 46 he begins to find the note of his planetary being. In world 45 he begins to perceive the note of the solar being in his own consciousness.

<sup>13</sup>Hearing in the emotional world is called “clairaudience”, and means the ability to hear the sounds occurring in that world. It is a faculty that is possessed by the entire emotional envelope, not only through specialized organs, as is the case with the ears of the organism. Also, hearing by organic ears is limited to a narrow frequency band, so that many sounds, both lesser and major ones, entirely escape physical man. As evolution proceeds and the inner sense of hearing is developed, man will be able to perceive these other physical sounds and also emotional sounds. The present-day normal individual is not ripe for this finer hearing. If he were able to perceive the note of nature (the totality of vibrations produced by material forms in 49:5-7), for instance, his organism would be completely disrupted. Only when hearing in 47–49 is perfected will physical hearing be likewise fully developed.

<sup>14</sup>Hearing in the mental world is an extension of the faculty of differentiating sounds or vibrations so as to include that world as well. It has to do with the vibrations emitted by forms, not with the vibrations emitted by consciousness and perceived as telepathy. It is important to carefully distinguish between these two faculties. Telepathy is wordless communication, the synthesis of hearing in the lowest three worlds (47–49), used extensively only by the monad in the causal world.

<sup>15</sup>In the essential world, world 46, hearing is the synthetic faculty called telepathy and demonstrates as complete understanding, for it involved a knowledge and recognition of the sounds emitted by both individuals and groups. In the note of the group lies the key to its complete unity. The power of the initiates is based on their knowledge of this note.

<sup>16</sup>In the superessential world, world 45, this perfected hearing is perceived as beatitude. Sound (vibration) is the basis of existence, the mode of being of those who exist. Sound is the final unifier. Sound therefore is realized as the cause of that which exists, as the method of

evolution, and therefore as beatitude.

<sup>17</sup>2. *Touch*. The sense of touch is of very great importance in this, the second, solar system, where emotional and essential (46) consciousness predominate. Each of these senses, after having reached a certain degree of development, begins to be synthesized with the others in such a way that it is almost impossible to know where one begins and the other ends. Through the synthesizing action of intelligence touch becomes the faculty of recognition by contact, a faculty expressing itself in three ways: as recognition, as memory, and as anticipation. Each of the five senses, when coupled with intelligence, develops a faculty of apprehending the past, the present, and the future. Therefore when a man is very highly evolved, he has transcended the limitation of time, as it manifests itself in the lowest three worlds (47–49), and can therefore look at events in the lower those worlds from the standpoint of the eternal now. He has then superseded the limitation of the senses by full active consciousness. Then he knows and does not need the (LA: lower) senses to guide him any longer to knowledge. But when on its way to that stage, and in the lowest three worlds, the monad uses each sense in each world to gain knowledge of some aspect of that world, and by the aid of intelligence, the monad can then adjust its relationship to that reality.

<sup>18</sup>Hearing gives the monad an idea of direction, and enables it to determine its position. Touch gives the monad an idea of quantity. Sight gives the monad an idea of proportion, and enables it to adjust its movements to those of others. Taste gives the monad an idea of value, and enables it to fix upon that which appears best to it. Smell gives the monad an idea of innate quality, and enables it to find that which appeals to its own quality or essence.

<sup>19</sup>The object of the senses is to enable the monad to differentiate between the more real and the less real. HTL: The eternal choice between the more essential and the less essential.

<sup>20</sup>In the evolution of the senses, hearing is the first vague something which calls the attention of the apparently blind self to another vibration, to something originating outside of itself, and to the concept of externality. When sound is first registered by consciousness, for the first time it becomes aware of that which is without. But all that is grasped by the dormant consciousness (by means of this one sense of hearing) is the fact of something extraneous to itself, and of the direction in which that something lies. This apprehension, in course of time, calls into being another sense, that of touch. The law of attraction works, consciousness moves slowly outwards towards that which is heard; and when contact is made with this not-self, touch comes about. Touch conveys to the groping consciousness perceptions of size, of texture, and of surface differences. The perception of the monad is thus slowly enlarged. It can hear and feel, but as yet does not know enough to correlate nor name. When it succeeds in naming, it has made a big stride forward.

<sup>21</sup>The earliest cosmic symbols are applicable to the senses as well: The circle with the point in the middle indicates consciousness and the external world, the not-self, at a stage where sound alone is descriptive. The circle divided into two indicates consciousness aware of the external world through two senses: hearing and touch.

<sup>22</sup>Sight, the third sense, is the one definitely marking the ability to correlate ideas, to apprehend the relations between them. The development of sight coincides both in time and in function with the coming of intelligence. Sight came in with the third root-race in this globe-period, and in that third root-race also intelligence arose. Thereby the self and the not-self, the external world, could be separated as well as coordinated. HTL comments: hearing and sight contact with vibrations, touch contact with matter.

<sup>23</sup>These three major senses are particularly allied with the three departments of the solar systemic government: hearing with the third department, touch with the second department, and sight with the first department. The first department obeys the law of synthesis, and sight is the sense that synthesizes these three major senses.

<sup>24</sup>Taste and smell might be called minor senses, for they are closely allied, and practically subsidiary, to the important sense of touch. The connection between the sense of touch, the second sense, and our solar system, the second in succession, should be carefully pondered upon. It is of value to study the extensions of physical touch to be used in other worlds. It is the faculty which enables us to arrive at the essence by right perception of the veiling envelope. Anyone who fully utilizes it is put en rapport with all selves at all stages, and thereby becomes able to aid in the development of the envelope and actively to serve. A lord of compassion is one who (by means of touch) feels with, fully comprehends, and realizes the manner in which to heal and correct the inadequacies of the envelope and thus actively to serve the plan of evolution. We should study in this connection the value of touch as demonstrated by the healers of the race (belonging to the second department, that of the bodhisattva) and the effect of the law of attraction and repulsion as thus applied by them. Students of etymology will have noted that the origin of the word touch is somewhat obscure, but probably means to “draw with quick motion”. Thus the motion aspect is indicated, and the implication is that the vibratory frequency is quickened through touch. Inertia, mobility, and rhythm are the qualities manifested by matter. Rhythm, balance, and stability of vibrations are the results achieved by means of this very faculty of touch or feeling. Meditation results in something similar to this. By dint of strenuous effort and due attention to rules laid down, the aspirant succeeds in touching matter of a quality finer than is usual for him. He contacts his causal envelope, and in time he contacts essential matter (46). By means of this touch his own vibratory rate is temporarily and briefly increased. The inherent energy of (matter =) a lower envelope is attracted by the energy (latent in other forms =) inherent in a higher envelope or kind of matter. They touch, and recognition and awareness ensue. The energy of intelligence is continuously active and is fed by that which it attracts and repels. When the two unite, the stimulation is greatly increased and the ability to touch intensified. The law of attraction persists in its work until another energy is attracted and touched, and the threefold merging is completed (LA: a triune force is created). In this connection we must not forget the touch with the rod of initiation. When we study the subject of the centres and initiation, we must remember that we are studying one aspect of the faculty of touch, a faculty belonging to the second department, applying the law of attraction.

<sup>25</sup>3. *Sight* in the solar system is the sense that above all perceives relations between things.

<sup>26</sup>Under the law of economy man hears. Sound permeates matter and is the basis of the resulting heterogeneity.

<sup>27</sup>Under the law of attraction, man touches and makes contact with that which is brought to his attention through sound waves. This leads to a condition of mutual repulsion and attraction between the one who apprehends and that which is apprehended.

<sup>28</sup>Subsequently sight can start functioning, so that he recognizes his place in the whole order under the law of synthesis.

<sup>29</sup>Hearing is connected with unity, touch with duality, and sight with triplicity.

<sup>30</sup>In these three senses the present is summed up. The work of evolution is to recognize, utilize, coordinate, and dominate the whole till the self, by means of these three, becomes actively aware of every form, of every envelope, and of every vibration in matter. Then, through the arranging power of intelligence, the objective of the self will be to find the truth, or that centre in the globe of manifestation which is, for the self, the centre of equilibrium, and the one point where the coordination is perfected. Then the self can dissociate itself from every envelope, every contact, and every sense (HTL: become independent of lower organs of contact). This leads in every manifestation to three kinds of separation:

<sup>31</sup>1. Involution (LA: and the early stages of evolution). Matter is separated and differentiated. (LA: Differentiation also implies specialization, the forming of special organs or

instruments.) The senses are developed, and the apparatus is perfected to be used by the monad. This happens under the law of economy. (LA: The reader's attention is called to the fact that AAB uses the term "involution" also for the early stages of evolution – up to the human kingdom and what corresponds to this in the deva evolution – and so brings nature beings without self-consciousness together with elementals, as if they were, all of them, involutionary beings. KofL2 3.20.5)

<sup>32</sup>2. Evolution (LA: in the human kingdom) up to the stage of the probationary disciple. Consciousness is united with matter (LA: the self is identified with its envelopes), and the senses are used in the identification by the self with its envelopes from the coarsest to those relatively refined (LA: the organism, the emotional and mental envelopes). This happens under the law of attraction.

<sup>33</sup>3. Evolution during discipleship. Consciousness separates itself from matter (LA: the self ends identification with the lower envelopes), identifies itself with unity and ultimately rejects the form (LA: overcomes all its envelopes in 47:4–49:7). The senses then are synthesized into acquired faculty, and the self has no further use for the (not-self =) the lower envelopes. This the self does under the law of synthesis.

<sup>34</sup>The separation of consciousness from the (LA: lower) material envelope involves the work of the creator, the preserver, and the destroyer.

<sup>35</sup>The term used for the final perfection of this third sense of sight is the wholly inadequate one of "realization". Let the student study carefully the terms for the highest correspondences of the senses as given in the tabulation earlier imparted (in 3.9.9), and note the esoteric significance of the terms used (LA: the terms being used in an esoteric significance implies that they cannot be understood in the significance in which they are commonly used in reference to human qualities and faculties. Compare with KofR 2.6.8).

<sup>36</sup>In all the perfections indicated is seen the consciousness of the monad, and the graded process of identification, utilization, manipulation and final rejection of the envelope by that monad who is now self-conscious. The monad hears the note of nature and that of its own third triad; it recognizes their similarity, utilizes their vibrations, and passes rapidly through the three stages of creator, preserver and destroyer.

<sup>37</sup>The self touches or feels the vibrations of the (form or not-self =) envelope in all its various grades, recognizes its self-identity in time and space, utilizes envelopes and liberates itself from them, and in this process applies the three laws of economy, attraction, and synthesis. The self sees the threefold evolutionary process, sees within the heart of the macrocosmic and microcosmic system one single consciousness expressing itself through many (forms =) envelopes, and finally identifies himself with that one consciousness by consciously rejecting the envelope after having completely used and overcome it.

<sup>38</sup>*Taste*. Then the self tastes and discriminates, for taste is the great sense that begins to hold sway during the discriminating process that takes place when the self realizes the (illusory nature of matter =) relative insignificance of its envelopes. PhS 2.62.7-11 Discrimination is the educatory process to which the self subjects itself in the process of developing intuition – that faculty whereby the self recognizes its own essence in and through all envelopes. Discrimination concerns the duality of existence, the self and its envelopes, and is the means by which the two of them are differentiated in the process of liberation. The intuition concerns unity and is the capacity of the self to contact other selves, and is not a faculty whereby the envelope is contacted. Hence, its rarity these times owing to the intense individualization of the self and its identification with its envelopes. As the sense of taste in the higher worlds is developed, it leads the self to ever finer distinctions till the self is finally led through the envelope to the realization, or insight, of its own nature.

<sup>39</sup>5. *Smell* is the faculty of keen perception that eventually brings the monad back to its



(LA: solar systemic) origin in world 43. The monad has cultivated a perception of being different (LA: from its envelopes) that has caused to it a divine discontent, a faculty of making comparisons. It has developed the other four senses, and it utilizes them. Now comes in the faculty of recognizing vibrations from its (LA: solar systemic) home. It is the spiritual counterpart of that sense which in the mammals and birds leads them back home. It is the apprehension of the vibrations of the (self =) 43-atom of the monadic chain.

<sup>40</sup>The study of this subject awakens the realization of the vastness of the region of thought concerned – the whole evolution of the human monad (LA: within the solar system). Yet all that is possible here, as elsewhere, is to emphasize certain ideas which may serve as the foundation thoughts for the mental activity of future generations. The following facts must also be borne in mind when considering the matter:

<sup>41</sup>1. That the senses have been dealt with in this division of CF is because they concern the (material form =) envelopes of incarnation. Strictly speaking the five senses are the means of contact built up by the monad when centred in its etheric envelope (LA: in the animal kingdom and in the third root-race of the human kingdom) and find their expression in the organism in those organs, nerve and brain centres which exoteric science describes.

<sup>42</sup>2. That these senses, for all purposes of the present manifestation, have their focal point in the emotional envelope and are therefore largely stimulated by the solar plexus centre, the principal centre in that envelope which is the impelling agent for the majority of mankind at this time.

<sup>43</sup>3. That as the second triad begins to be activated and the monad passes to the higher centres (LA: is more constantly in the centres of the mental envelope and sometimes makes a hasty visit to the lowest centre of the causal envelope), the senses of the mental envelope begin to make themselves felt and man becomes self-conscious in that envelope. The transference from the first triad to the second triad, primarily the causal envelope, has an interesting reflection in the etheric envelope, that is to say, in the transference from the centres below the diaphragm to those above the diaphragm. Just as the worlds of the solar system are divided into three lower worlds (47–49) and four higher (43–46), so the etheric envelope has principally three lower centres – the basal, sacral, and solar plexus centres – and four higher – the heart, throat, frontal, and crown centres.

<sup>44</sup>The centres and the senses act on each other in a way that corresponds to the seven worlds of the solar system. The activation and awakening of the centres is a process running in three stages:

<sup>45</sup>1. The activation of the centres of the etheric envelope up to the stage of aspirantship. This is paralleled by the increasing use of the senses for the identification of the self with its envelopes.

<sup>46</sup>2. The awakening in the emotional envelope, and the gradually increasing activity of its centres, at the stage of aspirantship, until the first initiation is passed. This is paralleled by the tremendously keen use of the senses for the purposes of discriminating between the self and its envelopes. (LA: The three principal methods for this discrimination are self-observation, non-identification, and self-remembrance.)

<sup>47</sup>3. The awakening in the mental and causal envelopes, and the gradually increasing activity of their centres and senses. The effect in both cases is that the self identifies itself more and more with self-consciousness, later group-consciousness in self-consciousness, and simultaneously rejects identification with its envelopes.

<sup>48</sup>Consciousness development in the envelopes of the second self, the 46-envelope and 45-envelope, is partially parallel to that in the envelopes of the first self. As the centres and senses of the emotional envelope are perfected, the corresponding centres and senses of the 46-envelope begin to be formed and function, so that there is finally a vibratory interaction

between the two envelopes, and the force of the second triad can be felt definitely in the first self via the emotional envelope. As the centres of the mental envelope are integrated with those of the causal envelope, the centres of the 45-envelope are formed and begin their activity with a deployment of force that demonstrates in all the envelopes of the first self, above all as an indomitable desire for activity and will to realization in the physical world.

<sup>49</sup>Consciousness development is also a process of energy, which can be described with the following facts:

<sup>50</sup>1. The internal energy of the envelopes is activated. This process proceeds in the etheric, emotional, and mental envelopes, at first slowly, then more rapidly, and finally simultaneously and in a synthesizing manner.

<sup>51</sup>2. All the centres of the envelope are activated from below up, until they are all inter-related and coordinated (LA: or rather, the four higher centres control the three lower) in the order determined by the department to which the individual belongs.

<sup>52</sup>3. The centres are interlinked by triangles of force and so form systems of triune forces.

<sup>53</sup>4. The centres reach this condition of perfection as the will aspect, particularly in the 45-self, takes increasing control. The unifying triangles are produced by the action of the causal-mental energy, while the unified idea mentalite and pranic energy holds the envelope and centres together in their determined structure and order.

<sup>54</sup>5. Also the planetary being has its seven centres made up of self- and group-conscious evolutionary monads, thus monads having at least active 46-consciousness. Those centres consequently are made of cosmic etheric matter (43–46). On a still greater scale the expression the “seven centres of the planetary ruler” can signify the seven globes of the planetary chain (seven-globe) with the collectives of involutory and evolutionary monads contained in them.

<sup>55</sup>6. The seven planetary rulers can be considered as being in cosmic gross physical incarnation through their manifestation by means of a planet with its four natural kingdoms in worlds 47–49. Also, our planetary ruler is in systemic physical-etheric incarnation (49:1-4), though not in solar systemic gross physical incarnation (49:5-7), has still the same etheric envelope as he had when arriving on our Earth almost 22 million years ago. In these conditions causes related to reaping lie hidden.

<sup>56</sup>7. According as the planetary and solar systemic centres are active or inactive, so the corresponding globe systems are in a period of activity or of passivity.

### *3.10 The Centres and Initiation*

<sup>1</sup>As the consciousness development of the individual proceeds, the centres of his envelopes are awakened from a condition of comparative inertia and gradually attain ever higher levels of energy. In the beginning they rotate very slowly but eventually more and more rapidly. Then begins a dual rotation: both the periphery and the inner wheels rotate. The centres of a lower kind of envelope acquire an additional motion (LA: which AAB consistently but improperly calls “fourth-dimensional”), when they are aligned with the centres of the next higher envelope. This alignment is brought about through initiation.

<sup>2</sup>When the disciple is about to take initiation, the centres are all active and the lower three (which correspond to the first self) are beginning the process of transferring their energy into the higher four. The lower centres demonstrate clearly a dual rotation, and in the higher four a similar rotation is beginning. By the application of the rod of initiation during the rite of initiation, certain results are obtained in connection with the centres which can be described as follows:

<sup>3</sup>1. Idea mentalite is directed to whichever centre is the object of special attention. This varies according to the department the initiate belongs to, the specialized work he has taken

upon him (LA:), and the initiation he is about to take.

<sup>4</sup>2. The centre has its activity intensified, its rate of evolution increased, and certain of the central petals (“spokes”, if the centre is compared to a wheel) are brought into more active radiation. These petals have a close connection with the different spirals of the triad units. Through the stimulation of the petals one or more of the corresponding spirals in the three units of the first triad are activated. After the third initiation, there is a corresponding activation in the second triad, leading to the coordination of the 46-envelope and the transference of the lower polarization into the higher. (HTL comments: Polarization = centring of the monad.)

<sup>5</sup>3. By the application of the rod of initiation the downflow of force from the second triad to the first triad is tripled, the direction of that force being dependent on whether the centres receiving attention, stimulation, and activation are the those of the etheric envelope, the emotional envelope, or the mental and causal envelopes at the first, second, and third initiation respectively. At the first two initiations, the head of the second department of the planetary hierarchy, the world teacher, initiates; at the third initiation and higher, the planetary ruler himself is the “one initiator”. At the first and second initiations, the energy of the second triad is directed to the vitalization of the heart and throat centres, which has the effect that the individual’s ability to synthesize the energies of the lower centres is greatly increased. When the planetary ruler applies his rod of initiation, the downflow of force is from the third triad, and though the activity of the throat and heart centres is intensified as a response, the main direction of the force is to the seven head centres, and finally (LA: at the fifth initiation) to the crown centre synthesizing the lesser head centres.

<sup>6</sup>4. At initiation the vibratory capacity and force of the centres are increased, and this has results also in the extravert life of the initiate: 1) His envelopes are refined and become more sensitive, which may result, at first, in much suffering to the initiate, but which produces a capacity to contact others that far outweighs the incidental pain. 2) His psychic faculty is developed, which again may lead to temporary distress (HTL comments: awareness of the stupid thoughts of other people – they would “sink into the ground” if they knew), but which eventually causes a recognition of the community of consciousness of all selves, which is the goal of endeavour. 3) Through the gradual arousing of the idea mentalite and its correct progression through the centres the etheric web is penetrated. This produces a resultant continuity of consciousness, which enables the initiate consciously to utilize time as a factor of evolution. 4) The initiate learns gradually more about the law of vibration as an aspect of the law of building. He learns consciously to build, to manipulate mental matter for the promotion of the plans of the planetary government, to apply the law in the mental world, and thereby to affect the physical world. Motion within the solar system (43–49, the cosmic physical world) originates cosmically in the cosmic causal-mental world (29–35), and the corresponding order is true of the worlds of man (47–49) – an important esoteric truth that deserves to be carefully pondered upon. At initiation, at the moment of the application of the rod, the initiate consciously realizes the meaning of the law of attraction in form-building and in the synthesis of the energies of the three triads. His power and further progress will depend on his ability to retain that realization and himself to apply the law.

<sup>7</sup>5. By the application of the rod, the idea mentalite is aroused, and its upward progress directed. The idea mentalite and the mental energy are directed by the rod along certain routes, in triangles. There is an electromagnetic reason behind the fact that every initiate, presented to the initiator, is accompanied by two sponsors, who are at least 45-selves. The three of them together form a triune force which makes the work possible. The force of the rod is terrific, and alone the initiate could not receive it without serious hurt, but when a part of a triune force with his two sponsors, he is safe. The sponsors form two electromagnetic poles

and first receive the force from the rod and then transmit it to the initiate.

<sup>8</sup>It is the function of the rods of initiation, when handled by the initiator, to transmit electromagnetic force from higher atomic kinds and, at the higher initiations (the sixth and seventh), to transmit force, via the solar systemic government, from cosmic sources. There are such rods of three grades within our solar system, rods of two grades within our planet. The rod of the first grade is used for the first two initiations. The rod of the second grade is called the “flaming diamond” and is used by the planetary ruler at the higher initiations. It contains the energy that radiates the knowledge of reality and life, or the wisdom religion. It was brought by our planetary ruler when he arrived from the planet Venus to found our planetary government and hierarchy almost 22 million years ago. The solar ruler uses a rod of the third grade, which has been confided to him by the solar ruler of Sirius. He uses it at the initiation of planetary rulers. When he does not use it, it is in the care of the foremost group of guardians of the law of reaping in our solar system.

<sup>9</sup>It is not necessary for us to know details about the rods of initiation, except what may deepen our understanding of the fact that everything, in things great and small, in the macrocosm and the microcosm, happens in accord with immutable laws. The reason why this subject is discussed here at all is that it is necessary to understand that the utilization of the rod by the initiator at initiation is a necessary factor in the right activation of the higher envelope centres.

## THE LAW OF ECONOMY

### *3.11 Its Effect in Matter*

<sup>1</sup>The law of economy is the law governing the matter aspect of manifestation, and is the law characterizing the work of the third department of the solar systemic government, and of the beings who do the will of this department.

<sup>2</sup>Each of the three solar systemic departments is distinguished by its own mode of activity, and the law of economy is the method in the distribution of matter which characterizes the third department. The other two departments are governed by other laws and therefore demonstrate other modes of activity of which more will be said presently.

<sup>3</sup>The law of economy governs the dissociation, distribution, vibratory rhythm, heterogeneity, quality, and inherent rotary motion of atoms and molecules. This law causes matter always to follow the line of least resistance, and is the basis of the separative action of atomic matter.

<sup>4</sup>The second solar systemic department, the department of the consciousness aspect, is governed by the law of attraction. The beings who belong to this department are directed in their activities to the adapting of matter to the use of the indwelling consciousness. This work of their results in cohesion, in the production of various aggregates of atoms and molecules as well as forms and envelopes made of them. This attraction is brought about by the higher kind of consciousness dwelling in those higher material forms to which the lower material forms are attracted. Attraction shows itself in association, form-building, adaptation of form to vibrations of higher kinds, relative homogeneity of group unity, and cyclic spiral motion. The law of least resistance is not the law for the consciousness aspect. What applies for it instead is the attractive power of higher consciousness in form-building and in the adaptation of the form to the need of the higher. Here is the explanation of the suffering and resistance in the world. Suffering is caused only by resistance to consciousness development. Is a necessary evil at lower stages but is overcome by the individual as he overcomes that resistance, which he must do if he is to reach higher stages in the process of evolution.

<sup>5</sup>The first solar systemic department, the department of the will aspect, the force aspect, is

governed by the law of synthesis. The beings who belong to this department are governed in their activities by the law of enforced unity and of essential homogeneity. It is the law that eventually comes into play after the matter aspect has adapted to the consciousness aspect (LA: the first self has learnt how to obey the second self). It governs the merging of the monad collectives into ever larger units and finally into the solar systemic being. It demonstrates as emancipation from, and elimination of, the lower (forms, envelopes), homogeneity and essential unity, forward motion.

<sup>6</sup>Each of the three cosmic laws thus is the expression of the mode of work of cosmic collective beings.

<sup>7</sup>The law of economy is the law that lies back of what theologians have mistakenly called the “fall”, which is in reality the processes of involvation and involution, the composition of higher matter to make lower matter. The process of involvation led to the sevenfold differentiation of matter in the solar system. Just as the law of attraction led to the sevenfold differentiation of consciousness in the monads, and the law of synthesis results in the sevenfold perfection of the same monads, so there are interesting connections between the seven worlds of the solar system (43–49), or the seven solar systemic (seven lowest) atomic kinds, the seven planetary beings, and the seven qualities of love–wisdom produced by the cosmic beings, planetary beings, by knowledge through matter.

<sup>8</sup>The law of economy has several subsidiary laws which govern its effects in the different kinds of matter. This law is swept into action by the sounds that the solar ruler utters. The sacred word, the sound uttered by the creator, exists in different forms, and though in reality but one word, has several syllables, which separately form words of power, producing different effects.

<sup>9</sup>The great word that peals through the entire life-time of the solar system, is AUM. Each of the three letters making up that word stands for the first letter of another word.

<sup>10</sup>The word of the third department of the solar system and of the matter aspect consists of five letters. Hence the number five for intelligence and the five worlds of human evolution. When sounded forth on the right note, these five letters give the key to the inwardness of matter and also to its control, this control being based on the right interpretation of the law of economy.

<sup>11</sup>Another word, this one of seven letters, a letter for each of the seven planetary rulers, is the sound of the consciousness aspect, the form-building aspect, and the second department of the solar system. By its correct, complete or partial sounding, are the forms built and adapted to the needs of consciousness. The law of attraction finds expression in the manipulation of matter and its welding into envelopes for the use of consciousness.

<sup>12</sup>A third word is added to the other two, completing the word of the solar ruler. This third word consists of nine letters. The complete word of this solar system thus is made of (5+7+9=) 21 sounds. (LA: A number that yields not only 1 and 2, but 2+1=3 as well, indicating the three aspects and main departments.) The final nine sounds produce synthesis, and the emancipation of the monad from its envelopes. The initiations, which are the gradual emancipations of the monad from its envelopes, are likewise nine in number. KofR 1.37.2

<sup>13</sup>When the monad has perfected the sense of hearing in all worlds, which it does through right understanding of the law of economy, it will know these three great words. The monad will then utter them in his own true key, thus blending his own sound with the vibration of the entire solar system. Thereby it will understand its community of essence with those who utter those words. When the monad utters the word of the matter aspect, it will see all the forms and envelopes as the temporary instruments of consciousness and will liberate itself from them. When it utters the word of the consciousness aspect, it distinguishes the note of its own being from the group notes, and knows itself as omniscient (LA: in the worlds of the solar

system, 43–49). When it finally brings forth the word of the will aspect, it realizes itself to be pure will that has overcome both (lower kinds of) matter and (lower kinds of) consciousness, and realizes itself to be an imperishable self in an immensely larger self. Each stage of the three implies a relative perfection by the application of a law pertaining to it: first the law of matter, then the law of groups, and last the law of liberation.

### 3.12 *The Subsidiary Laws*

<sup>1</sup>The laws that are subsidiary to the law of economy are four in number and govern the lower four of a septenary:

<sup>2</sup>1. *The law of vibration* deals with the key note or measure of the matter of each world. By knowledge of this law the matter of any world in its seven divisions (LA: the atomic kind and the six molecular kinds) can be controlled.

<sup>3</sup>2. *The law of adaptation* is the law governing the rotary motion of any atom in every world.

<sup>4</sup>3. *The law of repulsion* governs that relationship between atoms which results in their non-attachment and in their complete freedom from each other. It also keeps them rotating at fixed distances from the globe by which they are repelled.

<sup>5</sup>4. *The law of friction* governs the heat, the radiation of every atom, and the effect of that radiation on every other atom.

<sup>6</sup>Every atom can be studied in four respects, and is governed by all of the four above-mentioned laws. It vibrates to a certain frequency, rotates at a certain speed, acts upon its environing atoms and is acted upon by them, contributes with its energy to the whole.

<sup>7</sup>These general rules relating to atoms can be extended to apply for all globes within the solar system, and including the system also, regarding it as an atom in the cosmos.

<sup>8</sup>These globes from the atom, to the atomic world and the solar system all develop under these rules, and all are governed by the law of economy.

<sup>9</sup>The law of economy is one of the laws that initiates have to be able to perfectly apply before they can achieve liberation. They have to learn to manipulate matter, and to work with energy in matter under this law. The monads must utilize matter and energy according to law in order to liberate themselves from their envelopes in the solar system and to achieve the purposes of the solar ruler in the evolutionary process. WofM 1.38.16

The above text constitutes Section 3 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.