

SECTION 8 THE DEVA EVOLUTION, PART ONE

8.1 Agni, the Ruler of Fire

¹Agni, the ruler of fire, is the name of that collective being of monads belonging to the deva evolution which forms the solar ruler's material envelope in the cosmic mental world (32–35). This material envelope is simultaneously energy and consciousness, since the three aspects can never be separated in reality. By these cosmic mental energies the solar ruler vitalizes all the seven worlds of the solar system (43–49), activates all the forms of those worlds. Of course, he thereby vitalizes the three worlds of man (47:4–49) as well, and it is thanks to this vitalization that mental apprehension is possible in them.

²Agni is that portion of the solar ruler's cosmic mental energies which penetrates down into his cosmic physical envelope, that is: the solar system (43–49), vitalizing it.

³It is only as the individual begins to function consciously in world 46, has entered the fifth natural kingdom through initiation, and thus can live consciously in the cosmic etheric (43–46), that he can appreciate the distinction between the organism and the etheric envelope. Only then does he understand the function of Agni as the energy vitalizing the cosmic etheric envelopes of the solar ruler and the planetary rulers.

⁴Agni is to the solar ruler in his own world what the mental envelope is to the human monad when conscious in the causal envelope. This means, among other things, that the energies of the cosmic mental deva collective make the solar ruler's manifestation in the cosmic mental world (32–35), cosmic emotional world (36–42), and cosmic physical world (43–49) a coherent whole, convey the solar ruler's will and ideas to those worlds and drive them irresistibly to realization.

⁵The cosmic mental deva collective has its abode in the fifth cosmic seven-world, 29–35. Therefore that collective is connected with all other realities within the solar system designated by the number five, and influences them particularly strongly: the causal-mental (47) world, which is the fifth solar systemic world; the fifth molecular kind, the gaseous; the fifth law of thought, the law of fixation; the fifth ray; the fifth 49-globe and the fifth seven-globe; the fifth eon, the mental eon; the fifth root-race; the fifth subrace; the fifth parallel evolution, that is, the Augoeides.

⁶Three parallel evolutions are, in this greater solar systemic period, of particular significance: the fourth or human parallel, and the two deva parallels, the fifth and the sixth. These parallels can be called the ninth, the tenth, and the eleventh, namely if the five parallels are included which have already entered cosmic expansion (beginning in world 42) or are about to do so. WofM 1.43; KofL3 12.1.6

⁷Agni manifests itself as energy that creates, maintains, and destroys. In this threefold manifestation there is a ninefold development. Seven is the number which governs the evolution of matter and of form-building, whereas nine is the number governing the development of consciousness within the solar system. This is seen in the sevenfold organization of the 49-globe and in the ninefold nature of the causal envelope; LA: and also in the three triads of three units each. KofL1 4.8.4; KofL2 2.2.7, 5.3.5

⁸Agni is the threefold energy emanating from the cosmic mental envelope (32–35) of the solar ruler, which produces the solar system (43–49), the cosmic physical envelope of the solar ruler. Agni is the basis of the evolutionary process, of that vitality which ultimately brings about the synthesis in which the form is adapted to the idea.

8.2 *The Fire Devas, The Greater Builders*

¹The devas are divided into the greater and the lesser builders. Both categories belong to evolution. The elementals of involution do not belong here. By the term the “greater builders” is meant self-conscious beings. They lead the lesser builders in their work. The lesser builders are not self-conscious but correspond to animals and plants in consciousness.

8.3 *Introductory Remarks*

¹From the viewpoint of the motion aspect (energy aspect) it may be said that the devas are electro-magnetic phenomena, in which the greater builders are the positive or impelling aspect of electro-magnetism, whereas the lesser builders are the negative or receptive aspect. In their interaction they produce light, or the manifested solar system (43–49) with its forms expedient for consciousness development.

²The greater and lesser builders are also called the pitars, the fathers or ancestors of mankind, viewing mankind as a collective, the fourth kingdom in nature, the physical manifestation of the planetary collective. The greater builders are called the solar pitars, the lesser builders are called the lunar pitars. In esoterics, the word “ancestor” means a being who initiates life impulses, those impulses which emanate from any positive, active centre of force, and which activate negative, passive energies so as to produce a form of some kind. Both the greater and the lesser builders are called “ancestors”. LA: It is true that the lesser builders are negative or passive in relation to the greater ones, but they are positive or active in relation to the elementals out of which they build envelopes for the evolutionary monads.

³Where the whole solar system is concerned, the solar ruler is the initiator of the life impulses or the father. The father (solar ruler) and the mother (matter) produce the son, or the sun, the solar system. The corresponding is true of the planetary ruler in relation to his 49-globe, and the human monad in relation to its envelopes.

⁴The lesser builders are swept into action in group formation by the greater builders or by conscious beings belonging to the human evolution. It is difficult for man, until he has attained causal consciousness, to differentiate between the two categories of devas and hence the positive force and the negative force, and to work *consciously* with these two kinds of energies. A brother of the light can work with both the positive and the negative energies, because he has achieved unity and equilibrium, and can therefore balance the forces. He works according to the plan for the development of all life and cooperates with the greater builders in this. A brother of darkness works with negative energy only, with the lesser builders for his own selfish ends. The greater builders refuse to cooperate with him.

⁵It can be seen, therefore, how necessary it is that man tries to understand the devas and their functions, but also that he should refrain from attempts at manipulation of their forces until he has reached a decidedly higher stage of consciousness development. Then, and only then, can he safely and wisely cooperate in the plan. LA: Only the causal self having incipient essential consciousness (46:5-7) can work with these energies without risk.

⁶The building devas are collectively the so-called soul of the world, “universal mind”. Their collective consciousness contains the parts of the solar government plan they need to execute their work. The greater building devas are the conscious forces of evolution, the lesser builders are its unconscious forces.

⁷The building devas not only are the carriers of the plans of the solar and planetary governments but also are that matter through which the plan is realized, and carry out the activity which is its realization. The greater builders guide the work, the lesser builders are guided and are the material.

⁸They build the forms of manifestation. Forms exist in all worlds; hence it is improper to speak of the lower three worlds (47–49) as “formed” (*rupa*) and the higher four (43–46) as “formless” (*arupa*). The higher four worlds only appear formless from the standpoint of man

in his three worlds (47–49). The worlds making up the etheric envelope of the solar ruler, his envelope of cosmic etheric physical matter (43–46), are called “formless”. The worlds making up the gross physical body of the solar ruler, his envelope of cosmic gross physical matter (47–49), are called “formed”. From this point of view the causal-mental world is of particular interest, because the causal world is “formless” and positive, is the centre of the positive 47-energies, whereas the mental world is “formed”, negative. In the causal world those force centres are formed from which human incarnations proceed. Those force centres are groups of human monads in their causal envelopes. In the mental world and in lower worlds the human monads, in their groups, are invested with their four envelopes of incarnation. PhS 2.8.22, 2.33.6; KofL3 3.2.3

⁹A process analogous with this can be seen in the physical world (49). The fourth ether (49:4) is the molecular kind in which are located the etheric centres of man. These centres have, in the evolutionary process and in the work of force direction, a relation to the organism similar to the relation which groups of monads in the causal world have to worlds 47–49, regarded as the cosmic organism of the solar ruler.

¹⁰The solar pitars, that is to say: the causal and essential devas (the Augoeides), find their force expression most adequately through man. From the viewpoint of the solar system, they are the source of man’s self-consciousness, and they provide man with his causal envelope. Cosmically, in their totality they make it possible for the solar ruler to function with self-consciousness in his cosmic gross physical envelope (47–49).

¹¹The lunar pitars, that is to say, the mental, emotional, and etheric devas that build envelopes, make their energies find their most adequate expression in the animal kingdom. When they, as the initiatory impulse, had produced primitive man, they had performed their prime function. Subsequently the work of the lunar pitars is slowly coming to an end as the influence of the first triad decreases and that of the second triad increases. There is an obvious analogy here with the moon as a dying world.

¹²The lunar pitars collectively are the organism of the solar ruler, his cosmic gross physical envelope (47:4–49:7). They are products of the previous solar system, and their activities date from there. That older system stands to the present one as the lunar chain (the third seven-globe) stands to the present Earth chain (fourth seven-globe). That is why the organism is considered no principle. This is true both of the solar ruler’s organism (47–49) and of man’s organism (49:5-7). That is why the “lower nature” is considered “evil”. Evil is that which can be controlled and subdued but which is permitted to govern. The positive and higher can always rule the negative and lower. When the lower is allowed to rule, evil is the result.

¹³In the first solar system the matter of the lower three worlds (47:4–49:7) was perfected. The lower devas dominated. In this, the second solar system, force activity is performed by the solar pitars (45–47:3), the greater devas. When this solar system has reached the end of its existence, they will have built according to the plan a perfect envelope for the expression of consciousness in worlds 45, 46, and 47:1-3. Then the former human monads will no longer need the mental world and lower worlds, and will be liberated from them.

¹⁴The principle running through all manifestation is that the lower is needed as the germ or nourishment out of which the higher grows. Therefore this lower is called the “mother aspect”. But when the higher has ripened into full strength and independence, the lower is discarded. The first self is the mother of the second self.

¹⁵Using this analogy, we can understand better how the planetary ruler, through his cosmic ethers (LA: 43–46, that is to say, the monads who make up the planetary and deva hierarchies) works at cosmic gross physical matter (47–49) to help its “atoms” (that is, the monads of the four natural kingdoms in 47–49) to reach ever higher consciousness and, in the human kingdom, eventually self-consciousness, until they can enter unity, the cosmic etheric envelope (46). The planetary ruler works necessarily through human causal groups as the

“atoms” of his centres, pouring positive force upon them until they emerge into activity. Man works correspondingly in a much smaller scale through his centres and the atoms composing them.

8.4 *The Functions of the Devas*

¹From the knowledge of the devas we can derive certain practical insights, such as knowledge of how to build in mental matter in the lower three worlds (mental, emotional, and physical worlds); and how best to unite the opposites, so affording concrete import to concepts; and how to realize ideas in the physical world.

²The worlds of man (47:4–49:7), or of the first self, are the lowest scaling-down of the three aspects of the solar ruler: the mental world reflects the will aspect of the solar ruler; the emotional world, his consciousness aspect; and the physical world, his matter aspect. The will, or the purpose of manifestation appears in the mental world, manifestation can then start to materialize through desire in the emotional world and assumes its final form in the physical world. This form is a separate entity, yet receiving vital force from its original source, the solar ruler. All this becomes possible through the devas who in all worlds build the necessary forms and provide the necessary energies.

³Three facts about the devas of the solar systemic worlds (43–49) are particularly important.

⁴*The first fact.* They are the devas of the lowest cosmic world, the cosmic physical world. Moreover, the devas of the mental, emotional, and physical worlds are the force and matter which compose the cosmic gross physical envelope of the solar ruler. Hence man is limited, as he works in these worlds, to those devas who have no part in any one of the envelopes for the consciousness of the solar ruler; to those devas who automatically, unconsciously build the cosmic organism of the solar ruler, just as the builders in man’s body work automatically and unconsciously, producing the cells and energizing the bodily functions. This is the basis of the danger to man in tampering with these forces. Being himself unconscious and occupied with the worlds of the first self, he is too close to these devas in many ways. He identifies himself with them, and until he has acquired at least causal consciousness, and has with full knowledge established contact with the third triad, he is liable to be swept away by those lower deva forces, should he trespass into their domain through ignorance and curiosity.

⁵Moreover, in making such contacts he is concerned with those devas who are as yet vitalized by the energies which distinguished the evolution of the previous solar system. As for man, those energies should belong to his past and have been superseded by higher ones. They are evil, as seen from a higher viewpoint. By identifying himself with that which is past and should no longer rule, man runs the risk of falling back in the evolution of self-consciousness, and eventually even lose his causal envelope. KofL5 23.6

⁶*The second fact.* For the devas and generally for all monads in the lower three worlds the hope lies in the fact that each of the worlds 43–49 comes under the direct influence of cosmic forces originating from the corresponding worlds of the higher six cosmic seven-worlds, thus world 49 comes under the direct influence of forces from worlds 42, 35, 28, 21, 14, and 7. These influences certainly are very vague and inconceivable but nevertheless make themselves felt. Only influences coming from the lowest three cosmic seven-worlds (29–49) will be treated in the following. KofR 2.12.2, KofL2 2.9.13

⁷*The cosmic mental world* (32–35) manifests itself in our causal-mental world, 47, in three kinds of force: 1) the force which runs through the mental atoms of all second triads, and which produces the lowest three worlds (47–49); 2) the force which vitalizes the four-part centre of all causal envelopes; 3) the force which vitalizes the mental molecule of all first triads and through this molecule is distributed to the emotional and physical atoms of the first triads. EE 5.11.19, 9.8.4

⁸These forces deal with the matter aspect – triad units, causal envelope – and are therefore directly impressing themselves upon the devas who build these forms out of their own matter, and thus execute the plan. These forces influence matter, but according to the plan of the solar government. They emanate from worlds 32–35, being therefore the force flowing through the cosmic mental molecule (32) of the solar ruler’s fourth triad, and are concerned with the force centre which builds the solar ruler’s cosmic mental envelope. 8.1.1

⁹These three cosmic mental forces are the force of Agni in his first aspect (LA: the will aspect). He is that energy which is distinctive of the cosmic mental world, the down-scaling of which is our solar systemic mental world.

¹⁰Forces from *the cosmic emotional world* (36–42) go through our solar systemic emotional world (48) and are differentiated into two forces each of which being manifested through two great groups of devas: 1) The devas who build the forms of the emotional world and are the centres of the emotional envelopes of evolutionary beings. They therefore make up what in the cosmic organism of the solar ruler corresponds to the nervous system. This is why the vibrations of the emotional world are much more intensive than those of the physical world. This explains much of the disturbances occurring in the solar system as well as in human evolution. 2) Those devas who are the agents of the guardians of the law of reaping. Those guardians, who themselves are very advanced devas, record and portion out reaping as well as direct the forces. They emanate from the sun Sirius and work through the cosmic emotional world (36–42) and the solar systemic emotional world (48).

¹¹Forces from the *cosmic physical world* (43–49). These are the forces of the solar system itself and of its environing space. They might be regarded as the cosmic pranic forces, the energies of the higher four solar systemic worlds (43–46). Those energies pour through the cosmic etheric envelope of the solar ruler and are positive to the lower three energies, 47–49, impregnating the lower three worlds and producing manifestation in them. Of the cosmic energies the physical is necessarily felt more strongly than any other, and this is why the physical envelopes (organism and etheric envelope) have such control during long stages of man’s evolution. This deva force is so close to us as powerfully to delude us. Here exists for man the first great stage of the battle for full self-consciousness, and for identification with the consciousness aspect, and not with the matter aspect. Man must learn how to control physical as well as emotional and mental deva forces (LA: evolutionary energies) in his own nature, before he can become a white magician and contact, control, and work with, the devas in connection with the plans of the planetary government. In gaining insight of these three kinds of deva force, man will find the key to the mystery of his envelope centres. KofL3 2.12.11f

¹²Here is found also the secret of having the higher four centres – the crown, forehead, throat, and heart centres – dominate the lower three and getting those lower three into alignment with the higher four, so that the three become automatized and only reproduce the vibrations (tones) of the higher ones as they can be rendered in lower matter. In the beginning the lower three centres dominate. The higher centres have the same tones as the lower ones, but in a higher octave. The tones of the higher ones are found through those of the lower ones. When the higher centres have been activated sufficiently, they dominate, and then the lower centres only provide the “basses” of the tones of the higher ones. The corresponding devas are contacted through their respective tones. By their tones, directed through the respective centres, they build the envelopes.

¹³*The third fact.* The devas of the lower three worlds have their polar opposites in the devas of the higher three worlds: the 49-devas have such a polar relationship to the 43-devas; the 48-devas, to the 44-devas; and the 47-devas, to the 45-devas. KofL2 2.36.4

¹⁴The particular differentiated force which the two poles express, when brought into union with each other, is that which produces the lower three worlds. LA: Observe the triune forces at work in this.

¹⁵It should be carefully noted that world 46 is outside of this arrangement. World 46 is the world in which the sacred planets function and where the individual will eventually function freed from his lower envelopes, including the causal envelope. World 46 is predominantly the world of life-force. It is the world where groups of the human evolution (AAB erroneously writes “man”) will for the first time understand and cooperate with the devas, the world where the evolutionary processes of the two solar systems are united, the world from which all planetary avatars emanate, the world where the planetary being undergoes its first initiation.

8.5 *The Devas and the Worlds*

¹When deva matter and deva energy are discussed, what is meant is always evolutionary matter and energy, never involutory matter and energy (elementals). The greater builders are agents of cosmic force, while the lesser builders are agents specifically of “solar and of lunar force”. Solar force implies the various differentiations of the threefold cosmic force that are obtained as it manifests itself within the solar system. (LA comments: “solar force” here means all evolutionary forces in worlds 43–47:3, whereas “lunar force” means evolutionary forces in worlds 47:4–49:7.)

²The key to comprehension is always the law of correspondences. PhS 2.58.2

³The basic differentiation in the solar system is as follows:

Agni – third triad – will aspect – world 32 – world 43

Sūrya (Vishnu) – second triad – consciousness aspect – world 36 – world 46

Brahmā – first triad – matter aspect – world 43 – world 49

⁴These three aspects are the three beings composing the trinity of the solar systemic being. (LA: 32, 36, and 43 make up the fourth triad of the solar ruler.) Each one of them in turn manifests itself through seven other beings: Agni through a septenary, Sūrya (Vishnu) through a septenary, and Brahmā through a septenary. The septenary of Agni is the dynamic will lying back of all manifestation in the solar system. Those seven beings form in the cosmic mental world the jewel in the cosmic lotus of the solar ruler. The septenary of Sūrya are the seven planetary beings. In time these seven become the nine – the major three, with the third demonstrating as seven – and are thus the nine petals of the cosmic causal centre of the solar ruler. The septenary of Brahmā are the seven deva rulers and actually the seven spirals in the cosmic physical triad atom (43) of the solar ruler.

⁵Other names: of Agni’s septenary, the “seven spirits before the throne”; of Sūrya’s septenary, the “seven heavenly men” or the “seven rays”; of Brahmā’s septenary, the “seven deva rulers”. The seven spirits are the totality of the solar ruler’s manifested will, the seven rays are the totality of his manifested consciousness, and the seven deva rulers are the totality of his manifested material energy. LA comments: Deva rulers are also called “deva rajas”.

⁶The “seven spirits” have their originating incentive in worlds 32–35, in the jewel in the solar ruler’s cosmic lotus, and in the cosmic superessential world (15–21). The seven planetary beings receive force from the cosmic emotional world (36–42), from the solar ruler’s cosmic nine-petalled lotus, and from the cosmic essential world (22–28, the seven rishis of the Great Bear). The seven deva rulers (the “seven sons of fohat”) find their vital force emanating from the cosmic physical world (43–49), from the solar ruler’s fourth triad (32, 36, 43) in his cosmic causal envelope, and from the cosmic causal world (29–31). Behind them all is the monad who is the solar ruler.

⁷Each one of these seven manifests himself through seven lesser representatives, so that there are 49 manus, 49 subordinate centres in the solar system, and 49 subordinate deva rulers for the atomic and molecular kinds.

⁸In the following, only those devas will be discussed who build the forms in the lower three

worlds (47–49). These forms are vitalized and used by superhuman intelligences through their knowledge of the plans and purposes of the solar and planetary governments and through the capacity of their own consciousness.

⁹Man in the three worlds (47–49) works at building his own envelopes of manifestation, and also at constructing thought-forms out of mental matter, vitalizing them by desire, and holding them within his aura, thus constructing a tiny system of his own.

¹⁰Both man and the planetary being work in deva matter. Both cooperate with the devas. Both manifest will, psychic quality, and intelligent activity as they pursue their work, but a difference lies, not only in degree, but in consciousness as well. Man works usually unconsciously. The planetary beings in cosmic worlds work for the most part consciously.

¹¹The building devas of the lower three worlds are called agnichaitans (49), agnisuryans (48), and agnishvattas (47). They are concerned primarily with the evolution of the cosmic gross physical body (47–49) of the solar ruler, with the magnetic radiation of the solar ruler through this body, and with the radiatory emanations of the planetary ruler who is manifesting himself through our 49-globe. Moreover they are concerned with the evolution of consciousness in the lower three worlds. The agnishvattas are particularly concerned with the causalization of the human monads and subsequently with the development of the causal envelope of human beings.

¹²The ruler of the agnichaitans is Kshiti, that of the agnisuryans is Varuna, and that of the agnishvattas is Agni.

¹³*The agnichaitans* build the physical world and the planet Earth in physical matter. Symbolically they correspond to the circulation of the blood.

¹⁴*The agnisuryans* build the emotional world. They symbolically represent the peripheral nervous system. There is a clear analogy between the two systems that in their interaction keep the organism alive and in motion, and these two great groups of devas, the etheric and the emotional. These devas have much to do with the lines of communication in the physical solar system, the physical planets, physical man, and are therefore powerful factors in the eventual vitalization of the centres in man. The cosmic etheric centres of a planetary ruler are in world 46. World 48 is closely allied to world 46, and as the etheric centres of our planetary ruler come into full activity, the force is transmitted to man through the emotional correspondence to 49:4, in which the etheric centres of man exist.

¹⁵*The agnishvattas* are the builders in the causal-mental world. From the human standpoint they are the most important, for they are the builders of the body of consciousness (LA: Note this term for the causal envelope!). From the physiological point of view, they present an analogy with the physical brain, the central nervous system.

8.6 *The Agnichaitans*

¹The agnichaitans, the devas of the physical world, are divided into two groups, with respect to 49:1-4 and 49:5-7, and also into other divisions, of which more below.

²First and foremost comes Kshiti, the deva ruler of the physical world. Then the agnichaitans are divided into three groups on the basis of their work with: A) the energy of physical matter, electricity; B) the construction of forms through the union of negative and positive matter; C) the internal heat of matter which nourishes and makes reproduction possible, the mother aspect.

³The three groups function: A) in 49:1 and are the physical atoms. B) in 49:2-4 and are these molecular kinds, transmitters of prana. C) in 49:5-7, the matter visible to mankind.

⁴A clear distinction must be made between the centres and the remainder of the envelope of the solar or planetary ruler. The centres are connected with consciousness and are composed of self-conscious monads. (LA: It is the collective of these self-conscious monads – at least 46-selves – that constitutes the solar or planetary being. In other words, the solar or planetary

being is the same as the totality of the centres of a solar or planetary ruler. Therefore a clear distinction must be made also between the solar or planetary being on the one hand and the solar or planetary ruler on the other. CF does not, however, but calls both “solar logos” or “planetary logos”.) The remainder of the envelope is composed of deva matter. Yet the two together form a unity. The deva monads therefore far outnumber the human monads. Deva matter is also feminine and negative, the human evolution being masculine and positive. Through the positive activity of the centres, the negative deva matter is influenced, built and energized. This is true of the solar ruler, the planetary rulers, the solar being, the planetary beings, and the human being.

⁵Three kinds of force, therefore, play upon or through these devas: 49:1 coming from Agni; 49:2-4 coming from Sūrya or Vishnu, the physical sun, and is prana; 49:5-7

8.7 Agnichaitans of Group C

¹These are the devas which esoteric science is in process of discovering. It remains yet for science to realize that everything is alive, the basic hylozoic principle. This realization will come about when the science of magic begins again to come to the fore, and when the laws of being are better understood. Magic concerns itself with the manipulation of the lesser lives by a greater life. Science must start to work directly with consciousness in matter, which will not be until science has admitted the existence of etheric matter as understood by the esoterician. When it has been understood that everything gross physical has its etheric counterpart and that the etheric is more important than the gross physical, then the scientist and the esoterician will unite in the same individual.

²”The gross physical is not a principle.” H.P.B. This means that man’s physical consciousness is to be transferred from the gross physical to the etheric and be centred there and, in the case of the second selves in becoming, their consciousness is to be transferred from the cosmic gross physical (47–49) to the cosmic etheric (43–46). Expressed differently: the lowest that consciousness should be concerned with is, in the first case, the solar systemic etheric (49:1-4), in the second case, the cosmic etheric (43–46).

³The three lowest kinds of matter (49:5-7 and 47–49, respectively) and their vibrations are the result of reflex action, synchronous vibration, inherent in negative matter, the residue of the earlier solar system, vibrations that are gradually being superseded by the imposition of higher ones.

⁴The lower three kinds of matter form esoterically the “body of death”. This makes us realize why these devas are very destructive where man is concerned, for they embody the final and therefore powerful vibrations of the past solar system, the consciousness activity of gross physical matter. For instance, man is at the “mercy of the elements”. Man’s organism can physically be burned by fire. In the future, fires will be fought not by using water or other gross physical substances, but by controlling and taming the agnichaitans.

⁵The third group of these devas is very definitely connected with the first department of the planetary hierarchy, and is controlled by it. Great devas associated with that department initiate volcanic and similar activity when continents are to be raised or submerged, and thus the world is to be purified by fire. In their own department the agnichaitans build mineral forms through fire; they are the alchemists of the lower regions. Through contact with them, and through the knowledge of the “words” by which they are controlled, the future alchemists will work with minerals and with the monads inhabiting all mineral forms.

⁶The secret of the transmutation of the baser metals into gold will be revealed when world conditions are such that gold is no longer the standard and hence the free manufacture of gold will not lead to disaster, and when scientists work with the consciousness aspect and not only with the matter aspect.

⁷The lowest group of agnichaitans also tends the fires in the bowels of the Earth so as to

produce livable conditions in a planet. They maintain the central basic fire that nourishes and warms the gross physical forms of all the four kingdoms of nature, consequently idea mentalite (35) in the basal centre of individual man.

⁸It is not advisable to say more about the lowest group of agnichaitans. There is less to be said on the matter aspect than on the consciousness aspect, and on the hylozoic nature of manifestation. This is due to the fact that exoteric science is slowly, yet steadily, finding out the nature of electric phenomena. In their slowness of discovery lies safety. It is not wise nor right yet for the true nature of these forces and powers to be fully known. Therefore, it is not possible to give out more than a few general facts. In due course of time, as mankind has activated its potential higher consciousness and is no longer centred in the lower, and as the force from the higher worlds can more easily impose itself on the lower, the facts concerning these building devas, their methods of work, and the laws of their being will be known. If such knowledge were spread at this time, it would have two undesirable results. It would first of all bring the human family into the power of certain devas, who are of a nature analogous to that of the organism. Hence destruction of the organism would ensue, or paralysis and insanity on a large scale would eventuate. Secondly, it would afford power to the black lodge and to not so very few unconscious magicians who would use it only for selfish, evil and material ends. The agnichaitans of the third group are as yet a menace to mankind. The planetary hierarchy controls them through its first department and then handles them on a large scale, since these devas are gathered in groups under their own rulers, certain devas of a development equal to that of the 44-self.

⁹The planetary hierarchy is primarily concerned with the development of self-consciousness in man and with a wise cooperation with the building forces of nature. The object of its main endeavour is the vitalization and activation of the centres in our planetary being and in human individuals. EE 5.6

¹⁰The planetary hierarchy is a great force centre, the heart, head, and throat centres of the planetary being in triple coordination. Paralleling its work to activate consciousness primarily in the animal and human kingdoms a great hierarchy of devas works with the development of that portion of the envelopes of the planetary ruler which is not included in the active centres. The planetary hierarchy is concerned with the unfoldment of the nine-petalled lotus in the planetary being and in man through reflex action between the cosmic physical and the cosmic mental, while the great deva hierarchy is concerned with the triads, the spirals of the triad units, and the causal envelope.

8.8 The Devas of the Molecular Ether

¹The devas of the molecular ether are sometimes designated as the “devas of the shadows”. Their functions are primarily four. First, they are the builders of the etheric envelopes of all living beings. Second, they are the transmitters of prana. Third, they build bridges from the mineral kingdom to the vegetable so that mineral monads can transmigrate to the vegetable kingdom. In all the higher worlds there are corresponding bridging devas who facilitate the monads’ transition to the next higher kingdom.

²Fourth, these “devas of the shadows” perform many kinds of activities in the physical etheric world and physical etheric matter, activities which can be enumerated only in part. Corresponding tasks are performed by devas in the kinds of matter of the ever higher worlds. In the following, five classes of such devas are described.

³Class 1. Devas who are special agents of magic. They are peculiarly susceptible to the building vibrations of the seven departmental energies.

⁴Class 2. A group of agnichaitans who manifest themselves as physical world electricity. They are a group who are coming more and more under the control of man.

⁵Class 3. A group who form the health auras of all the vegetable, animal and human

kingdoms either collectively or individually. Man is coming into contact with them along medical lines and beginning somewhat to recognize them. One of the great errors of mankind has been the utilization of mineral drugs by man for medicinal purposes. It has resulted in a combination of deva substances which was never intended. Man's erroneous relation to the lower kingdoms, and particularly to the animal and mineral, has brought about difficulties for the deva evolution. The use of animal food and, to a lesser degree, the use of minerals as medicine has produced a commingling of deva matter and of vibrations which are not attuned to each other. The vegetable kingdom is in a totally different situation, and part of its reaping has lain in the providing of food for man. This is in accord with the natural transmigration of vegetable monads to the animal kingdom. The transmigration of vegetable monads takes place necessarily in the physical etheric world. Hence plants are suitable as food. The transmigration of animal monads takes place in the emotional and mental worlds. Hence animal food is unsuitable for man. This is an argument for vegetarian living which needs due consideration. KofR 1.33.6

⁶Class 4 make up the etheric centres of human beings. They occupy this position for reaping reasons, and are, from many angles, some of the most highly evolved of the "devas of the shadows". They are distinguished by their ability to respond to particular series of vibrations issuing from different planets and through their essence enable man to react to departmental energy stimulation. Each centre is under the influence of one or other of the departments and the planets. In this fact lies the ability of man eventually – through the agency of his centres – to put himself en rapport with the energies of all the departments.

⁷Class 5 are the agnichaitans who form the basal centre which conveys idea mentalite. These devas are particularly active and dominant in this fourth eon. The basal centre very clearly displays two polarities, for the petals negative and the energy vitalizing them is positive. The basal centre is to be found in some form or other in all natural kingdoms. Upon the basal centre largely depends 1) physical consciousness, 2) the continuity of physical existence, 3) the reproduction of the species. In man, this centre is four-petalled, a condition that is a product of evolution. In the mineral kingdom, this centre has only one petal; in the vegetable kingdom, two petals; in the animal kingdom, three petals. At each initiation of the planetary ruler, one of these petals becomes unfolded in etheric matter, so that when man causalized, the four were formed and became active, and the planetary ruler's self-conscious activity was brought right down into the physical world. This was what happened at his great initiation which took place in the fourth eon, in our current globe-period, and in the third root-race.

⁸As each of the petals of the etheric centres becomes vibrant, or an alignment is brought about in deva matter, a corresponding activation takes place in the cosmic etheric envelopes of the planetary ruler and of the solar ruler in world 46. Certain correspondences in the petals of the causal centres of human beings and in the cosmic causal envelopes (29–31) of the solar and planetary rulers become apparent. The following kinds of beings, as they function in physical envelopes, have basal centres that are carriers of idea mentalite: 1) the solar ruler, 2) the planetary rulers, 3) the beings summing up consciousness as it expresses itself in the natural kingdoms and manifesting themselves through them just as man manifests himself through his envelopes, 4) the rulers of the seven-globes, 5) the ruler of the globes, 6) human beings, 7) animals.

⁹The solar system, too, has its basal centre, namely that 49-globe which especially harbours idea mentalite from world 35. This 49-globe, whose name must not be revealed, is largely given over to deva control. The two groups of devas meet there and perform their function of affording life to the cosmic gross physical body of the solar ruler in the same way as idea mentalite in man at this stage animates his organism. Later, as the third major 49-globe receives the evolutionary monads from the lower four 49-globes, the idea mentalite will be

withdrawn and will be transferred, in a transmuted form, into the throat centre of the solar ruler.

¹⁰In any 49-globe, one of the seven-globes performs a similar work in the evolutionary process of the planetary being. Again the same can be said of one of the globes in a chain. In this fourth eon, therefore, the basal centre plays so dominant a part in the stimulation of the lower quaternary (47–49) of the planetary being. Herein is found the explanation of the difficult conditions in our seven-globe during this eon. The planetary idea mentalite is at the height of its activity in stimulating the planetary ruler's cosmic gross physical body, our worlds 47–49, and the four petals of the planetary basal centre are coming into full activity in this fourth eon. It must be remembered that the planetary being is the sum total of all the centres in manifestation, and the aggregate of all idea mentalite entering into them. The trouble in our planet, and likewise the hope for our planet, lies in this very fact. The basal centre of our planetary ruler, being in world 46, stimulates at present our worlds 47–49. The direction of the force lies here, and not until the next eon when 60 per cent of mankind will be developing their 46-envelopes, will the centre have reached the point of equilibrium and direct its force higher. 8.6.4, 8.11.5

¹¹This holds the clue to much. A further clue to the sad condition to be seen in the world, especially when it comes to sex, lies in the fact that those human monads, who contribute with their energy to this particular centre out of the seven, frequently at this stage have etheric envelopes that are over-vitalized, the physical envelope vitality indicating to them the line of least resistance. To word it otherwise: the deva matter and energy that form the centre and are likewise the activity of the centre, are as yet over-dominant, and the power they acquired in the earlier solar system has not yet been transmuted into higher energy (LA: at least 45-energy). KofL2 2.12.7f

¹²The devas dealt with here work with the matter aspect and its energy. The corresponding three groups are found in all the worlds of the solar system, and all are recipients of force. An analogy likewise exists between these three groups of devas in the solar systemic physical world (49) and their correspondences in the cosmic physical world (43–49), namely: Group A, the devas of world 43; group B, the devas of worlds 44–46 and 47:1-3, and group C, the devas of worlds 47:4-7, 48, and 49.

¹³As regards the physical devas of group B it can further be said that these devas, especially those of the fourth ether (49:4), are so closely connected with man that one of the immediate developments ahead will be his awakening to a realization of their existence and his consequent gradual domination of them. This domination will be the result of several events, but will only be complete when man can function in his 46-envelope in world 46. At present, the planetary hierarchy is seeking to retard such a realization in the mass of mankind, for that awakening to the fact of the etheric world will necessitate many adjustments and, at the beginning, may produce many apparently evil effects. The development of the physical eye is proceeding under the Law, and inevitably all mankind will at length attain that dual focus which will enable man to see both the dense and the etheric forms. At this stage man's inability to do so is largely due to a lack of pranic vitality. This lack of vitality is mainly the result of wrong conditions of living and the misuse of food. The present general trend towards juster and purer conditions of life, the return of man to simpler and saner ways, the widespread feeling for bathing, fresh air, and sunlight, and the greater desire for vegetarian foods, will result inevitably in a more ready assimilation of the pranic fluids. This will produce certain improvements in the dense physical organs and in the vitality of the etheric envelope.

8.9 *The Devas of the Atomic Ether*

¹The devas of the atomic ether are the most important group of the physical world devas, for they are the intelligence animating all the forms of the physical world. They are not self-conscious, but they have consciousness in an esoteric sense.

²Each of the seven atomic worlds in the solar system is closely related with the other six, together they form a unity, the cosmic physical world (43–49). The molecular kinds are wholly subordinate to their atomic kinds, have originated from them, and will some time return to them. (In the old theosophical terminology it was said that the lower six principles were wholly subordinate to the seventh principle.) Therefore, the devas of group A are the concentrated creative force of the physical world. But it must be remembered that in each 49-globe the ultimate creative impulse or will is the planetary ruler.

³The essential differences between the 49-globes are to be seen in the different types of devas through which they function, and out of whose matter they are built. Just as each man has envelopes which resemble those of other people, yet are unique and expressive of the individual's character, so each planetary ruler builds for himself envelopes out of deva matter which are of the same nature as those of the other six planetary rulers, and yet which are marked by his unique quality. This unique quality also depends on the type of deva matter the planetary ruler has selected to compose his envelopes. It will, therefore, be recognized that the devas of group A are of prime importance, since, being the devas of the atomic kind, they are the leaders who rule the devas of the molecular kinds.

⁴This makes it clear also why the knowledge of those physical devas must remain esoteric in all essentials. If advanced men could contact and recognize the devas of the atomic ether, the study of them would reveal the distinctive nature, colouring, and tone of our planetary ruler and our 49-globe. For this knowledge the race is not ready. It would reveal also, through the study of the law of affinity, which of the incarnating human monads are of the same department as the 49-globe itself, a very dangerous knowledge. Therefore, the knowledge of these devas of group A is esoteric and reserved for 45-selves. Thus only a few hints are permissible, and these deal only with the relationship of man to these devas.

⁵Man is related to them primarily because the physical atom of the first triad is such a deva.

⁶The devas of the atomic worlds in our 49-globe work in close affiliation 1) with each other; 2) with the seven groups who constitute the atomic matter of that 49-globe which is the polar opposite of ours; 3) with the corresponding seven groups in that 49-globe which forms a solar systemic triangle together with our 49-globe and the 49-globe of its polar opposite; 4) in lesser degree with corresponding groups in all the other 49-globes; 5) with the 49-globe which corresponds to the will aspect or world 43; 6) with those devas who form the envelope of that solar ruler of the Great Bear who is the prototype of our planetary ruler; 7) with those devas who form the envelope of the one of those seven Pleiad rulers who has a particularly close connection with our planetary ruler.

⁷Therefore we have an interesting cosmic interplay between 1) one of the seven solar rulers of the Great Bear, 2) one of the seven solar rulers in the Pleiades, 3) our planetary ruler. This interplay will be threefold and as far as we are concerned just now will involve a transmission of life force through the atomic matter of 43–49, circulating in deva matter. This will affect certain types of human beings more than others, according to the departments they belong to, and this effect will demonstrate in a vitalization of the spirals of the triad units and of the envelope centres.

8.10 *The Devas of the Emotional World*

¹We are going to study the emotional devas and their relation to 1) the various beings who are the soul of the different natural kingdoms, such as the animal kingdom, the human kingdom, higher beings, and the highest one, the planetary ruler himself; 2) man himself; 3)

the emotional world as a totality.

²We might consider these devas 1) as the matter of the emotional world in its seven kinds, the atomic kind and the six molecular kinds; 2) as the liquid state of aggregation in cosmic physical matter; 3) as the envelope of the deva lord Varuna; 4) as the lives animating involutory matter of the emotional world and as the vitality energizing the desire elementals. Viewed in this manner, these devas are the correspondences in the emotional world to the “devas of the shadows”, for the emotional envelopes of all human beings are composed of 48:2-4 matter. This is a point which should be closely considered. There is a particularly important analogy between the manner in which the prana of molecular kinds 49:2-4 from the etheric envelope vitalizes the organism and the corresponding process by which the emotional envelope is vitalized: 48:2-4 vitalize 48:5-7; 5) from the standpoint of the physical world, as the sum total of material activity which produces the physical world, for all physical forms are the product of the desire of some greater or lesser being.

³The worlds of man (47–49) are energized as follows:

⁴The gross physical world (49:5-7) is energized via the planetary etheric envelope (49:1-4), the causal-mental world (47), the superessential world (45), and the manifestal world (43). In addition a force enters from cosmic worlds through the cosmic physical triad atom (43) of the solar ruler.

⁵The emotional world (48) is energized via the essential world (46), the submanifestal world (44), and the cosmic emotional world (36–42).

⁶The causal-mental world (47) is energized via the superessential world (45), the manifestal world (43), and the cosmic causal-mental world (29–35).

⁷These worlds of man might be viewed as demonstrating two kinds of force: 1) a force which tends to differentiation such as in the causal-mental world (the world of potential separation) and in the physical world (the world of actual separation); 2) a force which tends to unity, such as in the emotional world and the essential world (46). It must be remembered that we are considering force as it flows through, or permeates, involutory matter. A hint as to the truth lies in the fact that at present the emotional envelope of man is positive to the physical world, negative to the mental, and positive to the essential world. As evolution proceeds, the emotional envelope should become positive to the mental, and thus prove incapable of being swayed by thought currents, and the separative processes of the mental world, but negative to the essential world and so receptive to the forces from that world. When the emotional envelope has attained equilibrium and its forces are evenly balanced, it should become only the transmitter of energy from the essential world, the fourth cosmic ether, via the fourth solar systemic ether (49:4) to the organism. 8.11.6

⁸The emotional world is not divided into two worlds as the causal-mental and the physical worlds. World 47 is divided into the causal world and the mental world, and world 49 is divided into the etheric world and the gross physical world. There is, therefore, a correspondence between 47 and 49. This division is due to the stage of consciousness development attained by the deva lords who ensoul these two worlds and who manifest themselves through it as a man manifests himself through his envelopes. The deva lord of the emotional world, Varuna, has attained a higher degree of unifying conscious control of his envelope than his brothers Agni and Kshiti. He comes into manifestation in connection with a planetary ruler, who is the lord of one of the three major rays. The other two, Agni and Kshiti, are linked up with lords of minor rays. The force flowing through the envelope of the great deva, the emotional world, is consequently stronger than the forces flowing through the other two (47 and 49). This condition in its turn depends on the fact that the deva lord of the emotional world is more advanced in his development and also on the fact that the planetary being itself is centred in its cosmic emotional envelope (36–42). (LA: AAB writes only “Logos”, but it is apparent that she means the planetary logos, not the solar logos, and that the planetary being,

not the planetary ruler, is intended). Moreover the planetary being has a peculiar link with the ruler of the animal kingdom, and as the human being has not yet dissociated himself from, nor learnt to control, his animal nature, he too comes under the influence of this tremendous force. The causes of the fact that emotional energies manifest themselves so disastrously in the life of mankind are to be sought in the conditions mentioned. There are also other causes hidden in the reaping of the planetary being.

8.11 *The Functions of the Emotional Devas*

¹The devas of the emotional world are those with whom man is specially connected at this time, since he is centred in emotionality, and desire and feeling are of such great importance to his development. Consciousness expands through contact, through intelligent appreciation of that which is contacted, and through understanding of that which is to be gained through a specific contact. Whether contact is achieved depends on the reciprocity of vibrations, and therefore on desire (which is the going out after what is being sensed) and of feeling (which is the reflex of that desire) is of real importance. Desire and feeling put man constantly in touch – even though he does not realize it – with deva matter of some kind or another. Even when man has reached a relatively high stage of evolution, his level is demonstrated in the kind of matter which he contacts. It is only when he is an initiate that he begins to approach and to know the consciousness aspect of matter. Because of this the devas of the emotional world assume a very important place in the worlds of man (47–49).

²Previously, we considered the emotional devas as divided into five groups. At this point we will limit our consideration to the relationship of self-conscious monads to this deva matter. Such self-conscious monads are, for instance, human beings and members of planetary collective beings in the fifth and sixth natural kingdoms.

³The emotional world has a very important function in the evolution of man. Emotional matter with emotional vibrations is one of the controlling factors in the lives of the great majority of people. In contrast, to the planetary ruler emotional matter corresponds to the water in the organism of man, and is for him therefore no principle.

⁴The emotional world is man's principal battleground and the area of his most intense sensation. Mental sensation, esoterically understood, is for him as yet only a possibility. The emotional envelope is the seat of man's most violent vibrations, and these vibrations are a potent cause of his physical world activities. The emotional devas at present very largely control what he does and says, so that his immediate goal of evolution is to liberate himself from their control in order that he, the human monad, may be the dominant. To be explicit: the elementals (passive involutory beings) which form the emotional envelope and the deva (active evolutionary being) who controls them, who is linked to any particular man, and who has given him a coherent and active emotional envelope, are as yet practically in control of the majority of people. Man usually does as his desires, feelings, and urges prompt him. If this deva is highly developed (as will be the case in highly developed people), the desires and feelings will be of a high quality and exoterically "good". Nevertheless, the man must free himself from dependence of the deva and the elementals. If the deva life is little developed, the man will demonstrate primitive and vicious instincts and desires.

⁵From this it may be understood why the deva evolution is said to be an evolution "parallel" to the human. In the three worlds of the first triad (47:4–49:7) the two lines of evolution parallel each other, and must not be consciously one. In the three worlds of the second triad (45:4–47:3), they are known as a unity, producing the divine hermaphrodite, or the heavenly man – the self-conscious human monads representing departments 1–3 and the self-conscious deva monads representing departments 4–7. The two, united, form the envelope of manifestation, the centres and matter of the planetary ruler. This man cannot fully understand until he has become a second self. 8.6.4, 8.8.10

⁶The emotional envelope of man calls for the closest study in view of the connection between the emotional world (48), functioning as a unity, and the essential world (46), manifesting a conscious harmony. Through the emotional world as a mediator man will achieve a contact with the essential world, and harmonious activity in the physical plane will be produced.

⁷In connection with this study of the connection between 48 and 46 the following relations should be closely studied: 1) the relation of the physical sun to prana and the etheric envelope; 2) the relation of the emotional sun to the emotional world and to the lower mental, the emotionally mental (47:6,7); 3) the relation of the superessential sun (45) to man's third triad; 4) the relation of the essential (46) sun to the mental and causal envelopes, by which it produces the causal envelope. The force which flows from the 46-sun works through a triangle formed by the sun, the Venusian 49-globe, and the Earth 49-globe.

⁸There is a series of cosmic triangles which originate in the central sun of our particular group of solar systems. This series involves the Pleiades. These triangles will not be discovered and recognized by science until scientists have realized that there is a third kind of electricity, which always balances and levels out between positive and negative.

⁹The planetary hierarchy has given us this information to demonstrate somewhat the nature and extent of the forces flowing through our solar system, to show the close connection mankind has with the deva evolution, and to emphasize that everything that happens does so through triune forces. EE 3.22

¹⁰Only those deva groups are discussed here which are to be found in the lower three worlds (47–49), because these are the devas with whom human beings interact in their development. In these three worlds the human and deva evolutions are separated, whereas they are united in the higher worlds (43–46). The higher four worlds are the worlds of the planetary being, where what has been developed in the lower three worlds is synthesized. Man is the consummating evolution in the lower three worlds, just as the planetary being is in the higher four.

¹¹Man demonstrates the aspects of divinity. The deva demonstrates the attributes of divinity. Man evolves the inner vision and must learn to see. The deva evolves the inner hearing and must learn to hear. Both evolutions are as yet imperfect, and imperfect worlds are the result. Man evolves by means of contact and experience, he expands. The deva evolves by means of the lessening of contact. Limitation is the law for him. Man aims at self-control. The deva must develop by being controlled. Man is innately love, the force which produces coherency. The deva is innately intelligence, the force which produces activity. The third force, the force of will, which produces the equilibrium of electrical phenomena, has to work equally upon and through both evolutions, but in the human evolution it demonstrates as self-consciousness, and in the deva evolution as constructive vibration.

¹²In the planetary being these two evolutions, two aspects of divinity are equally blended, and in the course of the solar systemic manifestation the imperfect gods become perfect.

¹³The devas of the physical world are also called the "devas of the seventh order". The devas of the seventh order are particularly linked to the devas of the first order in world 43. The devas of the seventh order are directly under the influence of the seventh ray, and the planetary ruler of the seventh ray works in close cooperation with the deva lord of the physical world. Since the goal of evolution for the devas is the inner hearing, it will be apparent why mantras and tones are the method of contacting them. This seventh order of devas is the one with which the workers on the left hand path are concerned, working through vampirism and the devitalization of their victims. They attack the etheric envelopes of their enemies and by means of sounds affect deva matter, thus producing the desired results. The white magician does not work in the physical world with physical matter. He works through devas of the sixth order, and hence deals with desires and emotional motives.

¹⁴The devas of the sixth order are the devas of the emotional world. They are the devas who have the most to do with the forces which produce the phenomena we call love, sex impulse, urges, and emotional motives which demonstrate later in the physical world in activity of some kind. The emotional world is positive in relation to the physical world, which is negative. The positive vibrations set up in the emotional world produce results in the physical world. That is why the white brother, if he works with the devas at all, works only with those of the emotional world (LA: and higher worlds) and with the positive energy.

¹⁵These devas of the sixth order, as might be expected, are closely linked with the devas of the second order in world 44, and with the heart centre of the planetary ruler, whose department they belong to. They are allied too to the devas of the fourth order in world 46. The devas of these three orders (the second in 44, the fourth in 46, and the sixth in 48) form a triangle of electrical force (LA: a triune force). 44 is the positive, 48 the negative, and 46 is the equilibrizing, or third force.

¹⁶These three orders of devas (44, 46, and 48) are in this solar system the most potent, especially in this fourth eon. They influence particularly the fourth natural kingdom and are the basis of that search for balance, of that aspiration towards harmony, union and unity which distinguishes man at all stages. In its lower manifestation it shows as the sex urge; and in its higher, as longing for union with god.

¹⁷These devas of the sixth order come under the special influence of the planetary ruler of the sixth ray, and it is their connection with him which facilitates the working through of ideas in the physical world. The sixth creative hierarchy likewise is specially connected with this order of devas, and through this dual influence is produced manifestation in the gross physical world, the one kind of force working through the etheric manifestation and the other through the gross physical.

¹⁸The devas of the sixth order are a prime factor in bringing about human incarnation in the physical world. In the sixth eon these devas will begin to make their presence felt more and more potently, but their energies will be very gradually turned upwards, and not downwards into the physical world. This will involve the transmutation of desire into aspiration, and will produce eventually the liberation of the planetary ruler, and bring his cycle of cosmic physical incarnation to a close (LA: after the seventh eon when the seven-globe is dissolved). Also in man, the redirection of the force of desire has the result that he ceases incarnating in the physical world.

¹⁹The lowest three orders of devas – the lower fifth, the sixth, and the seventh – have a close connection with the Moon. They are the builders who, working on the involutory matter of the three worlds, construct the mental, emotional, and etheric envelopes of incarnating man. They are a branch of the lunar pitars, the branch functioning in our 49-globe. Groups of these pitars are found wherever man is in incarnation in all the 49-globes, but in other 49-globes they differ somewhat from ours, as the “mystery of the Moon” is connected with a peculiar condition of our own planetary being.

²⁰Wherever man is in incarnation, these devas who build his envelopes are to be found but they will differ in 1) their rate of vibration, 2) their stage of development, 3) their consciousness, and 4) their material energy.

²¹In each eon deva matter and the deva evolution develop. Therefore, the devas must be studied from three viewpoints: how far development has gone in the eon, how far the planetary being has advanced in its evolution, and how far the human kingdom has advanced.

²²In the future, the planetary being will be seen as the macrocosm for man, while the microcosm, man himself, will be seen also as the macrocosm for the lower three natural kingdoms.

²³To the power and control which these pitars assumed must be ascribed much of the disastrous happenings in the first failed attempts at building suitable envelopes of incarnation

for mankind. Here also may be found the beginnings of the division into the left hand path and the right hand path, and also one of the causes of the “failure of the Buddha”. Ultimately this has to do with a special condition in the cosmic emotional envelope of our planetary ruler. Our planetary ruler is said to be a lesser lord, and more “full of passion” than the higher three. Nor has he yet brought deva matter fully under his control. The deva evolution has far to travel in its development.

²⁴The emotional worlds of the different 49-globes differ. This difference necessarily depends on the cosmic emotional envelopes of the different planetary rulers being developed to different degrees. The state of the gross physical planets also depends on these cosmic emotional conditions. [LA: There is a direct connection (36–42) >48>49:6. The Earth is a water planet, which Mars is not.]

²⁵When the psychic nature of the planetary being is understood (which knowledge is obtained after initiation), the nature of the different 49-globes, as regards their watery aspect, for instance, will be found to be connected with a particular emotional state.

²⁶As the initiate conquers 46-consciousness, he intuitively comprehends the different characters of the seven solar systemic departments, their “colours”. These characters depend on the psychic nature of the different planetary beings, and their cosmic emotional nature can thereby be somewhat studied by the initiate. [LA: direct connection 46↔(36–42)] This cosmic emotional nature has an effect on the emotional world of the planets and the liquid parts of the physical world.

²⁷Starting from the conditions in the different physical molecular kinds in a certain planet, the initiate can form deductions as to qualities of the different worlds in that planet, for instance from 49:6 to 48 to 46 to 44 to 36–42. The use of this method naturally requires a vast knowledge of deva matter and an intuitive realization of the orders and groups of the devas, the keynotes of those orders and of the worlds, of the triple nature of matter, and a knowledge of how to work with the third electrical force.

²⁸The emotional devas are of such supreme importance, because they embody force which is a direct emanation from the cosmic emotional world and which reveals, when triply analysed (LA: the first analysis shows 46, the second 44, the third 36–42), the cosmic emotionality of the planetary being.

²⁹*Summary.* Here follows a brief enumeration of the principal groups of agnisuryans.

³⁰*First.* The deva ruler of the emotional world, who is the central ensouling monad of the emotional world of our 49-globe. He is himself an outpost of the consciousness of that greater deva who ensouls the emotional matter of the entire solar system. He again in his turn reflects his prototype, the deva ruler of the cosmic emotional world (36–42).

³¹*Second.* Seven great devas, who are the positive force of each of the worlds 48:1-7, the atomic world and the six molecular worlds.

³²*Third.* Various groups of devas, who might be enumerated as follows.

³³1. Those devas who are the emotional atoms of the first triads. They are divided into seven groups according to the department of the third triad.

³⁴2. Those devas who form the “liquid” element in the cosmic gross physical envelopes of the planetary ruler and of the solar ruler. They are innumerable and include deva beings ranging all the way from those who ensoul the emotional world and the emotional currents of the highest religious and aspirational nature, to the little water spirits.

³⁵3. A group of devas, who form the emotional envelope of the being who ensouls the animal kingdom. They are the total desire manifestation (divorced from mentality), animal desire in its incentive impulsive aspect.

³⁶4. Certain emotional devas of the third order (48:3) who form the heaven of the average believer of any faith. Another group of the seventh order (48:7) form the hell for the same category of believers.

³⁷5. Those devas who form the emotional life of any thought-form.

³⁸6. A group of devas intimately connected with the sex expression in the human kingdom in the physical world. They are the urge back of physical sex desire. They were particularly dominant in the fourth root-race, at which time sex conditions reached a stage of unbelievable horror from our point of view. They are gradually being controlled, and when the last of the Lemurian causal beings have passed into the fifth root-race, these devas will be slowly passed out of the solar system altogether. They are connected with one of the solar systemic centres in particular. This centre is being gradually obscured and its energy transferred into a higher centre.

³⁹7. There is also a group of devas connected with the planetary hierarchy whose work it is to build the aspirational forms through which average man develops. These devas are divided into three groups connected with science, religion, and philosophy. Through these forms the heads of the three departments reach men. They are channels through which these heads work. The 44-self (J.) who is in charge of the sixth department of the hierarchy is particularly active at this time along these channels, working in collaboration with certain adepts on the scientific line, who through the desired union of science and religion seek to shatter the materialism of the west on the one hand and on the other the power of sentimental religious devotion. This is made possible now through the passing out of the sixth ray and the coming in of the seventh.

⁴⁰The matter of all worlds circulates, and cyclically certain portions become more energized than others. The cyclic stimulation of the matter of the worlds is effected in three ways: 1) Departmental stimulation, dependent on which department is particularly active. It is planetary, intra-solar-systemic. 2) Zodiacal stimulation, which is an extra-solar-systemic stimulation, and is also cosmic and cyclic. 3) Solar stimulation. Solar force emanates from the 46-Sun and is particularly potent. All the worlds are subjected to this threefold influence, but in the case of worlds 46 and 48, the force of this third stimulation is very great. The adepts, working in conjunction with the great devas, utilize cyclic opportunities to effect definitely constructive results.

⁴¹8. A group of devas closely connected with the initiations. They form what is esoterically called the “path of the heart” and are the bridge between world 48 and world 46. They are in no way connected with the first triad, but are very definitely associated with the middle tier of petals in the causal centre, the “petals of unity”. Force interacts between these three petals on the one hand, and the devas who form the “path of the heart” on the other, the path on which initiates of a certain mystic type make advance.

⁴²9. Devas of all degrees of vibratory capacity who make up the bulk of the desire forms of every kind.

⁴³10. The devas of transmutative force.

⁴⁴It is by the domination of these devas and the transmutation of desire into aspiration that man eventually succeeds in attaining essential (46) consciousness.

The above text constitutes Section 8 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.