

## SECTION 9 THE DEVA EVOLUTION, PART TWO

### *9.1 Introductory*

<sup>1</sup>LA's comments on CF 887f. AAB uses the term "deva" of those who possess consciousness corresponding to human or superhuman consciousness and ability, or at least build the causal envelopes of evolutionary beings, whereas she uses the terms "involutionary" beings or "elementals" of those devas in the physical, emotional, and mental worlds who build the pertaining envelopes of man. So she does because the higher devas are the active, giving, or leading ones in this connection; the lower devas being the more passive, receiving, and obeying. The lower devas receive the energies issuing from the higher devas, work according to the plans elaborated by the higher devas. The lower devas are more expressive of the matter aspect, the higher devas more expressive of the consciousness aspect. (Also note in this connection that the matter aspect is the dominant one in the worlds of the first triad, whereas the consciousness aspect dominates in the worlds of the second triad.) Expressed differently: self-conscious beings, including beings who build that envelope which enables man to be self-conscious, that is, the causal envelope, are classed among evolutionary beings in CF, whereas beings who are not self-conscious are called involutionary. However, this lumping together of the ideas of "not self-conscious", "passive", "recipient", "matter aspect", and "involutionary" easily confuses the reader. The animals are not self-conscious, but still are not involutionary beings. KofL2 3.20.5

<sup>2</sup>Man in the three worlds, consciously or unconsciously, repeats the work of the greater devas. He wills, he thinks, he speaks, and thought-forms arise. The tiny lives which compose matter are forced through his energy into forms, which he activates and vitalizes. What man builds has either a beneficent or a maleficent effect according to the underlying motive.

<sup>3</sup>It is essential, when man studies the lesser devas and their functions, that he realizes that he has an intimate connection with many of them, being himself one of the greater builders. Men should remember that through the power of their thoughts and their spoken words they produce effects on other human beings and on the entire animal kingdom. The separative and maleficent thoughts and feelings of man are by and large responsible for the savage nature of wild beasts, and the destructive quality of some of nature's processes and phenomena, such as epidemics and famines. It is of no value to man to study this subject unless he comprehends his relationship to that army, unless he understands his responsibility to be a beneficent, loving, and unselfish creator. PhS 3.59f

### *9.2 Physical World Devas, Nature-Beings, and Elementals*

<sup>1</sup>The devas, nature beings, and elementals of the physical world may be divided into three groups:

<sup>2</sup>1. Those who transmit the plans of the planetary ruler. These are the originators of activity in matter. They are the greater builders.

<sup>3</sup>2. Those who manipulate the initiated energy. These are the countless workers with force who transmit the impulse in their turn to involutionary matter. They are the lesser builders, but are evolutionary beings as are the first group. (LA: Saying this AAB contradicts what she said above, CF 887f.)

<sup>4</sup>3. Those who receive the force, the sum total of the living matter of a world. These are passive beings.

<sup>5</sup>The nature beings of solid, liquid, and gaseous physical matter are not separated in reality, no more than solid, liquid, and gaseous matter in the human organism. In the following, the transmitters will not be studied as much the manipulators and the recipients of energy. They all make up a unity. Diversity in unity, and unity in diversity is everywhere to be seen.

### 9.3 *The Nature-Beings of Solid Physical (49:7) Matter*

<sup>1</sup>Among the nature-beings of solid physical matter is to be found a peculiar evolution that has a close resemblance to the human and a subterranean existence. These beings have particularly gross physical bodies. They dwell in settlements, under a form of government suited to their needs, in caves several kilometres below the crust of the earth. Their work is closely connected with the mineral kingdom, and they control the physical fire devas, agnichaitans, of the central fires. Their bodies are constituted so as to stand much pressure and great heat, and are less dependent on air than ours. They belong to the lower planetary centres, corresponding to the feet and legs of a man. They are one of the factors which make possible the revolutionary motion of the planet. It is neither possible nor desirable for man to contact them. When they have passed their present stage, they will enter that branch of the deva evolution which is related to the animal kingdom.

<sup>2</sup>The assumption that nature-beings, such as fairies, gnomes, elves, and like are to be found solely in etheric matter is not correct. They are to be found also in gaseous and liquid matter. The mistake has arisen for the reason that the basis of all that which man objectively sees is the etheric structure, and these beings often protect their gross physical activities by casting a veil creating illusion. They can be seen by etheric vision, for the veil hides only the gross physical.

<sup>3</sup>All gross physical forms of the animal, vegetable, and mineral kingdoms are in themselves nature-beings which devas have constructed, acting under the direction of intelligent architects. The understanding that all is alive is basic to all esoteric research and the secret of all beneficent magic.

<sup>4</sup>The reptile kingdom, which arose in the second eon, is the most important part of the animal kingdom in certain aspects, not only in material respect, but it is also in a psychic.

<sup>5</sup>When the kundalini vitalizes the pineal gland, the third eye is activated, the organ of higher objective consciousness. That is possible for man owing to certain events which took place in the second eon. Those events necessitated the formation and evolution of the reptilian kingdom.

<sup>6</sup>The reptilian kingdom has a stronger effect on man in the etheric world than in the gross physical world.

<sup>7</sup>The bird kingdom is specifically allied to the deva evolution. It is the bridging kingdom between the purely deva evolution and two other paths of evolution. The one comprises certain groups of devas who desire to pass into the human kingdom. Having developed certain faculties, they can do so via the bird kingdom. Moreover, certain devas who wish to get in communication with human beings can do so via the bird kingdom. Devas rarely pass into the human kingdom, as the usual method for devas is to gradually work themselves towards causalization through expanding feeling. But in the cases which do occur these devas do several cycles of incarnation in the bird kingdom, in this way becoming accustomed to living in an organism. The other group comprises such monads as are first nature-beings of a lower order, then birds, thereupon nature-beings of a higher order.

### 9.4 *The Nature-Beings of Liquid Physical (49:6) Matter*

<sup>1</sup>The atmosphere surrounding our planet provides a very interesting illustration of the coexistence and cooperation of all the living matter. In it are to be found the nature-beings of the liquid, gaseous, and lowest etheric (49:4) molecular kinds. The nature-beings of the watery element are more in number than those of the earth element, since seas cover the major part of the Earth's surface. In their turn, the nature-beings of the airy element exceed in their numbers those of the watery element.

<sup>2</sup>The planet Neptune rules the devas of the waters, and their deva lord is Varuna, the deva raja of the emotional world. It is important to consider the close interaction therefore between

the emotional world and the liquid physical world. (LA: The emotional world is the cosmic liquid world.) It is important also to note the connection between the sixth molecular kind of all the solar systemic worlds, and in particular of the essential world (46:6). This explains why certain emotionally impressionable people, who otherwise are not highly developed, may receive influences from 46:6 and have “spiritual” aspiration.

<sup>3</sup>Neptune is one of the major three 49-globes. Certain of Neptune’s influences affect particularly physical liquid matter via deva raja Varuna. Knowing this is of practical value astrologically, for it will enable men to understand the nature of their own organisms (LA: which is mostly made up of water), and above all of their emotional envelopes. The emotional envelope controls the etheric envelope with the organism, and the quality of matter in a man’s emotional envelope decides the quality of the watery matter of his organism. Therefore, under the law of correspondences, the planet Neptune has a close connection with the sixth solar systemic, or emotional world, with the sixth molecular kind of the physical world, and with the sixth type of energy, or the sixth ray. This close connection appears in the fact that Neptune wields a profound influence on the matters and energies in question.

<sup>4</sup>Neptune’s 49-globe forms a systemic triangle with the 49-globe of the sixth ray and one other 49-globe. This triangle is symbolized in Neptune’s trident.

<sup>5</sup>Neptune has also an important relation to the essential world, world 46, and therefore to the essential envelope of man. No man begins to coordinate the essential envelope until he, in some life, comes under Neptunian influence, which then will show in his horoscope as Neptunian dominance.

<sup>6</sup>The Neptunian 49-globe governs one of the three paths of expansion (PhS 2.52.1), and gathers to itself eventually all those monads who become second selves primarily through the sixth ray type of energy usually called devotion. It is Neptunian influence likewise which presides over and makes possible the second initiation, wherein the initiate produces results in the emotional envelope, and wherein his emotional envelope centres are the object of the hierophant’s attention. This particular type of energy flows through three centres: that particular head centre which is linked to the heart centre, the heart centre, and the solar plexus centre.

<sup>7</sup>The planet Neptune, along with the planetary ruler of the sixth ray, controls the emotional centres in man. It should be remembered here that all centres, in man as well as in higher collective beings, are composed of deva matter. The connection between this influence and the deva evolution, and their effect on man, is apparent.

<sup>8</sup>The sea as an esoteric symbol refers to the emotional world. The expressions, the “drying up of the sea” and “there shall be no more sea” means the cessation of emotional desire, the redirection of kundalini energy from the sexual centre to the throat centre, pralaya and obscurity. In this connection appears Neptune’s function as an “absorbing” or “abstracting” planet. KofL3 2.7.1f

<sup>9</sup>The great mother is the greatest of the devas, and closely linked with the devas of the emotional world and of the waters.

<sup>10</sup>The essential world (46) and the emotional world (48) thus are connected, and there is an interplay of energies between world 46 and world 48. The devas of both those worlds are especially influenced by Neptune, hence the emotional world can, and eventually will, directly reflect the essential world.

<sup>11</sup>The greater building devas in world 44 of the solar system (second cosmic ether) direct the energies of the building devas in world 46 (fourth cosmic ether). The latter, in due course of evolution, work out the plan of the planetary ruler through the emotional devas. When this plan has been worked out, it will have achieved two results: 1) the emotional world will perfectly reflect the essential world and 2) the physical world will produce the exact vehicle needed through emotional consciousness, or desire.

<sup>12</sup>The three groups of devas mentioned – 44-, 46- and 48-devas – have their physiological

counterparts in the heart, the arteries and the veins, and furthermore in the red (46) and white (48) blood cells. These three groups of devas make up a solar systemic and planetary circulatory system like the circulation of the blood in the organism.

<sup>13</sup>The devas of the physical liquid molecular kind can be divided into three groups, and these again into seven and into 49, thus corresponding with all groups in the solar system. These water devas have a close connection with, and respond more to the next higher devas, the fire devas, than the next lower ones, the earth devas. Esoterically expressed, the water devas find liberation through the fire devas.

<sup>14</sup>The water devas fulfil their service by nourishing all the vegetable and animal life on the planet. The goal for them is to join the next higher group of devas, the gaseous or fire devas. These, through the action of their fire on the waters, produce that evaporation, condensation, and precipitation which constantly nourishes all life on the earth. Thus again can the law of unity (AAB: “psychic law” = law belonging to the consciousness aspect = law of life) be seen at work, in the deva evolution as well as in the human evolution, in the fact that monads are set free from a lower condition and reach a higher one only to return to the lower in order to help, serve, and bring sacrifice. However, in the human kingdom, unity (46) is attained on the path of pain, suffering and sorrow, and every true server of humanity has to be crucified until the essential consciousness (46) dominates in him, whereas the devas fulfil the law without pain or sorrow. This is possible since the devas belong to the matter aspect and enter the transformations of matter without resistance, pouring themselves out in service to the vegetable and animal kingdoms, until they become gaseous devas, fiery devas. KofL1 3.26.3

<sup>15</sup>The earth devas become, in the course of evolution, water devas, and then emotional devas. Water devas through service become air devas and then mental devas. This is the material side of the transmutation of desire into thought. The air devas become eventually the devas of the fourth ether, and long thereafter essential devas. These three groups – earth, water, and air devas – are therefore cosmically connected with the cosmic emotional world (36–42) and the solar system from whence emotional consciousness originates, the cosmic causal-mental world (29–35), and therefore with the Sirius system; the cosmic essential world (22–28) and the constellation of the Pleiades.

#### *9.5 The Nature-Beings of Physical Gaseous (49:5) Matter*

<sup>1</sup>The nature-beings of gaseous matter include the salamanders, which those having etheric vision see in flames of fire. The salamanders can be subdivided into four ever higher groups according to colour: red, orange, yellow, and violet. The violet are very close to the devas of the fourth ether. LA: AAB erroneously includes the agnichaitans here, but these are the building devas of the physical world in a general sense.

<sup>2</sup>The two last subraces of the fifth root-race will possess etheric vision to a great extent. Then men will see the gaseous devas and realize that they are working with fiery lives, and that they are themselves closely allied to these lives through the fires of their own bodies (organism and etheric envelope). The objective consciousness, which is in process of developing in the fifth root-race, is entirely physical, and this development proceeds under law, for the Aryan root-race is that one wherein man, in this globe-period, attains full self-consciousness. Self-consciousness involves complete physical vision, and the use in perfection of the three physical senses of hearing, touch, and sight. EE 3.13 In the sixth root-race, emotional objective consciousness will be prevalent, though not universal, and thus contact with world 46 will be more easily achieved. In the fourth globe-period of the next eon, the fifth, that future mankind, in its early root-races, will recapitulate what was achieved in the present globe-period; in its fifth-root race, what was achieved in the present eon; thereupon to acquire mental objective consciousness. Thus the cycles overlap in order that all monads be given opportunities of consciousness development. PhS 2.23.8

<sup>3</sup>The gaseous devas come particularly under the influence of Saturnian energy. They are the great fusers of matter and enable the transmutation of metals. They have a relation to the mineral kingdom analogous to that which the water devas have to the vegetable and animal kingdoms. They are connected with the throat centre of a planetary ruler and of a solar ruler, and it is through their activity that the transmission of sound through the air becomes possible. The rapid development of radio technology is due to the fact that a group of fire devas in 49:5:3 are now in contact with human vibrations, whereas formerly they were not.

<sup>4</sup>Just as each atomic world (AAB: “plane”) has its seven subdivisions (“subplanes”), so likewise each such subdivision can be subdivided, thus making 49 different kinds of energy in each atomic world of the solar system, and 343 in the entire solar system.

<sup>5</sup>Compare what is said here with what AAB said earlier (CF 569) that world 44 is the first molecular world. Obviously she means in cosmic respect, since world 43 is the cosmic physical atomic kind, and the six worlds 44–49 are the cosmic physical molecular kinds. Obviously she does not mean that world 43 does not have molecular matter. One more illustration of the necessity of reading CF with discrimination and reflection on the basis of a solid knowledge of hylozoics. Having once acquired this hylozoic discrimination one should, wherever the terms “atomic” and “molecular” are used, make clear to oneself whether cosmos or the solar system is intended. Otherwise a confusion of ideas will ensue. KofL3 2.7.3f

<sup>6</sup>One way of dividing the septenary is 3–1–3, the higher three, the lower three, and one in the middle. This fourth kind of matter has esoterically been called the “meeting place”. In this connection it should be observed that the next goal of the gaseous devas is 49:4 and their distant goal is world 46 just as man’s goal is world 46; moreover that the deva and human evolutions are united in world 46.

<sup>7</sup>Before the end of the eon, the fifth spiral of the human physical triad atom will have awakened to full activity. PhS 3.16.4, KofL1 9.54.6, WofM 4.7.3

<sup>8</sup>The work of the Mahachohan at this time in connection with seventh ray (which is temporarily acting as the synthesis of all the rays 3–7) might be summed up as follows:

<sup>9</sup>First, he is utilizing the seventh type of energy in order to further the recognition by the human monad of the existence of etheric matter. This seventh ray is a primary factor in the production of objectivity. The energy of the planetary ruler of the seventh ray dominates the physical world. Next to the third ray, the seventh is the ray under whose rule the will and matter aspects can meet and adapt themselves to each other with the greatest facility.

<sup>10</sup>Man, at present, is fully conscious, through some one or other of his physical senses, in 49:5-7, the gross physical world. It is intended that he shall be equally conscious in 49:1-4. This has to be brought about by the stimulation of the matter which composes his envelopes. This the transmitting devas will accomplish as they energize the lower devas, which in their turn influence the many lesser lives which compose man’s envelopes. At the same time man must be made more responsive to these contacts made on his envelopes. This increased awareness will be brought about by the arousing of the fifth spiral of the physical triad atom, by the unfolding of the fifth petal in the causal centre, and by the gradual opening of the third eye through the arousing and uniform activity of the basal centre, the three etheric channels in the spinal column, and the pineal gland. All these five factors involve the simultaneous activity of man and devas. In this manner the close interrelation and interdependence of the two lines of evolution becomes apparent. PhS 2.57.2; EE 10.17.4

<sup>11</sup>Second, the mahachohan is working specifically at this time (in cooperation with the manu), with the gaseous devas (in 49:5); this is in connection with the destroying work they are to effect by the end of this root-race, when the indwelling life is to be liberated from the constricting form. Volcanic action is included in this.

<sup>12</sup>The work of the mahachohan can also be seen in the effect that the devas of the kundalini fire are producing upon man. These are physical devas who have reached so far in their

evolution that they have been set apart to form a group that stimulates kundalini in man's envelopes. Due to the present activity of that energy and the direction of that activity highly evolved people everywhere evade marriage and confine themselves to mental and emotional creative activity. More specifically, the manipulatory devas of the generative organs are inclined to seek the throat centre and to function there, utilizing the strength of the kundalini fire to bring this about. All this is under the law of evolution, but during the time that must pass until the individuals have adapted to these conditions, there will be much suffering. It is not the intention that the laws of marriage should be abolished or held in contempt, for they safeguard the survival of civilization, it has been decided that some knowledge of the nature and functions of the devas must be given out. However, the knowledge of the means whereby they can be contacted, and the words whereby they can be controlled, will be withheld.

<sup>13</sup>Laxness in the marriage relation, due to this particular cause, is only seen among the highly evolved and among the independent thinkers of the race. Similar laxness among the masses and the less developed is instead due to the animal nature in its lowest manifestation. These two causes should be considered by those who hold the values of civilization in esteem. They can then cooperate better with the mahachohan in the work of effecting the very necessary transfer of force from a lower to a higher centre, and prevent through knowledge the incidental license. WofM 3.7.2

<sup>14</sup>The seventh ray has been often called the "marriage ritual of the son", because upon this ray will and matter can unite. This fact also should be borne in mind during the next one hundred years, for they will see great changes in the marriage laws. The present laxity will inevitably bring a reaction, and the laws will become more stringent, in order to safeguard the race during a transition period. These laws will not be along the line of making escape from the marriage relation more difficult, but will take effect at the other end, so to speak; the rising generation will be properly taught and guarded, and indiscriminate, hasty marriage will not be permitted, nor will juveniles be allowed rashly to enter into the marriage obligation.

<sup>15</sup>Another angle of the mahachohan's work at this time is connected with sound, and therefore with the particular devas under consideration here. Through the mismanagement of men, and their unbalanced development, the sounds of the great cities, of the manufactories, and of the implements of war, have brought about a very serious condition among the gaseous devas. This has to be offset in some way, and the future efforts of civilization will be directed towards the spreading of a revolt against the evils of congested living and to the dissemination of an impulse of a widespread nature to seek the country and wide spaces. One of the main interests in the future will be a tendency towards the elimination of noise, owing to the increased sensitiveness of the race. The utilization of new energy sources, such as the energy of water and of the atom, will have a potent effect not only on man but on the devas as well.

### 9.6 *The Etheric Devas*

<sup>1</sup>The fourth ether (49:4) is the only one as yet recognized by scientists, and is the subject of their present investigations, little though they may realize it. KofR 5.24.6, KofL5 20.23.2

<sup>2</sup>In the atomic ether (49:1) are the physical triad atoms of all human beings and the corresponding appropriated atoms of the devas. The devas do not develop as do human beings. Although deva monads are individuals, they do not incarnate as such, but in groups the members of which have a common and shared consciousness.

<sup>3</sup>There are many kinds of higher and lower physical etheric devas. They are ruled over by Kshiti, a deva having the capacity corresponding to a 43-self. He presides over everything in the physical world that does not belong to the human evolution. Subordinate to him are four deva lords of the four ethers. Together with these he presides over a subsidiary council of seven devas who handle all that concerns the deva evolution in the physical world, and the work of the greater and the lesser builders.

<sup>4</sup>The deva ruler of the fourth ether has delegated a member of his council to cooperate with the planetary hierarchy at this time for two specific purposes, first, to see whether the approximation of the two lines of evolution, human and deva, might be now tentatively permitted, and, secondly, to reveal some of the causes of disease in the etheric envelope and methods of healing them.

<sup>5</sup>Devas of all kinds and colours are found in the physical etheric, but the prevailing hue is violet, hence these devas are often called the “devas of the shadows”. As the seventh ray enters into manifestation, the violet vibration, always inherent in the etheric world, will increase, and therefore the possibility of contact between the two evolutions will increase as well. It is in the development of etheric vision (which is a capacity of the physical human eye), and not in the development of clairvoyance, that this mutual apprehension will become possible. With the coming in of the seventh ray children will frequently be born who will see etherically as easily as the average human being sees gross-physically. As conditions of harmony gradually evolve out of the present world chaos, devas and human beings will meet as friends.

<sup>6</sup>As the emotional world and physical world merge, and human beings acquire continuity of consciousness between the two, it will be difficult for people to differentiate at first between emotional devas and etheric devas. At the beginning of this period of recognition, men will principally contact the violet devas, for those of the higher ranks among them are definitely making the attempt to contact the human. These devas of the shadows are of a dark purple in 49:4, of a lighter purple in 49:3, of a light violet in 49:2, and of a translucent lavender in 49:1.

<sup>7</sup>Three groups of devas to be contacted in the physical world are the violet, the green, and white ones.

<sup>8</sup>There are four groups of violet devas. They are associated with the etheric envelopes of all gross physical life forms. These four are further subdivided into two groups each; of these, the one group builds the envelopes and the other group is the matter out of which those envelopes are built.

<sup>9</sup>The green devas are associated with the vegetable kingdom. These exist in two divisions also. They are highly developed, and man will contact them principally through magnetization. The greater devas of this order preside over the magnetic spots of the earth, guard the forests, and reserve intact spaces on the planet which are required to be kept inviolate. They work together with the violet devas under 43-self Maitreya. The deva lord of the emotional world, Varuna, and the deva lord of the physical world, Kshiti work closely together with the planetary hierarchy. Just as the planetary hierarchy prepares mankind for specific service in connection with the appearance of the world teacher, so these two deva lords are working to prepare the devas. They are arduous in their work, intense in their zeal, but much obstructed by man.

<sup>10</sup>The white devas of the air and water also work with certain aspects of electrical phenomena. These devas later develop into guardian angels of human beings in physical incarnation. Each human being has his guardian angel.

<sup>11</sup>Each group of devas has its own specific method by which they develop and attain a particular goal. The violet devas develop through feeling, and through educating mankind in the perfecting of the organism and the etheric envelope. The green devas develop through magnetizing and so protecting the plant life and the sacred spots of the earth. In their work lies the safety of man’s organism, for from the vegetable kingdom comes the nourishment of that body. The white devas develop by guarding the human individuals, by controlling the water and air spirits, and the fish kingdom. Thus the devas of the physical world develop by serving mankind in some way or another. As mankind develops, so these devas, too, can develop.

<sup>12</sup>The three groups of physical devas mentioned are controlled by a group of devas of second self and third self capacity. They are twelve in number: four in the violet group, five in the green group, and two in the white group, and their leader, of 44-self capacity. They have

all come from another 49-globe.

<sup>13</sup>Under the three groups of devas there are countless nature-beings working. Under the violet group are the nature-beings building the etheric envelopes of men, animals, plants, and minerals. Under the green group work the fairies of plant life, the nature-beings who build and paint the flowers and those who vitalize and magnetize talismans and minerals. And under the white group work the nature-beings of air and water, the sylphs, and the undines, respectively.

<sup>14</sup>The etheric devas carry on their foreheads a translucent symbol in the form of a crescent moon. By this they may be distinguished from the emotional devas by those able to see etherically and emotionally.

<sup>15</sup>There are many ways in which to differentiate the etheric devas, and one is the following: Two main groups that are represented in all four ethers. The first group comprises those devas who are the transmitters of prana to all forms of life. The other group is made up of those devas who form the etheric bodies of every form in manifestation. The first group are intermediate devas, whereas the second group are the bulk of nature-beings.

### *9.7 The Devas and Energy*

<sup>1</sup>It is necessary to remember that the etheric world is the world where the true physical form is to be found. By pondering on this fact we can better understand the connection between the etheric and the gross physical (in the ancient esoteric symbolism called the “holy spirit” and the “mother”, respectively). If we then extend our understanding of this to include the entire solar system, we shall be able to clarify the connection between the higher four worlds and lower three worlds of the solar system. The higher four worlds of the solar system (43–46) are the basis of the cosmic etheric envelopes of the solar ruler and the planetary rulers. Where man is concerned they are the superconscious reality. The lower three worlds of the solar system (47–49) are the basis of the cosmic gross physical envelopes of the solar ruler and the planetary rulers. Where man is concerned they are the worlds in which he can be self-conscious.

<sup>2</sup>By a close scrutiny of these conditions in the solar system, the 49-globe, and man you may understand why esoterics does not consider the gross physical body a principle. In the previous solar system, the gross physical dominated. In the present solar system the etheric dominates the gross physical. Therefore, the work done in the etheric world, the energy and activity originating from there, are the factors that primarily produce the manifestation that is tangible and objective to us. The attraction of gross physical matter within the periphery of the etheric envelope is the result of interaction between vibrations remaining from the previous solar system and vibrations of the present one.

<sup>3</sup>It is in this relation between positive, impulsive electrical energy in its fourfold differentiation (49:1-4) and the negative, receptive lower matter in its threefold differentiation (49:5-7) that scientists will eventually discover: 1) the secret of matter itself, 2) the key to the process of creation in the physical world as a concretion of the etheric into the dense physical, 3) the formulas for the processes by which the elements can be disintegrated, formed, and transmuted into each other.

<sup>4</sup>Only when scientists admit the fact that every organic form has an etheric envelope which acts as a focal point for energy, and that individual etheric envelopes constitute parts of ever greater collective envelopes, will they be able to apply the true methods of mother nature. To do this they must accept that the physical world is made up of seven basic kinds of matter or energy, which also make up a threefold: the atomic kind and its energy (49:1); the form-building, positive vital energies of three kinds (49:2-4), and the gross physical, negative, receptive energies (49:5-7). They will then study the interaction between the lower three and the higher four kinds of matter in the physical world.

<sup>5</sup>All that is manifested is the result of these three kinds of energy, of their combination, their interaction, their action and reaction. During the period of manifestation it is the second



kind of energy which dominates and which is of evolutionary importance. This is why the etheric envelope, which lies back of all that is visible, is the most important. LA comments: What is said here is true of the relationship between the etheric and gross physical in solar systemic (49:1, 49:2-4, and 49:5-7) as well as cosmic (43, 44–46, and 47–49) respect.

<sup>6</sup>Much time is spent in speculating on the origin of life, on the springs of action, and on the forces that control the creative processes. Hitherto science has dealt exclusively with the gross physical (49:5-7), (LA: where the explanation of the origin of life, etc., is not to be found). Science is only now becoming aware of the etheric energies which enable living forms to fulfil their functions. KofR 5.43.14ff

<sup>7</sup>By analogy with this, it is true that the origin of “spiritual” life is vainly to be sought in the cosmic gross physical worlds (47–49). It is only as men begin to tread the way of discipleship and come under essential (46) influences, the first cosmic etheric kinds of energy, that the nature of “spiritual” life is revealed. KofL1 9.34.19, KofL2 3.25.1

<sup>8</sup>When scientists are willing to recognize and to cooperate with the intelligent forces that are to be found in the etheric world, and when they become convinced of the hylozoic nature of all that exists, their findings and their work will be brought to a closer agreement with reality. This will happen as mankind develops etheric vision.

<sup>9</sup>Besides the main groups of devas mentioned previously there is a group of greater builders who are called esoterically “those who transmit the word”. The two groups mentioned earlier constitute the “army of the voice”. This section deals only with that army, with those builders, great and small, who are swept into activity as the word of the physical world sounds forth. The “transmitters of the word” exist in the atomic worlds 43–49 and are seven in number. Their task is to take up the energy as it reaches them from the next higher world and passing it through themselves send it forth to the six molecular kinds of their world where there are “transmitters of the word” of a lower order subordinate to them. In their totality they form the envelopes of the deva lords. The “transmitters of the word” represent the will aspect. They are all fully self-conscious, possessing superhuman consciousness capacity. They have passed through corresponding human consciousness in earlier eons. The seven are also parts of the seven primary head centres in the cosmic etheric envelope of a solar ruler or planetary ruler, those subordinate to them are parts of the lower centres. 9.10.4

<sup>10</sup>The transmitters of the word are divided into three groups: 1) those found in 43, 2) those found in 44–46, and 3) those found in 47–49. They are emanations from the central spiritual sun in the first instance and from one of the three major solar systems in the second instance, and from one of the seven stars of the Great Bear in the third instance. These triple emanatory forces are the origin of all that is visible and objective in the solar system. They make up the head, the heart and the throat centres of the solar ruler, and they have lower correspondences in planetary rulers, human beings, and atoms. The energies of these groups pass through the sun, where they are transformed before being passed on to some one of the seven worlds of the solar system (43–49).

<sup>11</sup>The transmitter of the word in the physical world forms the throat centre of Brahmā, the transmitter of the word in the emotional world forms the heart centre of Brahmā, and the transmitter of the word in the causal-mental world forms the head centre of Brahmā. The transmitter of the word in world 46 forms the throat centre of Vishnu. From thence the energy goes forth that builds the cosmic gross physical form of a planetary ruler or of the solar ruler. The transmitter of the word in world 45 forms the head centre of Vishnu, the transmitter of the word in world 44 forms the heart centre of Vishnu, and the transmitter of the word in world 43 forms the throat centre of a cosmic being.

<sup>12</sup>This septenary division can be applied equally to the atomic and molecular kinds of every world, for within each world there is a similar group of transmitters of energy. Moreover there are corresponding groups in connection with man’s seven principal envelope centres and with

the planetary chains as well.

<sup>13</sup>All septenaries of energy can be grouped in the following four ways: 1) 1–3–3, 2), 4–3, 3) 3–4, 4) 3–1–3. 1) Emphasizes the preeminence of the atomic kind over the molecular kinds, solar systemically (49:1-7, for instance) as well as cosmically (43–49). 2) Is easier to understand when you ponder on the division of the physical world into four ethers and three gross physical kinds of matter. 3) Indicates the composition of the causal-mental world. 4) Demonstrates the particular position of the fourth ether and of world 46. KofL2 2.36.4

### 9.8 *The Transmitters of Prana*

<sup>1</sup>The devas who are the transmitters of prana for the etheric envelope are active along three main lines and achieve three principal results.

<sup>2</sup>The devas of the *first group* vitalize all forms of life and provide them with energy. Theirs is the life which pulsates through all living organisms. They also produce the warmth of the sun and are the cause of solar, planetary, and human radiation. They originate in the sun, and are closely related to the solar systemic and planetary solar plexus centres, for the evolutionary process is the result of desire, acting on the creative faculty.

<sup>3</sup>The devas of the *second group* are those who energize the countless minute beings which build the etheric envelopes of all living beings, and who instigate the creative processes in the gross physical molecular kinds.

<sup>4</sup>The devas of the *third group* make up the attractive and coherent force of all subhuman forms of life.

### 9.9 *The Devas of the Etheric Envelope*

<sup>1</sup>The study of those devas who are etheric envelopes of all living creatures is important, for it reveals the method whereby all physical life-forms arise. No form is as yet perfect. This imperfection necessitates cyclic evolution and continual form production, in which lower reality is to approximate higher reality. The process of form production in the manifestation of the solar system in worlds 43–49 may be tabulated as follows:

<sup>2</sup>First comes divine thought – the cosmic causal-mental world (29–35), then divine desire – the cosmic emotional world (36–42), and last divine activity – the cosmic physical world (43–49). (LA comments: By “activity” is understood form production. In PhS, first Swedish edition, HTL called the solar system, 43 “form manifestation” and the cosmic worlds “idea manifestation”.) Compare also PhS 2.58

<sup>3</sup>The solar system first appears in world 43, which is the atomic matter of the cosmic physical world. That world holds all the seeds of life in a potential state. In that world qualities and faculties inhere potentially from the earlier solar system. The sound of world 43 is A.

<sup>4</sup>In world 44 the seeds of life are vibrating or germinating, and the seven centres of energy are apparent. In that world the archetypes for all the lower manifestation are formed. Agni is there seen as seven. The form is now potentially perfect. The sound of world 44 is AU.

<sup>5</sup>In world 45 the triple energy of the solar being is coordinated, and nothing now can hinder the work of evolution. The three groups of devas are active, and the archetypal form is in process of concretization. The sound of world 45 is AUM.

<sup>6</sup>In world 46 the cosmic etheric envelope of the solar system is completed, although it will not be perfected until the end of another greater solar systemic period. The seven cosmic etheric centres of the solar system (the 49-globes) become active with their 49 major petals (globes). This cosmic etheric envelope is now ready to energize the cosmic gross physical (47–49) part of the solar system.

<sup>7</sup>When the cosmic etheric envelope of the solar system has been formed in worlds 43–49, there is an interlude in the work of manifestation. During this pause the work of coordinating and stabilizing the cosmic etheric envelope formed is continued. This enables the envelope to

endure increasingly stronger vibrations, necessary for the manifestation of the cosmic gross physical solar system in worlds 47–49. This very manifestation in ever coarser matter is made possible by a simultaneous effort, emanating from all the three aspects.

<sup>8</sup>This is paralleled by man in the physical world in the effort he makes to realize physically that which he has conceived and desired. The reason so many people fail in realizing their plans is their inability to make a coordinated, directed effort, and thus set in motion forces of the gross physical world (49:5-7). They often succeed in bringing their energy through from the mental world as far as the lowest ether, but there their energy becomes exhausted owing to three things: 1) lack of sustained will or concentration, 2) lack of alignment with Augoeides, 3) lack of coordination between the etheric envelope and the organism.

<sup>9</sup>After the pause and the effort emanating from all three aspects, the solar system appears in a cosmic gaseous form (47), so that the energy centres become veiled and hidden in causal-mental globes. Then accretion and concretion in causal-mental matter proceed rapidly. The three groups of builders coordinate their efforts afresh and a new influx of energy pours in, carrying devas from the solar systemic head centre. From the seven solar systemic centres in world 46, energies are directed down into the causal-mental world with new force at the beginning of each eon, and the lesser builders respond to those directing energies and are guided by them in their work.

<sup>10</sup>When the energies are to be made to penetrate even deeper, then energy with accompanying devas is directed from the heart centre of the solar system down into emotional matter. The cosmic liquid world of the solar system, world 48, appears. It is formed more rapidly than world 47, and activity is considerably more violent here than in world 47 owing to the greater density of matter.

<sup>11</sup>When finally the physical world is to be formed, energy is directed from the throat centre of the solar system, an energy that is coordinated with the two previous ones, those sent forth from the head and heart centres. Thereby finally all the seven centres are active, and all seven petals of each centre in world 46, 49 in all, produce a reflex activity in worlds 47–49, the cosmic gross physical world.

<sup>12</sup>When human beings create something in the physical world, they work unknowingly along similar lines. The analogy is perfect. That majority of human beings who create nothing, but who are only swept into activity under the urge of circumstance, are a part of the creative activity of some greater, and more advanced, being. As self-consciousness develops, more and more human beings will become creators and intelligent workers in deva matter. In their dissociation from a passive attitude, they will at the initial stage revolt against law and order, refuse to be governed, and instead try to carry out individual plans at the expense of the group. Evolution itself and experience will remedy this apparent defect. As consciousness becomes responsive to higher vibrations the man will become aware of the purpose and plan of the intelligence ruling his group. He will then learn how to subordinate his own interests to those of the group and to cooperate intelligently. In the group he will not be a passive individual, swept hither and thither by the energy of his group, but will become a positive, active, strong and self-sacrificing force.

<sup>13</sup>This awakens his own potential powers, so that he can see and know the deva forces and can consequently work with them intelligently. Some he will control and manipulate, with others he will cooperate, and others still he will obey.

<sup>14</sup>It is in the understanding of these facts about deva matter, the power of sound, the law of vibrations, and the ability to produce forms in conformity with law, that the true magician can be distinguished. Herein too lies one of the differences to be found between white and black magicians. A white magician can control and manipulate deva matter, and does it through an intelligent cooperation with the greater builders. Owing to the purity of his life and his power of vibrating on a higher level, he can contact certain of their groups. The black magician

controls and manipulates elemental matter in the etheric, emotional and mental world through the force of his own vibrations and knowledge, but not through cooperation with the directing builders. He cannot contact them, as his character is impure through selfishness, and his vibrations are too low. His power therefore is limited and destructive, yet immense within certain restrictions. WofM 13.7.7; KofL1 10.6

<sup>15</sup>The devas who build physical envelopes are two groups of lesser builders. The one group is made up of those who gather etheric matter and build etheric envelopes with it, the other group comprises those who build organisms in gross physical matter. These two groups work in close cooperation with each other. There are corresponding groups working with the physical envelopes in the mineral, vegetable, and animal kingdoms. The devas who build the physical forms of the animal kingdom are very close to the devas who build the physical forms of the human kingdom. The deva group that build animal forms came into the physical solar system from a reservoir of energy which is kept in a quiescent condition until any particular 49-globe has reached so far in manifestation that animal forms can be shaped within it. With them came in much of the fear, hatred, and destructive urge that is found in the animal kingdom and is caused by their bodies being built by “imperfect gods” (as H.P.B. expressed it) in imperfect matter. Fear lies in the etheric envelope, and the particular kind of etheric matter out of which it may be built.

<sup>16</sup>Certain devas work with the planetary etheric web. This work is divided into three stages: densification, preservation, dissolution. Only in the current eon, the fourth, has the web been completed and reached its greatest density. In our planet this was purposely hurried owing to reaping conditions, and under other necessities. There is a correspondence to this in man himself. The etheric web was very loosely coordinated in man at the beginning of the fourth root-race. Consciousness development forced its rapid densification, and it is now so constituted that it forms a barrier between the physical world and the emotional world. This barrier will be maintained until the sixth eon. During this long period consciousness evolution proceeds with a certain degree of safety in the whole planet, for the web protects from certain solar influences, and acts largely as a sifter and a distributor of solar forces. The web is destroyed towards the end of planetary evolution, thus permitting the monads to leave the Earth and enter the synthesizing planet. PhS 2.20.10

<sup>17</sup>Certain other devas build the etheric envelope of the “spirit of the Earth”, that great collective being, belonging to involution, which is on its path down into the physical world. It has no gross physical body yet, but will have one only in the next solar system.

<sup>18</sup>Other devas still are the builders of the etheric envelope of the “planet”, that is to say, of the planetary chain. (LA: What is meant here is its cosmic etheric envelope of 43–46-matter.) Here the analogies between the 49-globe and the solar system are obvious and should be studied.

<sup>19</sup>There is a special group of etheric builders who, under the law of reaping, are forced to act in conjunction with human beings to make etheric envelopes for all that man creates. It is not possible to say very much on this subject for reasons of safety. In general it may be said that there are many more groups of devas that build etheric envelopes, but that knowledge of them is not necessary or useful for mankind at present. Science is trespassing already into the domain of the building devas, and so discoveries about them are to be expected. The symbolism of masonry may yield a few keys to the understanding of the building devas. For example, it is said that the construction of the tabernacle, or the building of the temporary sanctuary, is the work of divine carpenters, whereas the building of the temple of Solomon, or the construction of the more permanent structure, is the work of the supervising architect. LA comments: the temporary sanctuary = the envelopes of incarnation in the physical world; the ancient symbol of the physical word was desert (KofL3 2.7.2), and the tabernacle was carried around in the desert during 40 years = one generation, wandering in the desert is a symbol of

physical incarnation; divine carpenters = building devas of ranks lower than that of Augoeides; supervising architect = Augoeides.

<sup>20</sup>Finally must be mentioned the devas who form the etheric envelopes of all gross physical forms of nature out of their own substance. These builders are the sum total of the etheric envelopes of the lower four natural kingdoms. They exist, therefore, in four groups, and each group has a reaping relation to one of the four natural kingdoms. The first group supplies 49:1 matter and is connected with the human kingdom; the second group, 49:2 matter and the animal kingdom; the third group, 49:3 and the vegetable kingdom; and the fourth group 49:4 matter and the mineral kingdom. The matter of the highest physical life-form of a human being is therefore atomic, 49:1. The physical envelope of the 45-self is made of atomic matter, and when he wishes to make it visible in the gross physical world, he forms an envelope of gaseous matter upon that atomic matter, manifesting perfectly the appearance he wants to show. The highest kind of animal etheric envelope is 49:2, and herein is to be found a clue as to the relation between all sea and watery forms to the animal. The highest kind of vegetable etheric envelope is 49:3. These facts will be demonstrated in the seventh eon when the human, the animal, and the vegetable kingdoms will have the etheric envelope as their lowest manifestation.

<sup>21</sup>The mineral kingdom will find its highest manifestation in 49:4, and this transmutation is already taking place, for all the radioactive substances are becoming matter of the fourth ether. The mineral kingdom is relatively nearing the perfection possible to it in this solar system, and by the time the seventh eon is reached all mineral monads (not the physical forms) will have been transferred to another planetary system. This will not be so with the higher three natural kingdoms.

<sup>22</sup>The etheric deva matter is acted upon in two ways. It is awakened into a specific activity by the sounding of the word of the physical world. It is built into forms by the lesser builders. It will, therefore, be apparent that it comes under the influence of two kinds of energy.

#### *9.10 The Devas Who Build Man's Etheric Envelope and Organism*

<sup>1</sup>When man, in the process of evolution, incarnates, his Augoeides works with four kinds of builders and three main kinds of building matter. He contacts the transmitting devas who are found in connection with man in the kinds of matter of the first triad, thus in 47:4, 48:1, and 49:1. He contacts next the devas concerned with those triad units. He cooperates with the building devas who form the etheric envelope, and influences the building devas of the organism, so that the envelopes necessary for incarnation come into existence.

<sup>2</sup>These are the four main groups of devas which come under the influence of any particular Augoeides. They unitedly produce man's envelopes of incarnation; of these, the triad envelope (the "personality") is called a reflection of Augoeides and a shadow of Protogonos.

<sup>3</sup>In the ancient esoteric symbolism, this action of Augoeides on the lesser builders was described as the action of the solar angel on the lunar angels. LA: This imagery was based on the astronomical fact that the sun shines by its own light, whereas the moon shines with light borrowed from the sun. All principles connected with the second triad were symbolically described as solar; and those of the first triad, as lunar. The organism, which is not a principle (lacking energy of its own) was called earth. Thus: the sun = 45:4-47:3, the moon = 47:4-49:4, the earth 49:5-7.

<sup>4</sup>The first step of Augoeides towards producing a "shadow" is expressed in esoterics in the words "Augoeides sounds his note". He utters his voice, and (as in the case of the solar ruler) the "army of the voice" responds immediately to it. The kinds of building devas that respond and the kind of work they perform are determined by the tone, volume, and other qualities of the voice. 9.7.9

<sup>5</sup>The note of Augoeides sweeps into activity devas who transmit the sound. These devas utter a word themselves. This word reaches the listening devas, those of the second order, who

elaborate the word into a “mantric phrase”. Thereby the building of the mental envelope is begun, a process running through three stages. When the building of the mental envelope is in its second stage, the building of the emotional envelope is begun, and this is carried on for seven stages, three major and four minor, which overlap in an intricate fashion. When the building of the emotional envelope has reached its second stage, a vibration is produced which awakens response in etheric matter, so that the builders of the etheric envelope commence their activity. When the builders of the etheric envelope are in the second stage of their work, physical conception takes place. This is a very important fact, for it shows the action of the law of reaping and the close connection between the gross physical and the etheric. The building of the organism during the prenatal period runs through three stages: 15 + 15 + 9 weeks.

<sup>6</sup>This work is done by analogy with manifestation in the solar system, the 49-globes, and the seven-globes

<sup>7</sup>The work of the etheric devas does not cease at the birth of the new physical individual. Also after his birth their work proceeds, likewise in three stages, which find a close analogy in the life cycle of a solar system. At the first stage, their work is directed to the steady growth of the organism, so that it may follow accurately the growth of the etheric and emotional envelopes. This is carried on till maturity is reached. At the second stage the work consists largely of repair and preservation during the years of full manhood so that the etheric envelope can function as an adequate instrument of consciousness development. This purpose necessarily varies according to the stage of development of the man. Finally comes the stage when the work of building ceases. The vitality in the etheric envelope decreases, and the processes of destruction begin. Augoeides begins to call in his forces. The “sound” becomes faint, there is less and less volume for the transmitting devas to pass on. The period of obscurity comes in. First the organism grows ever weaker and finally useless. Death ensues when Augoeides withdraws the energies of the causal envelope from the organism. He lets them function for a few hours in the etheric envelope, then he moves them to the emotional envelope, whereupon the etheric envelope starts to dissolve. Now physical death is final. WofM 4.16.2

<sup>8</sup>*The work of the building devas.* The building devas of the mental, emotional, and physical worlds are divided into two groups: 1) the devas of the first triad, 2) those who are responsible for the building process.

<sup>9</sup>*The devas of the triad units.* This particular group of devas make up the very triad with its mental molecule, emotional atom, and physical atom. They have their place within the causal envelope and are focal points of its energy. They are the very highest type of building devas, and are closely allied to the Augoeides. These triad devas exist in seven groups connected with three of the spirals of the solar ruler’s physical atom. These three spirals are to these seven groups of triad devas what the three major rays are to the seven groups of rays in the causal world (47:1-3). (The import of this last information can be discovered by causal intuition alone.) There is a correspondence also between the three triads and the appearance of man in the third root-race, the triads in the group souls, and the triads in the causal envelope of any self-conscious being.

<sup>10</sup>These building devas are the ones who take up the sound as Augoeides sends it forth through certain of the transmitting devas, and by the vibration which this sets up they drive into activity the surrounding devas in their two groups: 1) those who build the form and 2) those who are built into the form. They influence only those of analogous vibration. All four envelopes are built in stages that are exact analogies to the stages of the building of the gross physical body, for instance, of a planet, or of a solar system, all the way from the nebulous and chaotic stages through the fiery to the solid, or to the relatively solid. E 4.10.5

<sup>11</sup>The sound emitted by Augoeides is indicative of the man’s place in evolution, and of the nature of his consciousness. The vibration set up by the triad units is analogous to this sound,

and becomes so strong as to awaken response in the surrounding deva matter.

<sup>12</sup>The builders of the envelopes form four major groups: the builders of the mental envelope, of the emotional envelope, of the etheric envelope, and of the organism. Each of these groups is further subdivided according to the number of the kinds of matter of the respective envelopes: 4, 7, 4, 3.

<sup>13</sup>LA: CF 942 says that matter of the lowest two physical and emotional molecular kinds are never built into the human envelopes. This statement must be a blunder. Probably, AAB mixed up 49:6, 49:7, 48:6, and 48:7 with 49:7:6, 49:7:7, 48:7:6, 48:7:7, respectively. Compare with 15.10.3

<sup>14</sup>In the average man, some molecular kinds will preponderate according to the direction of his individual character and his status in evolution.

<sup>15</sup>The builders of the organism work under the direction of one of the guardians of reaping from the lowest group. These guardians are to be found in three groups, and a guardian out of the third group has the work of superintending the builders of man's envelopes of incarnation in the three worlds. Under him are to be found certain agents of the law of reaping who are divided into the following six groups: 1) three agents responsible to the guardians of reaping for the work in the three worlds, 2) five guardians of reaping who work in close connection with the manus of the various races, and who are responsible for the correct building of the various race types, 3) reaping agents responsible for the present subrace types, 4) certain intermediary agents who represent, within these three groups, the seven ray types, 5) those guardians of the Law who are connected specifically with the work of the etheric centres and their response to the energies of the different planetary centres, 6) the keepers of the records.

<sup>16</sup>These various intelligences manipulate the building forces using streams of energy, which are set in motion when Augoeides sounds his note. Augoeides is aware of the reaping of the human monad, of course, and plans the incarnation according to it and also with a view to what the human monad must do for its consciousness development during the coming incarnation. Depending on its stage of development, also the human monad in the causal envelope has a more or less clear conception of these things. Augoeides works, therefore, in connection with the guardians and agents of reaping just mentioned, but is directly in touch only with an agent of the sixth group and one of the fourth. Through these two the work proceeds as far as the man is individually concerned, and they set in motion for him the machinery of the Law, after Augoeides has sounded his note.

<sup>17</sup>The builders of the human envelopes of incarnation again are divided into seven main groups according to the seven departments (rays), and are responsive to the seven streams of energy from the solar systemic government. The department of man's causal envelope determines the type of deva matter influenced. WofM, 7.2.5, 8.6.9

<sup>18</sup>These builders work with elementals, which blindly adhere to the plan conveyed by the builders, and blindly construct the fabric of the envelope. In the etheric world they weave the etheric envelope out of energy strands, which are in reality an extension of the sutratma, or life thread. As the etheric envelope is woven, Augoeides vitalizes it with life energy from the causal envelope. The work of the etheric elementals reaches its end when the sutratma is connected with the three gross physical centres within the cranium: the pineal gland, the pituitary body, and the alta major centre. Esoterically, the most important physical connection of the sutratma is with the crown centre of the etheric envelope. It is through this connection that the life of the etheric body withdraws at the moment of death. By the time the seventh year is reached, this connection has divided itself into three branches, reaching out to the three centres just mentioned. A good deal of imbecility, or of arrested development will be found to have its origin in deficient contact between the sutratma and these three centres. The etheric web is actually a fine network of threads which spreads itself over the centre, and covers a fairly large area. It separates the etheric and emotional envelopes. A similar corresponding

area will be found in the solar system. Through it the cosmic forces must pass to the different 49-globes.

<sup>19</sup>The gross physical elementals that are swept into activity by the builders form three groups: gaseous, liquid, and solid. The gaseous concern themselves with the energy channels, fires and gasses of the organism, the liquid work with its circulatory system and with all its liquids, while the solid are largely involved in the construction of the frame, through the right apportioning of the minerals and other substances. The liquid devas are closely related to the vegetable kingdom, and both to the emotional world, so diseases which affect the circulatory system, the kidneys, the bladder, and the joints, will find a cure in vegetable constituents and above all in the right adjustment of the emotional nature.

<sup>20</sup>Several influences other than those mentioned manifest themselves at the building of man's organism. The builders are influenced not only by a man's note, the colour poured forth by the transmitting devas, and the agents of reaping, but also by the reaping of the man's group, which induces another group of agents and builders to intervene and thus influences a man's envelopes as well. Moreover they are influenced by the reaping of race and mankind at large, which is an extension of group reaping, by forces reaching the planet from another 49-globe or through a solar systemic triangle and also through a cosmic triangle, which in that case is occasioned by the reaping of the planetary being.

<sup>21</sup>From what has just been said it is be apparent how each man is the outcome of forces working upon him, his own envelope energies, but also planetary, and even solar systemic.

<sup>22</sup>No man is ever put into circumstances which are insurmountable, once he has reached the point where he has intelligently put himself on the side of evolution. Prior to that he may, and will, be driven by the force of circumstance. The press of group and the reaping of mankind will force him into situations necessary to awaken him to his own inherent possibilities. Once he becomes the conscious builder himself, seeking to control the forces and builders of his lower nature, and to construct the causal envelope, then he is no longer subject to the earlier conditions. He becomes a ruler, a builder, and a transmitter, and remains one until the time comes when he is one with the Augoeides, and human evolution is accomplished. PhS 3.58.5

<sup>23</sup>What has been said above is very superficial, and only that has been imparted which has a profound significance for man at this time. It must always be borne in mind that our basic conception is one of energy, of force centres set in motion and activity by the action of still greater and higher centres. Every form is built of living beings, which are carriers of energy, and is made coherent within a still greater form, a still greater envelope. All these building lives may be divided into three groups according to the energy impelling them: 1) Beings impelled by the energy of the will aspect (43–45), 2) beings impelled by the energy of the consciousness aspect (45–47), and 3) beings impelled by the energy of the matter aspect (47–49). These are the energies of the three triads. Considering the fact that the solar systemic worlds, 43–49, are the cosmic physical world, the following division is obtained: 43 = cosmic physical atomic, 44–46 cosmic physical etheric, 47–49 cosmic physical gross. This basic division is scaled down in each solar systemic world. For instance, in world 49: the physical atomic kind 49:1, the physical ethers 49:2-4, and the gross physical 49:5-7.

The above text constitutes Section 9 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.