

# Cosmic Intelligence



**Cosmic Intelligence**  
and Its Manifestation in the Solar System,  
in the Planets, and in Man

A Hylozoic Paraphrase of, and Commentary on,  
*A Treatise on Cosmic Fire*  
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**FIRST PART:  
THE FIRST TRIAD**





SECTION 1  
INTRODUCTORY, ENVELOPE ENERGIES,  
THE FIRST TRIAD



## INTRODUCTORY REMARKS

### *1.1 Definition of Cosmic Fire*

<sup>1</sup>A *Treatise on Cosmic Fire* (CF) treats of the subject of fire both macrocosmically and microcosmically, thus dealing with it from the standpoint of the solar system and of a human being. The basic concepts that will necessarily be first dealt with may seem at first perusal to be difficult to comprehend but, when meditated upon and studied, may eventually prove illuminating and may come to be regarded as providing a logical hypothesis concerning the nature and origin of energy.

<sup>2</sup>LA: “Fire” thus means energy. “Cosmic fire” means energy of a cosmic origin. “Cosmic” should in this connection be understood as referring to the 49 cosmic atomic worlds, the 49 atomic kinds and their energies, in contradistinction to the solar systemic (43–49) molecular worlds, the molecular kinds (43:2-7, 44:2-7, etc. to 49:2-7) and their energies. “Cosmic fire” thus means atomic matter and energy, existing everywhere in the cosmos, whereas molecular matter and energy exist in the solar systems only. The importance of this distinction is seen in the fact that only superhuman consciousness, beginning with 46-consciousness, can be conscious in the atomic kinds and control atomic energy consciously, so that lower consciousness (47–49) is consciousness in molecular kinds only and lower will (47–49) can consciously control molecular energies only (thus 47:2, 48:2, and 49:2 at the utmost). In another sense, “cosmic” means worlds 1–42, thus the worlds beyond the solar systems. However, also this sense is connected with the distinction between atomic and molecular matter just explained, since the solar systems in worlds 43–49 are built with molecular matter in contradistinction to the cosmos as a whole. In the following, there is a more frequent use of the word “energy” instead of the word “fire” used in the original text.

### *1.2 Energy in the Macrocosm*

<sup>1</sup>In its essential nature energy is threefold, but in manifestation (LA: solar systemic manifestation, 43–49, is meant), it demonstrates as fivefold. The three basic manifested energies are: fire by friction, solar fire, and electric fire.

<sup>2</sup>LA: Each one of these three terms has a threefold meaning, which will now be given: 1) By “fire by friction” is meant the energy of the

first triad (47:4, 48:1, 49:1); by “solar fire”, the energy of the second triad (45:4, 46:1, 47:1); and by “electric fire”, the energy of the third triad (43:4, 44:1, 45:1). 2) In addition, by “fire by friction” is meant especially 49:1; by “solar fire”, especially 46:1; and by “electric fire”, especially 43:1 (the lowest in the lowest, the middle in the middle, and the highest in the highest), the last one being received directly in the highest unit of the third triad, 43:4. 3) Finally, these three terms have reference to the origin of those energies in the solar ruler, that is to say: fire by friction = 35-energy, solar fire = 32-energy, and electric fire = 29-energy. The solar ruler does not govern in splendid isolation, however, but has his government. This, which is called the solar systemic government, is divided into three departments, centred in worlds 35, 32, and 29. The third department (the matter department) conveys 35-energy via world 42 to world 49 (where it manifests itself as so-called kundalini). The second department (consciousness department, “love-wisdom”) conveys 32-energy via world 39 to world 46 (where it manifests itself in the Augoeides). The first department (will department) conveys 29-energy via world 36 to world 43.

<sup>3</sup>LA: In the esoteric schools, these three basic energies with their downscalings were never elucidated, and so their traditional presentation, such as in CF 37–54, for example, must appear incomprehensible, a “mystery”, to the uninitiated, and so led them to make hasty and, of course, unwarranted conclusions that the doctrine of the initiates was the “spiritual mishmash or impostors”. Therefore, it must be once more repeated that the doctrine of the initiates was never intended for others than initiates, that this doctrine was always put down in symbols and never in exact terms until Pythagoras started to introduce them, that the symbols were intentionally made into “mysteries” incomprehensible to the uninitiated, that mysteries are such ones only to those who lack the “keys”, that these “keys” are esoteric facts that have not yet been publicized in a form comprehensible to the normal intellect, that many previous “mysteries” can be elucidated and so cease to be “mysteries” as hitherto incomplete and so confusing presentations are corrected and complemented, that the most important and most efficient tool in this work at correcting and complementing the teaching is the Pythagorean unambiguous mathematical nomenclature, which moreover has the advantage that by its aid it will be possible to counteract that vagueness and confusion of ideas which benefit only those who confuse and mislead.

<sup>4</sup>The 29-energy is the energy that distinguishes the individual character of our solar ruler and so is that which differentiates him from all other solar rulers. This energy is his dominant characteristic, and its strength indicates how far he has reached in cosmic expansion. The 32-energy vitalizes the solar ruler's cosmic mental envelope (32–35) and is the ultimate origin of the causal envelopes of human beings. The 35-energy, the “solar ruler's kundalini”, is correspondingly the ultimate origin of the physical solar system, 49:1-7.

<sup>5</sup>The three basic energies are related to the seven departments as follows:

<sup>6</sup>Those energies which vitalize the matter of the solar system belong to the third department. The energies of consciousness belong to the second department. The energies of will, originating from the cosmic causal world, belong to the first department. LA: When speaking about the seven departments, one should always indicate which scale is intended. In this case, the biggest scale of the solar system is intended, namely the three departments of the solar systemic government. In the data given next about the energies of the three main departments, those are principally intended which are issued from the solar systemic government. All other manifestations of the seven departmental energies occurring within the solar system are ultimately dimensional reductions of those highest three kinds of energies.

<sup>7</sup>The energies of the third department have reached a higher level of development, relatively speaking, since they are the products of the previous solar system. Those energies embody the basic vibrations of the present solar system, and constitute its great internal fire, animating and vitalizing the whole, and penetrating the whole system from the centre to the periphery. They are the cause of rotary motion and spheroid form of all that exists (LA: the tendency to spheroid form, which is not always realized in gross physical matter).

<sup>8</sup>The energies of the second department embody the highest kind of vibrations of which the solar ruler is capable in this present solar system. (LA: What kind of vibrations these are is known to nobody in the solar system save the solar ruler himself.) Those energies are not yet vibrating adequately nor have they yet attained the peak of their activity. They are the basis of the cyclic spiral motion of the solar system. Just as the cosmic law of economy governs the energies of the third department, so the cosmic law of attraction and repulsion governs the energies of the second department.

<sup>9</sup>Little can as yet be said about the energies of the first department. They come from the cosmic causal-mental. They should in their development parallel those of cosmic emotionality, but as yet they lag behind and are fainter than they are. This is intended and planned by the solar ruler, since he seeks to achieve a rounded-out development, and therefore concentrates on the development of cosmic emotionality in this greater cycle.

<sup>10</sup>The energies of the first department are governed by the cosmic law of synthesis, and are the basis of the movement of the solar system forward through space. Little can be said about this department and the expression of its energies. It controls the entire sphere of influence of the solar system as it moves in relation to its cosmic centre.

<sup>11</sup>The three solar systemic departmental energies bring about the three modes of manifestation of the highest solar deity: The energy of the third department builds the cosmic physical solar system (the form manifestation, 43–49). The energy of the second department governs the cosmic emotional (36–42) energies preceding this. The energy of the first department is to be found (at the heart of all =) in the solar ruler's cosmic causal centre (29–31).

<sup>12</sup>The energy that is immanent in matter, affording it life and vitality, manifests itself in two ways:

<sup>13</sup>First as (“latent heat” =) passive material energy. This is the basis of rotary motion and is the cause of the fact that everything existing in the solar system has the form of a coherent spheroid.

<sup>14</sup>Second, as (“active heat” =) active material energy. This results in the activity and the driving forward of material evolution. The highest form manifestation, world 43 of the solar system, is the product of the effect on 43-atoms of the two material energies just mentioned. 43-atoms, in their turn, are the material of all the lower atomic kinds (LA: 44-atoms are composed of 43-atoms, 45-atoms are composed of 44-atoms, etc.). The active material energy shows itself in all that which is active, activated, or vitalized, and particularly in the adaptation of the form to the needs of the (inner flame of life =) indwelling monad.

<sup>15</sup>Magnetism is the effect, manifested in the physical world, of the energy of the second department, just as electricity is the effect, manifested in the physical world, of the energy of the third department.

<sup>16</sup>In the causal-mental world, too, two main energies are manifested: the energy of mental atoms (47:1) is the expression of the second department, and the energy of mental etheric molecules (47:4) is the

energy of the third department. Mental atomic energy is the basis of all life in the three worlds of man (47–49) just as its cosmic counterpart, the energy of 29-atoms, is the basis of the manifestation of the solar system (PhS 2.58). Mental atomic energy is the basis of self-consciousness and causal consciousness and is mediated to men by causal devas, the Augoeides. Mental etheric energy is the basis of ordinary mental thinking and is mediated to men by mental devas.

<sup>17</sup>The first department does not as yet manifest itself as a duality, though what lies hidden in a later cycle, further consciousness expansion alone will disclose. The undivided energy of the first department, together with the twofold energies of the second and third departments make the five, the necessary expression of the solar ruler's expansion. The goal of that expansion can be described in terms of energy as follows: The energies of the first, second, and third departments of the solar systemic government will be perfectly coordinated. The rotary, the spiral cyclic, and the forward movements will work in perfect synthesis. The law of economy, the law of attraction, and the law of synthesis will work with perfect adjustment to each other, which will be demonstrated in the correct adaptation of the material envelopes to the indwelling will and consciousness.

### *1.3 Energy in the Microcosm*

<sup>1</sup>Also in the microcosm, in man, energy is threefold in essence and fivefold in manifestation.

<sup>2</sup>1. *Internal vitalizing energy*, which is the correspondence in man to fire by friction (49:1), summarily designated "kundalini". It affords life to the organism and demonstrates in two ways:

<sup>3</sup>As passive energy, which is the basis of the life of the cells. The cell tends to a spheroidal form and to a rotary adjustment to other cells.

<sup>4</sup>As active energy or prana, which vitalizes the etheric envelope and is the driving force of its activity. It works in all the four ethers (49:1-4) and also in the gaseous (49:5) molecular kind.

<sup>5</sup>This internal vitalizing energy supplies the basic vibrations of physical man. It corresponds to the third department and is controlled by the law of economy in one of its subdivisions: the law of adaptation in time.

<sup>6</sup>2. *Causal energy* (47:1) is the correspondence in man to solar fire (46:1). It finds expression in self-consciousness and is governed, as its greater correspondence, by the law of attraction. Causal energy mani-

festes itself in spiral cyclic activity, which leads to consciousness expansion and to the entry of the monad at first into the second triad and later into the third triad. As in the macrocosm this energy also manifests itself in two ways:

<sup>7</sup>It shows as that intelligent will which through the second triad unites the third triad with the first triad and functions in the etheric envelope. KofL2 2.21.1

<sup>8</sup>It also demonstrates, although as yet imperfectly, as the vitalizing factor in the thought-forms produced by the monad. At the present stage of mankind's development, relatively few thought-forms are built by the centre of self-consciousness (LA: by the human monad conscious and active in the causal envelope). Few people as yet are in such close touch with (their higher self, or Ego =) their Augoeides that they can build mental matter into a form that can be truly said to be an expression of the purpose or thought of their (Ego =) Augoeides, functioning through the physical brain. (LA: Before the man has become a causal self he can at the higher emotional stage or the higher mental stage in rare moments of self-consciousness become the instrument of Augoeides, so that the latter's causal consciousness can function through the individual and be apprehended in the physical brain. WofM 8.20.2) Most of the thought-forms at present in circulation are emotional-mental material forms, forms of desire faintly tinged with intelligence, and are largely due to the reflex action of elementals.

<sup>9</sup>These two twofold energies – the two physical and the two causal-mental ones – form a quaternary, which with the fifth factor – the self-consciousness and will of the monad – make the five that indicate the manifestation of the monad, a purely subjective manifestation. (LA: It is subjective since the monad cannot be observed objectively until in the highest cosmic world, world 1. But to each monad, to each self, its own self-consciousness and will are ascertainable subjectively: "I am", "I am not this envelope", "I am that I am", "I will", etc.)

<sup>10</sup>3. Finally there is (the monadic flame divine =) *the energy of the third triad*. This embodies the highest kind of energy the monad can produce (LA: in the worlds of the solar system, 43–49). It is governed by the law of synthesis and is the cause of the monad's forward progressive movement in evolution.

<sup>11</sup>At the end of manifestation and in the consummation of the cycle it will happen with the microcosm, the human monad, as will happen with the macrocosm, the solar system, namely that the three basic energies



will be united.

<sup>12</sup>When the energy of the first triad is united with the energy of the second triad and this is united with the energy of the third triad, then the monad will pass the fifth initiation in this solar system and has then completed a greater cycle. (LA: At the fifth initiation the monad becomes a perfect 45-self and centres itself in the 45-atom of the third triad.) Then the monad has achieved liberation from the material form (LA: from matter in worlds 46–49 and also from the second triad). Matter has then been correctly adjusted to spirit and the indwelling life makes itself independent of its envelope, which forms now only an instrument of liberation. LA: Here “spirit” means 43–45; and “matter”, 46–49. Also the third triad – 43:4, 44:1, 45:1 – is called “spirit” in contradistinction to the second triad, which is called “soul”, and the first triad, which is called “matter”. PhS 2.62.3: “The most prevalent tendency was to term the three higher atomic kinds, globes, worlds, or kinds of consciousness of any septenary ‘spirit’; and the four lower ones, ‘matter’.”

#### *1.4 Energy in Manifestation*

<sup>1</sup>The three basic energies maintain the manifested solar system and all the beings contained in it down to men and atoms, afford them life, and effect their development.

<sup>2</sup>The first of the three energies, the one originating from world 35, effects in the worlds of the solar system (43–49) activity of matter, rotary motion, and development according to the law of economy.

<sup>3</sup>The second energy, that from world 32, expresses itself in the worlds of the solar system in consciousness development, particularly in the development of intelligence, of causal (47:1) and essential (46:1) consciousness according to the law of attraction, and in the spiral cyclic motion of matter.

<sup>4</sup>The third energy, that from world 29, manifests itself in world 43 of the solar system, and finds expression in the expansion of the will in third selves. Practically nothing can at this stage be communicated about that expansion. Its degree can be appraised only by the degree of suitability of the envelope. Just as it is not possible for the physical vehicle (LA: the organism and the etheric envelope) fully to express the total point of development of the causal being, so it is not possible for the 46-envelope of the second self fully to express the degree of awakening of the third triad consciousness. Hence the utter impossi-

bility for human consciousness justly to appraise the life of the monad in the third triad. The third energy also expresses itself in the law of synthesis to which the third self is subject and which includes the other two laws as subdivisions. It brings about forward progressive motion, which includes rotary and spiral cyclic motion.

<sup>5</sup>CF treats principally of the consciousness aspect of the solar system, not the matter aspect or the will aspect. It describes the beings who indwell the form, who demonstrate as animating factors through matter, and primarily through etheric matter; who are evolving a second faculty, intelligence and its energy. These beings are (points of fire =) monads, who have been brought into solar systemic manifestation to have the opportunity of developing their consciousness. When they have activated all the kinds of solar systemic consciousness, beginning with physical consciousness and activated all the kinds of solar systemic consciousness (49–43), and finally have become 43-selves, they enter their cosmic centre and bring into it the results of their evolution and expansion.

<sup>6</sup>The internal energy of matter is an effect and not a cause. It is produced by the meeting and interaction of the will energy and the consciousness energy through matter. The internal energy of matter is primarily the physical energy that demonstrates through the etheric centers of the sun and the planets as well as in the centres of man's etheric envelope. In man, the three basic energies find expression through his three triads. When evolution has reached its goal (world 46, where expansion begins), the energy of matter is not cognizable. LA: The consciousness aspect then appears to have superseded the matter aspect.

<sup>7</sup>The internal energy of matter is both active and passive. The active energy shows itself, for instance, as solar radiation and electro-magnetism; the passive energy, in inner planetary combustion. The latter energy is the basis of all physical life.

<sup>8</sup>The internal energy is the basis of life in the lower three subhuman natural kingdoms, and in the human kingdom where its physical envelopes and the emotional envelope are concerned. The energy of consciousness in conjunction with the energy of matter is the basis of human life, and united they control the first self up to the period of discipleship and the initiations.

<sup>9</sup>At the first initiation the energy of will begins to unite with the other two energies in man. From then on the individual can be said to have

the basis of spiritual life or spiritual existence. In the fifth natural kingdom, the energy of will becomes as strong as the energy of consciousness and controls the energy of matter, so as to make the envelopes perfect instruments of the intention of the indwelling monad. To the extent that the functions of the lower envelopes are expedient for life in higher worlds, they are eventually taken over by higher envelopes, whereupon the lower envelopes are abandoned to be dissolved. In the exoteric interpretation of Buddhism, this dissolution of lower envelopes has misleadingly been presented as the annihilation of individual consciousness. The further expansion of consciousness from world 46 on certainly implies the entry of individual consciousness into increasingly greater group consciousnesses, but self-identity is not lost in that process. KofL2 2.22.3; WofM 9.6.12, 9.149.1, 11.5.1

<sup>10</sup>The internal energy of matter, in the solar system, in the planet, and in man, is threefold: 1) the passive energy of the envelope centres, which produces warmth; 2) radiatory active energy, which in the physical world manifests itself as electro-magnetism; 3) the elementals of involution and the energy devas of evolution in the physical and emotional worlds.

<sup>11</sup>The energies of the first two kinds are effects the causes of which are the work that the energy devas do with their environment. (LA: It must be borne in mind here that the envelope centres of man are in themselves deva beings.) Passive energy generates the forms of life of the lower natural kingdoms. Active energy causes the development of those forms.

<sup>12</sup>In man, passive energy builds the organism with its cell and produces sexuality. Active energy is a factor as yet but little comprehended. It appears in that radiation of his etheric envelope which makes man a healer.

<sup>13</sup>It is necessary to differentiate between this radiation from the etheric envelope and such magnetism as is an emanation from an envelope of a higher kind, usually the emotional envelope. The magnetic radiation of the emotional envelope is connected with the manifestation of the energy of the second department (ray) energy in the envelopes of man. The energy of the second department has its abode in world 44, whence it is scaled down, first to world 46, and then to world 48. KofL3 14.3.1

## THE ENERGIES OF THE ENVELOPES

### *1.5 The Three Channels of Energy*

<sup>1</sup>From the very use of the term “envelope” it will be noted that we are considering those energies which manifest themselves through those external forms, those veils of matter which hide and conceal the inner reality. We shall not here take up the subject of the envelopes in the higher worlds, but deal only with the energies that animate the three lower envelopes – the physical envelope in its two divisions (the etheric envelope and the organism), the emotional envelope, and the mental envelope. It is frequently overlooked by the casual student that both the emotional and the mental envelopes are material, and just as material in their own way as is the organism, and also that the matter of which they are composed is vitalized by a triple energy, as is the physical envelope.

<sup>2</sup>The gross physical energies of the organism have their centre at the base of the spine. This centre has a situation in the organism that corresponds to that of the sun in the solar system. This centre radiates its energy in all directions, using the spinal column as its main channel, but working also in close connection with certain central nervous ganglia, and having a special association with the spleen.

<sup>3</sup>The etheric envelope, which is an exact replica of the organism, is the instrument of active or radiatory energy and the vehicle of prana. Its function is to store up all the light and heat it absorbs from the sun, and to transmit them, via the splenic centre, to all parts of the organism. In the future it will come to be recognized that the spine and the spleen are of the utmost importance to the physical well-being of man, and that when the spinal column is duly adjusted, and when the spleen is freed from congestion and in a healthy condition, there will be little trouble in the organism. When the etheric envelope absorbs prana sufficiently and when the organism receives and assimilates it adequately, the organism will function as desired.

<sup>4</sup>Modern physicians should study how the energies of the etheric envelope are united with those of the organism. They would then concern themselves with the removal of nerve congestion or material congestion, so as to leave a free channel for the energies. This union of energies now is effected naturally and completely in every human being, but in the previous solar system it was one of the signs that the individual in question had attained a definite stage of development or a

certain degree of initiation. Just as initiation and liberation are marked in our present solar system by the expedient union of the energies of the three triads, so in the earlier solar system those stages of consciousness development were marked by the union of the energies of the first triad, and then their union with the energies of the second triad. In that earlier period the effects in physical reality of the energies of the third triad were so faint and so hidden as to be scarcely recognizable. There is a correspondence to this in the animal kingdom, where instinct rules and the (intuition =) second triad consciousness is only potential, and (the spirit =) the third triad dimly overshadows. Yet all is part of a divine whole (LA: the monads that are not actually divine are at least potentially divine).

<sup>5</sup>The subject of the active radiatory energy of the macrocosm (the solar system and the planets) and microcosm (man) will be dealt with in detail later. Here we will only deal with the passive internal energy of the solar system, the planets, man, and the atom.

<sup>6</sup>We must remember that both the emotional and the mental envelopes have their centres, which are counterparts of the centres of the etheric envelope. Those centres perform functions connected with the evolution of the material envelopes. (LA: Consciousness in the proper sense, that is: self-consciousness, is possible only through self-initiated activity in the centres of the causal envelope. Activity in the centres of the envelopes of incarnation generates functions that are mechanical but not conscious. That is why the first triad is called the “matter aspect” and only the second triad, to which the causal envelope belongs, is called the “consciousness aspect” – a terminology which can certainly cause a confusion of ideas but which nevertheless sheds light on a very important truth.)

<sup>7</sup>One fundamental fact about the internal physical energy, whether that of the solar system, the planet, the man, or the atom, is that this energy exists in a central nucleus and reaches the periphery through three channels.

<sup>8</sup>At the very heart of the physical *sun* is such a centre. The three channels in this case are three kinds of energy: heat, electricity, and light, or prana. By the use of the term “channel” is meant that the energies in question are radiated from the centre of the sun to the limits of the solar system. Everything which those energies hit on their way will be influenced in some way. On a solar systemic scale all of those energies are regarded as internal, even though on a planetary scale they

are considered external. Those energies have to do with the matter aspect, not with the consciousness or will aspect.

<sup>9</sup>Deep in the heart of the *planet*, such a planet as the Earth, for instance, are the energies that occupy the central sphere and that make life on the surface possible at all. Where the moon is concerned, these energies are practically exhausted, and therefore the moon shines only through borrowed light that is not united with any light coming from within.

<sup>10</sup>Just as in the sun, in the Earth, too, these internal energies work through three main channels: 1) Productive matter, the matter of the planet vitalized by energy. This matter nourishes and protects all the beings that dwell in it. 2) Electrical fluid, which is sometimes called “animal magnetism”. It expresses the distinctive quality of the planetary envelope, and is the opposite pole to the solar electrical fluid. Correctly using these two energies of opposite polarities when they meet is the unrealized aim of scientific endeavour at this time. 3) That emanation of the planet which might be called planetary prana. It is that which is referred to when one speaks of the health-giving qualities of Mother Nature. Planetary prana acts directly on the organism and is absorbed through the pores of the skin.

<sup>11</sup>*Man*. In the etheric envelope, at a place corresponding to the base of the spine, is the centre of the driving energy of the human system. From this centre it radiates in three channels, which correspond to the organic spine. Three effects of this energy are bodily warmth, nervous energy, and pranic emanation. They are counterparts of the systemic and planetary energies just mentioned. Nervous energy is the vitalizing fluid that stimulates the nervous centres and creates electrical response to the contact between the nerves and the brain. Pranic emanation demonstrates principally in the health aura and has nothing to do with what is called man’s magnetic or personal radiation, which is of emotional, mental, and higher kinds.

<sup>12</sup>Also the emotional and mental envelopes have corresponding triple radiations of energy. Thus this concerns the material energies of those envelopes, not the consciousness energies that manifest themselves through those envelopes. LA: The difference between first triad energies and second triad energies is meant here.

<sup>13</sup>*The atom*, too, has a triple energy radiation, which has been discovered by science to some extent.

<sup>14</sup>All triple energies discussed here are ultimately manifestations of

the third department of the solar systemic government. The three departments of that government are, in turn, manifestations of cosmic beings. Correspondingly, the seven departments of the solar system are manifestations of the seven planetary rulers and beings. The three departments of the solar systemic government handle, respectively, balancing (application of law), consciousness development, and transformation of matter. The third department is at present more developed than the other two, since it carries with it the results of the previous solar system, the particular system of the matter aspect. The second department concerns the present solar system in particular; and the first department, the future, third solar system. In itself, none of the three is greater than any one of the other two. (Laurency comments: In the previous solar system, the Holy Spirit was crucified.) Out of manifestation time is not, and without (objectivity =) matter states of consciousness are not. (LA: Note these two enunciations, which are important hylozoic tenets.)

<sup>15</sup>The three triads with their energies are essential expressions of the three departments of the solar systemic government: the third triad expresses the first department; the second triad, the second department; and the first triad, the third department. The solar ruler uses the first department in union with the second department to manifest will and consciousness, and the third department for manifestation in lower worlds. Correspondingly, the three triads are instruments for the will, consciousness, and manifestation of the monad in the worlds of the solar system. In our 49-globe, in its fourth seven-globe, on the fourth globe of this seven-globe, in the current fourth eon, the energies of the third department are uniting somewhat with those of the first department. Through this union, all the evolutionary monads in all the worlds of the solar system receive stimulating energy. The object of this union is the perfected manifestation of (the second department =) consciousness.

<sup>16</sup>The cooperation of the three triads (LA: such a cooperation that the first triad in time will be aligned with the second triad; and the second triad, with the third triad), the merging of the three main departments, and the cooperation of the three cosmic collective beings have in view the development of the middle one of these trinities. In the previous solar system it was not so, but now it is so. When viewed from the cosmic causal-mental world (29–35), the three departments of the solar systemic government make up a unity, the personality of the solar ruler. The significance of the second or middle factor in our solar system ex-

plains the excessive energy of the emotional envelope and why it is the central envelope of the personality (LA: the first self). The emotional envelope drives and controls physical man and the consciousness of most people. The emotional envelope demonstrates the temporary union of “spirit” (the will aspect) and matter.

### 1.6 Energy Beings and Energy Devas

<sup>1</sup>The following treats of energy beings and energy devas and their relation to the first triad.

<sup>2</sup>In the solar system, the devas within each world are ruled by the deva lord of that world, seven deva lords in all, of the seven worlds 43–49. The deva lord of world 47, Agni, also rules the devas and nature beings of worlds 47–49. The seven deva lords, 43–49, embody the seven centres of a cosmic physical deva being. This being, whom H.P.B. called Fohat, is the basis of the internal energy of the solar system. The most important and leading deva lords out of the seven, where material energy is concerned, are Shiva for world 43, Brahmā for world 45, and Agni for world 47. It is essential to remember here that these devas are material energy and represent the matter aspect.

<sup>3</sup>A corresponding relation, where the consciousness aspect is concerned, is the fact that seven 44-selves with their ashrams (groups of initiate disciples) form the seven departments within the planetary hierarchy. These departments are at the same times the seven centres of the (heavenly man =) the planetary being. Laurency: Heavenly man = the sum of those who have taken at least the fifth degree when a root-race is dissolved – therefore, seven such ones are formed in each globe-period = the perfect ones of a root-race.

<sup>4</sup>Under the seven deva lords there are in each world numerous groups of beings from mighty dominant devas down to little nature beings. Some of the better known groups of energy beings in the physical and emotional worlds will be enumerated next.

<sup>5</sup>In the *physical world*, salamanders are the little nature beings that exist in all fires, both in those on the earth and in the earth’s interior. They are of the same group as the fire spirits that afford warmth to the organisms of men and animals.

<sup>6</sup>The Agnichaitans are such greater fire spirits who are active in volcanoes and large fires. They are closely allied to a still more important group of devas, who form the fiery envelope of the sun.

<sup>7</sup>The pranic beings are those minute fiery beings who are found in



the etheric envelopes of human beings, animals, and plants.

<sup>8</sup>Other energy beings inhabit light, devas in the great light rays.

<sup>9</sup>The energy beings of the *emotional world* are more difficult for human beings to understand, having not, as yet, the ability to see in that world. Those beings afford energy to the emotional envelope, and there are lower and higher kinds of them. Those of a lower kind make up the energy of desire, those of a higher kind make up the energy of aspiration.

<sup>10</sup>The building and destroying devas of the emotional world are called Agnisuryans. They are the lower counterparts of essential (46) devas who have similar tasks and sometimes are called by the same name.

<sup>11</sup>Further information about physical and emotional devas is given in Sections 8 and 9.

## THE FIRST TRIAD

### *1.7 The Work of the Three Departments*

<sup>1</sup>In each material world where the monad acts through an envelope it has for its focal point an atom (LA: or a molecule of the fourth kind). This serves as a nucleus for the distribution of force, for the conservation of faculty, for the assimilation of experience, and for the preservation of memory (Compare this with PhS 2.15.3). These atoms (LA: and molecules) are in direct connection with one or other of the three great departmental energies which are connected with the monad: the energies of the third triad, the second triad, and the first triad. Each of these departmental energies is connected with some one of the three units of the first triad and has a direct action on the spirals of that unit. The lowest threefold, the first triad, undergoes a twofold process:

<sup>2</sup>First the three units are vitalized in turn, so that first the lowest unit, next the middle unit, and last the highest unit holds the light the most strongly, until this lowest triad is entirely luminous.

<sup>3</sup>Eventually transmutation takes place, or to word it otherwise, the polarization eventually shifts from this, the lowest triad, into the second triad with its three units. The 49-atom of the first triad is transcended, and the polarization shifts to the 47-atom of the second triad. The 48-atom is transcended, and the polarization shifts to the 46-atom of the second triad. The 47-molecule is superseded, and the polarization shifts to the 45-molecule of the second triad. This is all brought about by the

action of the three departmental energies upon the triad units and upon their immanent consciousness and energy life.

<sup>4</sup>The departmental energy of the first triad has a direct action upon the triad physical atom; the departmental energy of the second triad, upon the emotional atom; and the departmental energy of the third triad has a close connection with the mental molecule. The three departmental energies do not act simultaneously, but as everything in nature they work in cycles. The departmental energy of the third triad begins to act upon the first triad mental molecule only when the individual has received discipleship and has passed the first initiation. The departmental energy of the second triad acts powerfully and continuously upon the emotional atom as soon as Augoeides can make a good connection with the man directly in his physical brain. This occurs when the man is highly evolved emotionally and mentally and is nearing discipleship.

<sup>5</sup>Each of the three departmental energies has a threefold action: It plays upon the outer wall of the atom (LA: or molecule) and affects its rotary and vibratory action. It stimulates its nucleus and increases its radiation of energy. It works upon the spirals and activates them.

#### *1.8 The Departmental Energy of the First Triad and the Physical Atom of the Triad*

<sup>1</sup>The departmental energy of the first triad stimulates the first four spirals (LA: as counted from below). The departmental energy of the second triad affects the fifth and the sixth spirals, so that their energies are roused from their passivity into full activity. The departmental energy of the third triad stimulates the seventh spiral. (LA: The activation of the spirals of the triad units is a condition of the acquisition of objective consciousness and self-consciousness in the corresponding molecular kinds. PhS 3.16.4; KofL1 9.54.6; KofL2 6.13.10; KofL2 6.18.9,10; KofL3 2.2.2; WofM 4.7.3; WofM 11.4.3)

<sup>2</sup>There is great interest attached to this subject and wide reaches of thought and vast fields for study open up before the earnest student. The threefold action of departmental energy varies periodically and in sequence according to the department of the third triad; but the subject is too vast to be handled here and now.

<sup>3</sup>The fact that the inherent energy of the physical triadal atom is activated by the departmental energy of the first triad is a down-scaling, a repetition on a lesser scale, of a corresponding process on a solar

systemic scale. The energy of the third department of the solar systemic government (35) was responsible for ordering atomic matter 43–49 in such a way that it could eventually be built into a form. The subsequent building of the form was the task of the second department (32). Something corresponding to this happens on the human scale: the departmental energy of the first triad exercises functions in connection with the matter aspect on the human scale, and this is manifested in particular in the activity of the physical atom. (The chain of down-scaling goes: 35 to 43 to 49). Through life in the physical world (the kind of life where the triad physical atom has its fullest expression) that matter is arranged and separated which must eventually be built into the causal envelope through the activity of this envelope. “Among the functions of the lower envelopes is to contribute to the development of the causal envelope, by supplying it with causal matter as well as by influencing this matter into activity. This is done by involution of causal matter into the lower envelopes and by vibrations from these envelopes.” PhS 2.23.7

### *1.9 The Departmental Energy of the First Triad and the Law of Reaping*

<sup>1</sup>A brief summary of what has been said so far: First the three basic energies of the solar system were dealt with such as they manifest themselves in the macrocosm (LA: the expansion of the solar systemic being) and microcosm (LA: the evolution of the monads in worlds 43–49), and certain hypotheses were laid down on this subject. Then followed the consideration of (the first of the fires =) the energy of the third solar systemic department and its connection with the energy inherent in matter. After some study of the threefold manifestation of this energy in the solar systemic being, the planetary beings, and the evolutionary monads (including man), there was a treatment of the departmental energy of the first triad and its connection with this third energy. All that has been dealt with so far has concerned matter, a fact that must be borne carefully in mind when studying the whole of this first section of CF (CF 37–220).

<sup>2</sup>In the second section of CF (CF 221–1226) all will be considered from the standpoint of (mind =) the consciousness aspect and the second triad, and in the third and final section (CF 1227–1283) everything will be considered from the standpoint of the (divine ray =) the will aspect and the third triad.

<sup>3</sup>LA: By the term “matter” AAB means now the matter aspect and the energies inherent in matter, now the first triad and its worlds (47:4–49:7), since the matter aspect is the most prominent one in them. Correspondingly, she means by “soul” or “mind” now the consciousness aspect generally, now the second triad and its worlds (45:4–47:3), since the consciousness aspect is the most prominent one in them. And finally, she makes “spirit” mean now the motion or will aspect generally, now the third triad and its worlds (43:4–45:3), since this aspect is the most prominent one in them. Laurency points out (KofL3 4.1.10) that this double use of the terms produces a “wild confusion of ideas”.

<sup>4</sup>The guardians of the law of reaping in our solar system, the so called Lipika Lords, are four in number. Three of them are closely connected with the three departments of the solar systemic government, while the fourth one synthesizes the work of the first three ones. In our planet, they have their counterparts and points of contact in the three “buddhas of activity” and their head, the planetary ruler. From this it is clear that one of the buddhas of activity wields a direct influence on the departmental energy of the first triad and adjusts its activity. The buddhas of activity are the three cosmic selves who stand immediately below the planetary ruler, the lord of the world.

<sup>5</sup>The reaping of matter itself is an abstruse subject and has as yet scarcely been hinted at. It is nevertheless indissoluble mixed up with the reaping of the individual. It involves a control of both atomic and molecular involutory matter (LA: called by an older terminology monadic and elemental essence, respectively) as well as atomic rotary (primary) matter; all of it in the lowest three solar systemic worlds, 47–49. It is concerned with the lower four spirals of the three units of the first triad, with their development, their activity, their attachment to the envelopes of the monad, and with their development to final perfection and consequent dissolution. It deals with the building of matter into form by the interaction of the energies of the second department and the third department.

<sup>6</sup>The reaping of (forms =) the envelopes of incarnation is likewise a vast and involved subject, but a factor of real importance which should not be overlooked when viewing the evolution of a world, a group of worlds, or a system from higher levels. Everything (in these lower worlds) is, in its totality, the result of actions taken by cosmic beings in an earlier cycle, effects which are working out in atoms, molecules and their aggregates, which we call forms and envelopes. The effect of the

departmental energy of the first triad upon the (internal fires =) energies of the envelopes of incarnation therefore, in effect, is the result of the influence of the planetary government representing the department in question, as this government works out that portion of reaping which falls to its share in any one cycle, greater or lesser. The planetary government thus processes the effects of causes which it set in motion earlier in relation to the other governments. We get an illustrative parallel in the effects which individuals have upon each other, in influencing, stimulating, or retarding each other. We have to remember that no fundamental influence originates from the physical world, but only at least from the emotional world and works thence through the etheric world to the gross physical world.



SECTION 2  
THE ETHERIC ENVELOPE, PRANA,  
AND KUNDALINI





## GENERAL ABOUT THE ETHERIC ENVELOPE

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

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

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

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

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

existence.

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

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

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

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

## 2.2 *Eight Statements*

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

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

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

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

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

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

<sup>7</sup>6. In beings of all the three kinds – human, planetary, and solar systemic – will be found a centre which acts as the receiver of prana. This centre consists of etheric matter and has its organic or gross physical correspondence. (LA: In man, this centre is made of solar systemic ether, 49:4; in the planetary and systemic collective beings, of cosmic ether, 46.) In the solar system, the centre for the reception of cosmic prana (43–46) is in the sun. This centre is one of the three subdivisions of the third department of the solar systemic government.

Each such department is headed by a cosmic collective being and is tripartite. The pranic centre of the Sun has a surface radiation. The corresponding pranic centre of our planet must not be indicated exoterically, but so much may be said that it is connected with the poles and radiates prana along the surface of the planet. The esoteric symbol of the “Garden of Eden” has reference to this centre. In man the etheric splenic centre is the receiver of prana. From this centre prana is distributed over the entire organism and is then radiated through the skin as the health aura.

<sup>87</sup>. Thus there are analogies between the beings of all the three kinds, and the correspondences appear in the fact that they all have an envelope of manifestation, a centre for the reception of prana, pranic radiation along the periphery of the envelope, motion, and further radiation of energy to the environment.

<sup>98</sup>. When the “will to live” vanishes, then man’s manifestation in lower worlds ceases. When the monad in the causal envelope withdraws its attention from its little system in the physical, emotional, and mental worlds and gathers within itself all its forces, then its life in these lower worlds gradually comes to an end and all returns within the causal envelope. This demonstrates in the physical world in the withdrawing from out of the crown centre of the radiant etheric envelope and the consequent disintegration of the organism. The organism falls apart, and prana departs from it. The organism has been formed through the action of etheric energy on gross physical matter, and when the two are separated, the form falls apart.

<sup>10</sup>There is a close connection between the crown and splenic centres of the etheric envelope. The organ of the spleen has an interesting correspondence to the newborn child’s umbilical cord, which is removed after birth. When a human monad starts to live its own conscious life, and is born into a superphysical world, a portion of the etheric web which had united the monad to the organism is removed, and the monad can pass out through the crown centre instead of some lower centre from the physical to a higher world. The corresponding is true of the emotional and mental envelopes. In the future, science will also be able to ascertain that a corresponding procedure on a larger scale takes place in planetary manifestation. A planet is the body of a planetary being, the etheric planet being the original one through which the planetary being expresses itself. The Moon is the remainder of a planet which was once the body of a planetary being. The Earth now is, and the

cycles succeed one another without cease. The etheric planet, too, has a centre of escape and a protective web which is partially removed at the passing out of the “life” (LA: the evolutionary and involutory monads), but the times and cycles of such events belong to the secrets of initiation and are not disclosed.

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

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

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

<sup>2</sup>All that it is possible to give here is a material which, if rightly pondered on, may give occasion to a more intelligent practical living in the esoteric sense of the term “living”; a material the study of which may lead to the furthering of the aims of the evolutionary process in the immediately coming lesser cycle. The aim, therefore, is to make this second physical envelope of man more real to him, to show some of its functions and how it can eventually be brought consciously into the range of mental comprehension.

<sup>3</sup>Science is fast reaching the point where it will be forced to admit the fact of the etheric envelope, because it will be much more difficult to deny than to admit its existence. Scientists admit already the fact of etheric matter. The success of photographic endeavour has demonstra-

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

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

#### *2.4 Solar Prana*

<sup>1</sup>Solar prana is that flow of magnetic, vitalizing etheric energy which radiates from the sun, is transmitted to the planets, and is conveyed to, and absorbed by, the etheric envelopes of living forms. Solar prana is conveyed to men by deva beings. These devas, who have a golden

appearance, first receive the prana in their etheric envelopes, centre it in them, and then emit it as powerful radiation. This radiation reaches directly certain centres in the uppermost part of man's etheric envelope – the head and shoulders – and is passed from there to the splenic centre. The splenic centre then distributes the prana to lower centres (not to those in the head), whereupon a possible surplus goes out into the surrounding etheric envelope, the so-called health aura.

<sup>2</sup>These golden-hued devas are in the air above us, and are specially active in such parts of the world where the sun is mostly shining and the air is pure and dry. They have a very close relation to man, but contact with them is fraught as yet with much danger to man. These devas are higher evolved than man and have access to very powerful energies which may also be harmful. Sunstroke is an example. When man has acquired a practical knowledge of the assimilation of energy by the etheric envelope, he will be able to protect himself by the application of the laws governing magnetic repulsion and attraction, and not so much by clothing and other sun protection. Man must solve this problem before he will be able to etherize. The solution is to be found in a deeper understanding of poles. When men understand the deva evolution somewhat more correctly and recognize their work in connection with the Sun and realize that the devas represent the feminine pole as human beings represent the masculine, they will comprehend the mutual relationship, and let it be governed by law.

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

### *2.5 Planetary Prana*

<sup>1</sup>Planetary prana is that flow of vital energy which is emitted by any planet and which is the carrier of its physical individual character. The production of planetary prana resembles the production of prana in man's etheric envelope. The planetary etheric envelope absorbs solar prana, assimilates what is required, and radiates off the surplus as planetary radiation. Both the energy circulating in the planetary envelope

and the energy emitted from it as radiation are called planetary prana. Just as the pranic emanations of human beings differ according to their individual characters, so each planet has its individual and characteristic radiation. LA: The understanding of this fact is essential to the understanding of astrology.

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

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

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

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



<sup>2</sup>The prana that the etheric envelopes of animals and plants emit after they have absorbed both solar and planetary prana are naturally a combination of the two kinds. It is transmitted as surface radiation to violet-grey devas of a much lower order than the devas who receive man's surplus prana. Those devas who assimilate human pranic radiation transmit it, after transmuting it, principally to the animal kingdom, one of many examples of the close relationship between the human kingdom and the animal kingdom.

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

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

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

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

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

### *2.8 The Etheric Envelope Receives Prana*

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

<sup>2</sup>The main centre for the reception of prana at present is a centre between the shoulder blades. Another such centre, which has been

made partially dormant in man through the abuses of modern civilization, is situated slightly above the diaphragm. Increasingly in the present fifth root-race and in the beginning of the coming sixth root-race, the necessity for the exposure of these two centres to the rays of the sun will be appreciated, with a corresponding improvement in physical health.

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

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

### *2.9 The Etheric Envelope Assimilates Prana*

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

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

<sup>3</sup>These three centres have the same kind of form as the other centres of the etheric envelope: saucer-like depressions, resembling somewhat

small whirlpools, which draw within their sphere of influence the currents that come their way.

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

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

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

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

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

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

### *2.10 The Etheric Envelope Transmits Prana*

<sup>1</sup>Prana varies in vibrational frequency and quality according to the receiving being. Prana passes through man's etheric envelope, where it is coloured with his own individual quality, and so it is transmitted it to the lesser lives that make up his little system. Correspondingly, man's etheric envelope has received prana from the etheric envelopes of the planet and the whole solar system. A great interaction goes on, and all parts influence and depend on each other in reception, colouring, and transmission. A circulation of energy goes on the beginning and end of which man cannot descry, since both its origin and end are hidden in the cosmos. Were conditions everywhere perfected, this circulation

would proceed unimpeded and might result in a condition of almost endless duration, but imperfection results in limitation and termination, so that perfection is reached only gradually. Every cycle originates from an other cycle of a relative completeness, and will be followed by a somewhat more perfect one.

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

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

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

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

### 2.11 Disorders of the Etheric Envelope

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

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

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

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

<sup>5</sup>*Functional disorders in man* come about when the pranic fluids are

received by the centres necessary to this. When prana received functions correctly in the etheric envelope, it cooperates with the inherent energy of the organism, so that the organism is vitalized and maintained in a healthy condition. It is, therefore, apparent that the basis of bodily health is in the right reception of prana, and that one of the basic changes that must be made in the life of organic man will be in the ordinary conditions of living.

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

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

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

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

<sup>10</sup>The planet, too, can suffer from both these kinds of trouble. The study of the effect of solar radiation on the surface of the planet in connection with its rotation may afford some comprehension of the laws of collective health. The collective being of the planet Earth, the

“spirit of the Earth” (a being belonging to involution) likewise has its cycles of increased and decreased absorption of prana, which affect all physical life on the planet, such as the fertility of the earth and vegetation. Mankind is far from having reached the equilibrium between its reception and emission of prana, but when it is reached in the future, it will coincide with the pranic equilibrium of the whole planet. This is another way of saying that all physical life will have a uniform vibratory frequency at that time.

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

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

<sup>13</sup>*Static disturbances.* Partial destruction of the protective etheric web, such as holes and rifts in it, may lead to psychoses of various kinds, especially those kinds deemed incurable. A hole burnt in the web may let in energy currents or “beings” from the emotional world against which the individual is helpless; brain tissue may be destroyed by this pressure, and serious trouble be caused. Similar things have happened on a planetary scale in the past. Whole human races have been influenced, and certain kingdoms of nature troubled by planetary etheric congestion, or the partial destruction of the planetary etheric web.

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

## THE ETHERIC ENVELOPE IN THE MACROCOSM AND THE MICROCOSM

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

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

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

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

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

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

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

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



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

<sup>9</sup>When man begins in a small sense to coordinate his (LA: embryonic) 46-envelope or, to express it otherwise, when he has developed the power to contact ever so slightly the 46-consciousness, then he simultaneously begins to acquire the ability consciously to pass through the etheric web in the physical world. Later he can pass through the corresponding web in the emotional world, and finally through the etheric web of the mental world in 47:4. (LA: Note that the molecular kinds of each solar systemic world have been given designations analogous to those of the physical world: 48:7 is called "solid", 48:6 "liquid", 48:5 "gaseous" and 48:1-4 "etheric"; 47:7 is likewise called "solid", etc.) This leads eventually to the ability to function in the causal envelope, the ability to live in that envelope self-consciously and self-actively.

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

<sup>11</sup>Our seven-globe, the fourth one, also called the Earth chain, is one of the most important, for it is the appointed globe for the domination of the etheric envelope by the human monad, with the aim in view that both mankind and the planetary being overcome their limitations (LA: the domination of the solar systemic etheric envelope, 49:1-4, by the individual human monad is an exercise preparatory to the later domination of the cosmic etheric envelope, 43–46, by the second and third

selves making up the planetary collective being). The solution of the strenuous and chaotic life offered by the fourth eon lies in the in the fact that the etheric web is penetrated so that the monad is liberated and receives a more expedient envelope.

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

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

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

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

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

### 2.13 Cosmic and Systemic Ethers

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

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

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

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

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

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

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

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

<sup>9</sup>(LA: On a planetary scale) the four lesser departments are united

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

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

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

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

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

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

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

<sup>16</sup>Just as man's organism in its three states of aggregation – solid, liquid, and gaseous – is not recognized as a principle (LA: the organism is for its movement and consciousness wholly dependent on the etheric envelope, so that the etheric envelope is considered the “physical principle”), so in the cosmic sense the corresponding is true of the solar system: cosmic solid (49), cosmic liquid (48), and cosmic gaseous (47) are not considered a principle, but the solar system is seen as existing

only in world 46 up. The seven sacred planets are composed of 46-matter, and they are envelopes of the seven planetary beings (LA: collective beings), who function normally in world 46. When man has acquired 46-consciousness, he has raised his consciousness so as to join the planetary being. This he does at the fourth initiation, the liberating initiation (LA: so called because the monad then becomes a second self after having been a first self, is liberated from the necessity of incarnation and has finally reaped its sowing from the human kingdom. KofL1 3.5.3; WofM 10.20.6, 11.16.4). At the fifth initiation the monad ascends to world 45 and acquires 45-consciousness. At the sixth initiation the monad acquires 44-consciousness and continuity of function (LA: becomes independent of planetary periodicity: the shifts between manvantara and pralaya). At the seventh initiation the monad dominates the entire matter of the worlds 43–49 of the solar system, is liberated from all contact with them, and begins to function in the cosmic emotional world (36–42).

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

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

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

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

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

properly comprehended, will result in a basic change in medicine, from a curative to a preventive foundation.

<sup>3</sup>The second stage is that at which the pranic fluid begins to blend with the energy in the basal centre and to drive that energi slowly upwards, transferring it from the lower three centres, those below the diaphragm, to the higher four centres: the heart, throat, frontal, and crown centres. This is a long and slow process when left to the unaided force of nature, but it is just here that in a few cases a quickening of the process is permitted in order to equip workers for service in mankind (Laurency: only to fill vacancies that arise when the higher are promoted – about seven every 1000 years). This is the object of all esoteric training. This angle of the matter will be taken up in greater detail in the section about kundalini and the etheric counterpart of the spine.

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

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

<sup>6</sup>During the time that elapses between the first and fourth initiation, corresponding to the stages of humanity, ideality, and unity, the rising energies gradually purify the threefold central channel and the entire

etheric envelope, until all obstructive matter is burnt away. As kundalini and prana clear the channels and activate the centres, the energies from the causal envelope penetrate more efficiently down into the etheric envelope. In response to the penetrating causal energies, the crown centre of the etheric envelope re-emits to the causal envelope energies it received from there. LA: The exchange of energies between the etheric and causal envelopes is intensified in the process.

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

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

<sup>9</sup>The processes described above are completed as the first three initiations are taken, whereupon, as the man prepares for the fourth initiation, the remaining hindrances in his etheric, emotional, and mental envelopes are destroyed. These results are self-induced by the man himself. Man has consciously to bring about his own liberation.

<sup>10</sup>Should the man, by the power of will or through a one-sided development of his mentality and without the requisite essential qualities and the abilities connected with them, succeed in uniting prana and kundalini and make them rise through the central channel, he stands in danger of obsession, insanity, physical death, or of serious bodily disease. (LA: Obsession means that the individual, the monad, has been driven out, completely or partially, of his two physical bodies, which then have been correspondingly possessed by an emotional being that

wishes to have experiences in the physical world but does not want to go through the arduous process of incarnation.) Since the energy rising out of the basal centre cannot reach the crown centre but instead is turned backwards and downwards, it enters the sacral centre and vitalizes strongly. The energy is forced back in this manner because the central channel is still clogged.

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

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

### *2.15 Death and the Etheric Envelope*

<sup>1</sup>It is not the purpose here to give facts for verification by science, or even to point the way to the next step onward for scientific investigators. If this nevertheless is done, it is unintentional and secondary. The main purpose is to describe consciousness development in the solar system, that envelope through which the solar ruler and the threefold solar being develop consciousness and will. This development is effected through periodical manifestation, or manvantara, and obscuration, or pralaya (LA: manvantara = period of activity in lower worlds and passivity in higher worlds, pralaya = period of activity in higher worlds and passivity in lower worlds), symbolically called out-breathing and inbreathing, the days and nights of Brahmā. This period-



icity of the solar system is the origin of all cyclic evolution on smaller scales, such as man's cycles of incarnation and discarnation.

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

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

<sup>4</sup>1) Desire ceases. This should be the result of all evolution. Death, under the law, is brought about when the goal has been reached and striving therefore has ceased. Whether it is a man, a planetary being, or a planetary ruler, this happens when the cycle has run its course.

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

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

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

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

<sup>9</sup>First. The (life =) monad or group of monads which used the physical form (both gross physical and etheric) and which controlled it through the physical triad atom is withdrawn to a higher envelope or a higher world. For the human monad, this is the causal envelope; for the planetary being, this is world 44; and for the planetary ruler, this is

world 43. (LA: atomic worlds 44 and 43 are intended). All these mark the points where the monad or monads enter into pralaya. A condition is pralaya (LA: a period of passivity) always when viewed from below. When viewed from above, it is a period of activity (AAB: subjective. HTL: “subjective” = invisible to the lower), not that “which is not”, but simply that which is esoteric.

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

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

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

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

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

reaping permits and whose intuition suffices for understanding.

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

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

## KUNDALINI AND THE ETHERIC COUNTERPART OF THE SPINE

### *2.16 Introduction*

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

### *2.17 Kundalini and the three Triangles*

<sup>1</sup>The energy vitalizing the triune force in the head is the higher correspondence to the triangle of prana, midway in the body, and its lowest counterpart at the base of the spine. Thus there are three major centres in the head, namely the crown centre with the pineal gland as its orga-

nic counterpart, the frontal centre with the pituitary body, and the alta major centre; three centres in the middle of the body corresponding to the three higher, namely the centre between the shoulder blades, the centre above the diaphragm, and the splenic centre with the spleen; three centres in the lower part of the body, namely the centre at the base of the spine and the sacral centre with the two sexual glands in the male and the female. It is not the intention here to lay any stress on the sex side of this subject. The sexual organs are organs to which the esoterician should not direct his attention, and therefore they will not be discussed in detail. It should only be pointed out that it is by transferring the energy of the basal centre and by turning attention to the two higher triangles that man achieves emancipation.

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

<sup>3</sup>When kundalini and prana are united with mental energy, the result is that the entire etheric envelope is enormously vitalized. This is the secret of the immense staying power of the great thinkers and workers of the race. The crown, frontal, throat, and heart centres in particular are vitalized. These higher four centres then form a particular energy field that has an attractive effect on the energies of the third triad. Energies pouring in from the third triad activate the crown centre in particular. When the crown centre is vitalized, all the other centres are stimulated as well.

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

<sup>5</sup>Later, when the united energies have been raised up into the head, they first enter the centre at the base of the skull (often called the alta major centre), from which they circulate in the energy triangle that this

centre then forms with the crown and frontal centres. There is no natural connection between the central channel and the alta major centre, and to make the energies pass to that centre the individual must bridge the gap by building a temporary channel in etheric matter. This channel is an etheric counterpart of the so-called rainbow bridge, which he builds in causal matter between the causal envelope (47:3) and the mental atom of the second triad (47:1).

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

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

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

### 2.18 *The Arousing of Kundalini*

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

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

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

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

SECTION 3  
THE MOTION ASPECT IN THE PHYSICAL  
AND EMOTIONAL WORLDS,  
THE LAW OF ECONOMY





### 3.1 Preliminary Remarks

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

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

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

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

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

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

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

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

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

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

<sup>11</sup>Eventually the monad in its envelope senses the urge, or attractive

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

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

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

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

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

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

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

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

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

<sup>19</sup>The *goal* of the first department is the unification of the monads who are gaining consciousness through manifestation and experience in matter. Its *function* is, by means of will, to hold them in manifestation for the intended period, and later to let them be united again with their cosmic source. Hence the necessity of remembering that, fundamentally, the first department controls the third selves and the corresponding monads in the solar system; the second department, the second selves and the corresponding monads; and the third department, the first selves

and the corresponding monads, among them also monads who are not self-conscious in their first triads (animal, vegetable, and mineral monads). (LA: by “corresponding monads” are meant deva monads, who do not develop by means of triads.) The first department is called the “destroyer” when its work of synthesis is viewed from below upwards: the solar systemic (43–49) envelopes of the monads are dissolved when the monads pass to cosmic kingdoms. Also, the first department brings about pralaya or the transference of the monad collective from a lower to a higher world. The analogy in the worlds of man is seen in the fact that the monad, when passing to the second triad 46-atom and the fifth natural kingdom, dissolves all its lower envelopes, also the causal envelope (47–49). The *mode of activity* of the first department is the will that lies back of evolution and expansion. It is this which drives the evolutionary monads onward, upward through material envelopes of ever higher kinds, so that finally they can abandon all solar systemic envelopes. The results obtained in this process are the acquisition by the monads of qualities and abilities and the increased power of vibration and magnetism gained by matter itself.

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

<sup>21</sup>The entire cosmos is an immense globe revolving slowly and carrying with it, in its revolution, all the solar systems. This cosmic rotary motion will not be studied here, however, but only the rotary action of the globes within the solar system. In this, the subject is the rotary motion brought about by the inherent energy of matter, not the spiral-cyclic motion that is the result of the cooperation of matter and consciousness.

### 3.2 *The Effects of Rotary Motion*

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

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

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

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

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

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

<sup>7</sup>*Absorption* is done through that depression which is seen in all rotating globes and which on the Earth corresponds to the north pole. This depression is produced by radiation which proceeds counter to the rotation of the globe and penetrates the globe from the north and reaches its midway point. From there the radiation tends to increase the inherent energy and momentum and to give specific quality to the globe according to the source of the radiation. This absorption of external radiation is the cause of the dependence of one globe on another, and has its correspondence in the cycling of a ray (departmental energy) through the sphere of an atomic world. The corresponding conditions are true of all kinds of globes: the solar system, the planets, the envelopes of the monads, and the atoms. Through the depression in the

physical atom flows the vitalizing force from without. Every atom is both positive and negative: it is receptive or negative where the inflowing force is concerned, and positive or radiatory where its own emanations are concerned, and in connection with its effect on its environment.

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

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

### 3.3 *The Qualities of Rotary Motion*

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

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

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

<sup>4</sup>*Mobility*. The inherent energy of matter produces rotary motion. Eventually this rotation generates radiation. The radiation of matter, the result of its dual energy, produces necessarily an effect on other atoms or globes in its environment (whether that environment is the cosmos, the solar system, or a human envelope), and this interaction causes repulsion or attraction according to the polarity of the atom or globe. Eventually this produces coherence of form. Globes, envelopes, aggre-

gates of atoms and molecules come into being, and persist for their greater or lesser cycle until the third quality – rhythm – definitely makes itself felt.

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

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

### 3.4 Rotary Motion and Symbolism

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

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

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

<sup>4</sup>3. *The circle divided into two*. This indicates that active rotation has begun, so that the positive point in the middle has extended its influence to the periphery of the globe. In this process the globe contacts others in its environment, receives radiation from them. At one pole the depression is formed that marks the inflow of force.

<sup>5</sup>This account of the interpretation of symbols has reference to the matter aspect only, the globes and envelopes in themselves as material forms, not to the consciousness aspect or the evolutionary monads inhabiting the envelopes. Where the motion aspect is concerned only the inherent energy of matter (the envelopes) is dealt with, not the active



energy (will) of the indwelling monads. LA: The division of the circle into two also indicates secondary matter, elemental matter, the envelope considered in itself as an elemental.

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

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

### 3.5 Motion and the Centres

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

<sup>2</sup>All that is to be communicated here is intended to clarify the lawful function of the centres, their interrelation, and the effects produced by

their right development. The subject will remain abstruse to man until he has acquired higher objective consciousness (etheric, emotional, mental, and causal) and can verify for himself what has been said about the centres.

### 3.6 *The Nature of the Centres*

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

<sup>2</sup>The intended goal of the evolution of mankind in our seven-globe is that the monads acquire 45-consciousness, become 45-selves. It is calculated that by the middle of the next eon, the fifth, sixty per cent of mankind will have acquired subjective and objective causal consciousness, will have become causal selves. This leaves 46- and 45-consciousness to be conquered, and the sixth and seventh eons have been set aside for that aim. In this solar system, the two remaining root-races, globes, and eons are always synthetic; their function is to gather up and synthesize that which has been achieved in the earlier five. For instance, the sixth and seventh subraces of the fifth root-race will synthesize the acquisitions of the earlier five subraces. Analogically worlds 43 and 44 are synthesizing in the solar system. World 43 is the synthesizing world for the solar systemic government, from where it introduces the monads into cosmic expansion. World 44 is the synthesizing world for the third selves, where they work their experience of lower worlds into syntheses.

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

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

<sup>5</sup>Those forces originate in world 32 and are scaled down from there to 36-42 and 46. In world 46 they find their outlet in 49 great centres, seven in each 49-globe, to be finally reflected or reproduced in 47-49 and 49:4. LA: The seven great 46-centres in our 49-globe form parts of the seven departments of our planetary hierarchy, making up its lowest

“ashrams”. When a man becomes a 46-self, he enters into some one of these seven, becoming a part of it.

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

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

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

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

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

<sup>11</sup>There are moreover in the head three major centres that have a physical significance: the alta major centre, the pituitary body, and the pineal gland. These are connected with four lesser centres in the head. These four lesser centres are absorbed in time with the alta major centre. There is a close connection between the alta major centre and the throat centre, the pituitary body and the heart centre, the pineal gland and the crown and frontal centres.

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

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

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

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

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

isted before human intelligence was awakened by the intervention of the lords of the flame.

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

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

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

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

### 3.7 *The Centres and the Departments*

<sup>1</sup>What follows next is a subject the understanding of which requires much reflection and the use of two faculties: the expansion of mental concepts and the building of the antahkarana. The antahkarana is that bridge between the mental and the causal which all who seek to function in the 46-envelope (LA: embryonic at first, built of 46:7 matter only) will have to build. This requires the use of both emotional creative imagination (visualization) and mental discrimination.

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

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

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

<sup>5</sup>The self-conscious existence of the monad in the solar system can

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

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

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

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

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

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

<sup>11</sup>2. Many second selves transfer from one department to another as the need for this arises, and as the work may require. When this

happens, it causes a reorganization within the planetary hierarchy.

<sup>12</sup>Also when a second self or a third self leaves the planetary hierarchy to take up work elsewhere, this frequently necessitates a complete reorganization and an admission of fresh members into the planetary hierarchy (HTL: seven fresh initiates). Where the departments are concerned it is a matter of evolution of the monads not only in our planet but in the entire solar system in which our Earth holds a necessary but not supreme place (HTL: Terra is rather the “slop-pail”, “hell”).

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

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

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

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

<sup>17</sup>The triads are enclosed within the causal envelope. That relatively

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

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

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

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

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

<sup>22</sup>The planetary beings of the Earth, Mars, and Mercury form a triangle of force. An analogy with man lies in the fact that Mercury and



the basal centre of the etheric envelope are closely allied. Mercury demonstrates idea mentalite (kundalini) in intelligent activity, while Mars has it only as a potential.

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

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

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

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

### 3.8 *The Centres and Idea Mentalite*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

<sup>13</sup>Hearing in the emotional world is called “clairaudience”, and means the ability to hear the sounds occurring in that world. It is a faculty that is possessed by the entire emotional envelope, not only through specialized organs, as is the case with the ears of the organism. Also, hearing by organic ears is limited to a narrow frequency band, so

that many sounds, both lesser and major ones, entirely escape physical man. As evolution proceeds and the inner sense of hearing is developed, man will be able to perceive these other physical sounds and also emotional sounds. The present-day normal individual is not ripe for this finer hearing. If he were able to perceive the note of nature (the totality of vibrations produced by material forms in 49:5-7), for instance, his organism would be completely disrupted. Only when hearing in 47-49 is perfected will physical hearing be likewise fully developed.

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

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

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

<sup>17</sup>2. *Touch*. The sense of touch is of very great importance in this, the second, solar system, where emotional and essential (46) consciousness predominate. Each of these senses, after having reached a certain degree of development, begins to be synthesized with the others in such a way that it is almost impossible to know where one begins and the other ends. Through the synthesizing action of intelligence touch becomes the faculty of recognition by contact, a faculty expressing itself in three ways: as recognition, as memory, and as anticipation. Each of the five senses, when coupled with intelligence, develops a faculty of apprehending the past, the present, and the future. Therefore when a man is very highly evolved, he has transcended the limitation of time, as it manifests itself in the lowest three worlds (47-49), and can therefore look at events in the lower those worlds from the standpoint of the

eternal now. He has then superseded the limitation of the senses by full active consciousness. Then he knows and does not need the (LA: lower) senses to guide him any longer to knowledge. But when on its way to that stage, and in the lowest three worlds, the monad uses each sense in each world to gain knowledge of some aspect of that world, and by the aid of intelligence, the monad can then adjust its relationship to that reality.

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

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

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

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

<sup>22</sup>Sight, the third sense, is the one definitely marking the ability to

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

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

<sup>24</sup>Taste and smell might be called minor senses, for they are closely allied, and practically subsidiary, to the important sense of touch. The connection between the sense of touch, the second sense, and our solar system, the second in succession, should be carefully pondered upon. It is of value to study the extensions of physical touch to be used in other worlds. It is the faculty which enables us to arrive at the essence by right perception of the veiling envelope. Anyone who fully utilizes it is put en rapport with all selves at all stages, and thereby becomes able to aid in the development of the envelope and actively to serve. A lord of compassion is one who (by means of touch) feels with, fully comprehends, and realizes the manner in which to heal and correct the inadequacies of the envelope and thus actively to serve the plan of evolution. We should study in this connection the value of touch as demonstrated by the healers of the race (belonging to the second department, that of the bodhisattva) and the effect of the law of attraction and repulsion as thus applied by them. Students of etymology will have noted that the origin of the word touch is somewhat obscure, but probably means to "draw with quick motion". Thus the motion aspect is indicated, and the implication is that the vibratory frequency is quickened through touch. Inertia, mobility, and rhythm are the qualities manifested by matter. Rhythm, balance, and stability of vibrations are the results achieved by means of this very faculty of touch or feeling. Meditation results in something similar to this. By dint of strenuous effort and due attention to rules laid down, the aspirant succeeds in touching matter of a quality finer than is usual for him. He contacts his causal envelope, and in time he contacts essential matter (46). By means of this touch his own vibratory rate is temporarily and briefly in-

creased. The inherent energy of (matter =) a lower envelope is attracted by the energy (latent in other forms =) inherent in a higher envelope or kind of matter. They touch, and recognition and awareness ensue. The energy of intelligence is continuously active and is fed by that which it attracts and repels. When the two unite, the stimulation is greatly increased and the ability to touch intensified. The law of attraction persists in its work until another energy is attracted and touched, and the threefold merging is completed (LA: a triune force is created). In this connection we must not forget the touch with the rod of initiation. When we study the subject of the centres and initiation, we must remember that we are studying one aspect of the faculty of touch, a faculty belonging to the second department, applying the law of attraction.

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

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

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

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

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

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

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



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

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

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

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

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

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

<sup>37</sup>The self touches or feels the vibrations of the (form or not-self =) envelope in all its various grades, recognizes its self-identity in time and space, utilizes envelopes and liberates itself from them, and in this

process applies the three laws of economy, attraction, and synthesis. The self sees the threefold evolutionary process, sees within the heart of the macrocosmic and microcosmic system one single consciousness expressing itself through many (forms =) envelopes, and finally identifies himself with that one consciousness by consciously rejecting the envelope after having completely used and overcome it.

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

<sup>39</sup>5. *Smell* is the faculty of keen perception that eventually brings the monad back to its (LA: solar systemic) origin in world 43. The monad has cultivated a perception of being different (LA: from its envelopes) that has caused to it a divine discontent, a faculty of making comparisons. It has developed the other four senses, and it utilizes them. Now comes in the faculty of recognizing vibrations from its (LA: solar systemic) home. It is the spiritual counterpart of that sense which in the mammals and birds leads them back home. It is the apprehension of the vibrations of the (self =) 43-atom of the monadic chain.

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

<sup>41</sup>1. That the senses have been dealt with in this division of CF is

because they concern the (material form =) envelopes of incarnation. Strictly speaking the five senses are the means of contact built up by the monad when centred in its etheric envelope (LA: in the animal kingdom and in the third root-race of the human kingdom) and find their expression in the organism in those organs, nerve and brain centres which exoteric science describes.

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

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

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

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

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

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

sciousness, later group-consciousness in self-consciousness, and simultaneously rejects identification with its envelopes.

<sup>48</sup>Consciousness development in the envelopes of the second self, the 46-envelope and 45-envelope, is partially parallel to that in the envelopes of the first self. As the centres and senses of the emotional envelope are perfected, the corresponding centres and senses of the 46-envelope begin to be formed and function, so that there is finally a vibratory interaction between the two envelopes, and the force of the second triad can be felt definitely in the first self via the emotional envelope. As the centres of the mental envelope are integrated with those of the causal envelope, the centres of the 45-envelope are formed and begin their activity with a deployment of force that demonstrates in all the envelopes of the first self, above all as an indomitable desire for activity and will to realization in the physical world.

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

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

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

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

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

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

<sup>55</sup>6. The seven planetary rulers can be considered as being in cosmic

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

<sup>567</sup>. According as the planetary and solar systemic centres are active or inactive, so the corresponding globe systems are in a period of activity or of passivity.

### *3.10 The Centres and Initiation*

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

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

<sup>3</sup>1. Idea mentalite is directed to whichever centre is the object of special attention. This varies according to the department the initiate belongs to, the specialized work he has taken upon him (LA:), and the initiation he is about to take.

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

triad, leading to the coordination of the 46-envelope and the transference of the lower polarization into the higher. (HTL comments: Polarization = centring of the monad.)

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

<sup>6</sup>4. At initiation the vibratory capacity and force of the centres are increased, and this has results also in the extravert life of the initiate: 1) His envelopes are refined and become more sensitive, which may result, at first, in much suffering to the initiate, but which produces a capacity to contact others that far outweighs the incidental pain. 2) His psychic faculty is developed, which again may lead to temporary distress (HTL comments: awareness of the stupid thoughts of other people – they would “sink into the ground” if they knew), but which eventually causes a recognition of the community of consciousness of all selves, which is the goal of endeavour. 3) Through the gradual arousing of the idea mentalite and its correct progression through the centres the etheric web is penetrated. This produces a resultant continuity of consciousness, which enables the initiate consciously to utilize time as a factor of evolution. 4) The initiate learns gradually more about the law of vibration as an aspect of the law of building. He learns consciously to build, to manipulate mental matter for the promotion of the plans of the planetary government, to apply the law in the mental world, and thereby to affect the physical world. Motion within the solar system (43–49, the cosmic physical world) originates cosmically in the cosmic causal-

mental world (29–35), and the corresponding order is true of the worlds of man (47–49) – an important esoteric truth that deserves to be carefully pondered upon. At initiation, at the moment of the application of the rod, the initiate consciously realizes the meaning of the law of attraction in form-building and in the synthesis of the energies of the three triads. His power and further progress will depend on his ability to retain that realization and himself to apply the law.

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

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

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

tion of the rod by the initiator at initiation is a necessary factor in the right activation of the higher envelope centres.

## THE LAW OF ECONOMY

### *3.11 Its Effect in Matter*

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

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

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

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

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



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

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

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

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

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

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

<sup>11</sup>Another word, this one of seven letters, a letter for each of the

seven planetary rulers, is the sound of the consciousness aspect, the form-building aspect, and the second department of the solar system. By its correct, complete or partial sounding, are the forms built and adapted to the needs of consciousness. The law of attraction finds expression in the manipulation of matter and its welding into envelopes for the use of consciousness.

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

<sup>13</sup>When the monad has perfected the sense of hearing in all worlds, which it does through right understanding of the law of economy, it will know these three great words. The monad will then utter them in his own true key, thus blending his own sound with the vibration of the entire solar system. Thereby it will understand its community of essence with those who utter those words. When the monad utters the word of the matter aspect, it will see all the forms and envelopes as the temporary instruments of consciousness and will liberate itself from them. When it utters the word of the consciousness aspect, it distinguishes the note of its own being from the group notes, and knows itself as omniscient (LA: in the worlds of the solar system, 43–49). When it finally brings forth the word of the will aspect, it realizes itself to be pure will that has overcome both (lower kinds of) matter and (lower kinds of) consciousness, and realizes itself to be an imperishable self in an immensely larger self. Each stage of the three implies a relative perfection by the application of a law pertaining to it: first the law of matter, then the law of groups, and last the law of liberation.

### 3.12 *The Subsidiary Laws*

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

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

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

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

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

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

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

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

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

WofM 1.38.16



SECTION 4  
INTRODUCTORY ON INTELLIGENCE



#### 4.1 Introduction

<sup>1</sup>The previous greater section, Section One, dealt especially with emotionality, physical reality, and the matter aspect. Section Two now beginning is especially devoted to causal-mental consciousness and its transformation into higher consciousness, and to the consciousness aspect generally.

<sup>2</sup>The study of the consciousness aspect includes three subjects: 1) the subjective and the objective, 2) the manifestation of collective beings through the solar systemic globe and the planetary globe systems, 3) the evolution of consciousness and, therefore, also the evolution of (spirit =) the will and (matter =) the monad's envelopes.

<sup>3</sup>The three study subjects mentioned are very comprehensive, of course. To make them more concrete, their main points can be summed up in nine questions: 1) What is the relationship of the Son to the Sun? (LA: the relationship of the expanding systemic collective being to its envelope, the solar system) 2) What is evolution and how does it proceed? 3) Why is this solar system evolving according to the principle of duality? 4) What is consciousness and what is its position? 5) Is there a direct analogy between the development of the solar system, a planet, a man, and an atom? 6) What is intelligence and why is the mental principle of such importance? 7) Why is the progress of evolution cyclic? 8) Why is certain knowledge esoteric, and other knowledge exoteric? 9) What is the relationship between the ten 49-globes, the seven sacred planets, the seven globes in a seven-globe, the seven eons in a seven-globe, the seven root-races in a globe period, and the seven subraces in a root-race?

<sup>4</sup>When we are able to answer these nine questions, and have grasped, through their replies, something of the purpose lying behind the evolution of the consciousness of the solar being (with all that is included in the expression "evolution of the consciousness of the solar being"), we shall be in a position to consider the plan more intelligently, and to grasp more accurately the stage immediately ahead, working from our present standpoint.

<sup>5</sup>A curious interest and a far-seeing grasp of the plan of the solar ruler is of no importance to a man, unless he correlates the present with that which he understands to lie in the future, unless he ascertains the point achieved, and sees what work is to be immediately undertaken in this gradual process of attaining full consciousness.

*4.2 What is the Relationship of the Son to the Sun?  
Who is the Son and What is His Function?*

<sup>1</sup>Of the two aspects of reality, motion and matter are the original ones, those which exist before the manifestation of the solar system, whereas consciousness is the product or result of manifestation. That is why various systems of thought speak of “spirit and matter”, “spirit in this connection referring to the motion, force, or will aspect. The speech of “consciousness and the vehicle of consciousness” can refer only to the ongoing manifestation, since consciousness does not exist before manifestation. Before manifestation, motion and matter are not united in any apposite activity, but are in a state of relative passivity. In manifestation motion interacts with matter in an apposite manner to enable the development of consciousness. Then and only then does life appear as consciousness expressing itself through appropriate vehicles.

<sup>2</sup>The process of manifestation should be viewed as an energy phenomenon (LA: esoteric symbolism speaks of this in terms of fire): the positive pole (motion) is united with the negative pole (matter), so that they generate the neutral pole (consciousness) between them. In esoteric symbolism this is presented in terms of father (motion) and mother (matter) producing the son (consciousness). As viewed from the objective matter aspect, this union is about the formation of the solar system in the cosmic physical world (43–49). As viewed from the subjective consciousness aspect, it is about the consciousness development of the solar systemic collective being through the envelope represented by the solar system.

<sup>3</sup>This trinity of father, mother, and son has a down-scaled counterpart: the three triads and their energies. Thus the esoteric symbol of the third triad is the “father”, the first triad is called the “mother”, and the second triad is termed the “son”. This is connected, of course, with the fact that the third triad is the particular manifestation of the will aspect; the second triad, that of the consciousness aspect; and the first triad, that of the matter aspect.

<sup>4</sup>Thus the human monad with its three triads is a down-scaling of the three cosmic aspects of reality, a microcosm. Man is a miniature sun, radiating like the sun light, heat, and magnetism, although this radiation still is scant compared to what it will be. Light belongs to the matter aspect; heat, to the motion aspect; and magnetism, to the consciousness aspect.



<sup>5</sup>When the evolutionary monads contained in the solar system have completed their consciousness expansion within the solar system, conquered 43-consciousness and 43-will, this radiation is perfected, speaking in cosmic physical terms. Then the collectivity of monads will link up with the cosmic centre to which they belong and from whence they have originated.

<sup>6</sup>Thus by the symbol the “son” (Sanskrit *putra* as in *manasaputra*) is meant the collective of monads of evolution and expansion in the solar systemic worlds (43–49). This collective manifests itself through the sun and the ten 49-globes (the “seven sacred planets”).

<sup>7</sup>In a very particular sense, the “son” is the furthest evolved monads within the solar systemic collective. These are the solar ruler and his closest assistants, the solar systemic government. These are cosmic collective selves, who have long ago left such consciousness as is limited to the solar system (43 at the highest). The solar systemic government constitutes collectively the solar ruler’s cosmic causal envelope (29–31). Just as the human monad has not fully activated its causal consciousness (47:1-3) and not perfected its causal envelope, there is a corresponding relationship between the solar ruler and his cosmic causal envelope. Only when the solar systemic government is wholly made up of 29-selves has the solar ruler entered the fourth cosmic kingdom (22–28), and have also lower systemic collective beings reached corresponding degrees of perfection, will the solar system have achieved its purpose. Until then the process of solar systemic manifestation will go on.

<sup>8</sup>Our present solar system is but of the fourth order, and exists in cosmic physical matter (43–49). We have the analogy in man: he is of the fourth order, has full objective self-consciousness in the physical world only. Since the gross physical is not considered a “principle” (the organism has no consciousness of its own but is controlled from centres of the etheric envelope), man is said to be fully conscious in 49:4. The fourth ether is the centre of his life in the physical sense. Likewise, the planetary collective beings are self-conscious at least in the corresponding cosmic etheric, world 46. In this connection it is to be considered that the “son” also stands for the middle (49:4 and 46, respectively), what is between the “father” (49:1 and 43, respectively) and the “mother” (49:7 and 49, respectively). As above, so below, is an esoteric law.

<sup>9</sup>It is the task of the “son”, of these collective beings, to gain experi-

ence, to make contact with other beings, to develop full self-consciousness, to achieve full mastery or control, to attain “manhood” cosmically, to expand their consciousness (join ever larger collectives). All these stages have to be achieved in cosmic worlds (world 42 and higher), just as man strives for similar goals in solar systemic worlds (43–49).

#### 4.3 *What is Evolution and How Does It Proceed?*

<sup>1</sup>The method of evolution is that of adjusting (the matter aspect =) the monad’s envelopes to (the spirit aspect =) the monad’s consciousness and will, so that these envelopes prove entirely adequate as instruments of the expression of this consciousness and of this will.

<sup>2</sup>*Life Cycles.* The life cycle of the solar systemic collective is given as one hundred years of Brahmā, just as man’s life cycle is given in ordinary years the number of which depends on his reaping. During the life cycle of a man, he expresses what is in him at his particular stage, and gradually develops from the fetal stage wherein the causal being just overshadows the future envelopes of incarnation until the period where the causal being takes full possession of them. This latter stage varies with every individual. From that time on the monad seeks a fuller self-consciousness, and expresses itself through the envelopes ever more adequately. Each life or lesser cycle in the great cycle of the causal being makes it possible for the monad to express itself more fully, makes it possible for the monad to better control its envelopes, until there comes a culminating cycle of lives in which the monad in the causal envelope rapidly dominates, and takes full authority over the lower envelopes (47:4–49:7). The envelopes then become wholly adequate; their matter aspect has been fully adapted to the monad’s will aspect. Then the monad can either use the envelopes consciously for specific ends or abandon them to be dissolved, and so liberate itself (LA: from all involvement in the lower three worlds, 47–49).

<sup>3</sup>Expand this idea from man to the cosmic selves, the planetary rulers, in whose envelopes human monads are contained like cells in the organism! The planetary rulers’ envelopes of manifestation are the 49-globes. (LA: In particular this is true of the centres of those envelopes, the “planetary centres”, which consist of self-conscious monads.) In their worlds, the planetary rulers aim at the same goal as man: the attainment of full self-consciousness and manifestation of their will (“light and heat”) through their envelopes. The seven planetary rulers radiate this will-energy consciously and with intense

magnetic attraction between them, so that all are included in the common force field.

<sup>4</sup>Expand this thought still further to include the solar ruler and the entire solar system, which is his envelope! His attempt is to find full expression in it, so that his self-consciousness and magnetic will-radiation eventually may be felt beyond limits of the solar system. Both his self-consciousness and his will-manifestation must be perceived by the opposite cosmic pole, that star which is our sun's magnetic opposite.

<sup>5</sup>For the monads participating in the manifestation of the solar system, the objective is to attain objective self-consciousness in their respective worlds, different for the different natural kingdoms to which the monads belong (LA: the subhuman natural kingdoms are not intended here). For the monads of the fourth natural kingdom, human beings, the objective of evolution is to attain self-consciousness and control in worlds 47–49. For the monads of the fifth and sixth natural kingdoms, which monads are part of the planetary collective beings, the objective is to attain the corresponding goals in worlds 45–49 and 43–49, respectively. For the monads making up the systemic collective being, and which are monads of the seventh and eighth natural kingdoms (the second and third divine kingdoms), the objective is to attain the corresponding goals in worlds 29–49.

<sup>6</sup>The position of each natural kingdom and relationship to the others must be borne in mind, for no one can develop without the other.

<sup>7</sup>The solar systemic collective being manifests itself through the Sun and the “seven sacred planets” (= the ten 49-globes, the three greater and the seven lesser), each of which constitutes one of the seven “principles” of this collective being, just as this being in its totality embodies one of the “principles” of a still higher cosmic collective being, the being of seven suns.

<sup>8</sup>A planetary collective being manifests itself through a planet, and constitutes one of the “principles” of the solar being. Each planetary being is likewise developing through seven “principles” (LA: in this case principles = centres), which are the source of this being's essential unity with all the other six planetary beings.

<sup>9</sup>Cosmically considered, the solar systemic collective being is developing the second ray, love–wisdom, of the being of seven suns. That is the fundamental quality the solar being has to develop during its present life-cycle. Each planetary collective being, therefore, is developing one of the sub-rays of this fundamental solar second ray. By

analogy with the solar being, the planetary being, too, has six subsidiary principles.

<sup>10</sup>A human being manifests himself in the physical world through his envelopes. He also (has seven principles =) expresses seven rays, departments, and in each life-cycle he works at their development. He likewise has (his “primary colouring” =) his main department dependent upon (the fundamental principle =) the department represented by the planetary being which is his originating source.

<sup>11</sup>The number of ten 49-globes, in effect ten planets (LA: since only one globe is active at a time in the 49-globe), depends on the fact that the seven sacred planets eventually unite with the three (LA: the fruits of evolution are transferred to the three), and finally the three merge with the one.

<sup>12</sup>This can be traced along the line of analogy in the study of the seven rays. These seven rays, which in manifestation are diverse, are eventually synthesized. The minor four are blended into the third major ray, and the three major rays are finally merged into the one synthetic ray, the love–wisdom ray. Thus there are seven rays during the evolutionary process, but three “crowning” rays (summing up the results of the minor seven).

<sup>13</sup>Therefore, of the seven planetary beings, functioning through the seven planets, four eventually unite into one, which merges into the three, and finally the one absorbs the essence of these three. This process takes many eons while the solar system gradually goes into obscurity. The process runs like this: the four planetary beings make two pairs of polar opposites, and then the positive and negative poles unite, so that only two remain, whereupon this pair becomes one. Then the first synthesized being thus produced unites with the planetary being representing the third ray, and so “the fusion will proceed until ultimately unity is reached in the [solar] system, and the Son has accomplished His purpose.”

<sup>14</sup>LA: The explanation given above within quotes is too summary and sketchy, as it actually omits to discuss what will happen to two of the seven lesser planetary beings and their 49-globes, that is to say, the ones representing the first and second rays, and also leaves out of consideration the process of the three greater planetary beings and their 49-globes, respectively. Therefore, the presentation needs to be complemented with the following facts. When the four planetary beings mentioned have united into one, and this has merged with the fifth, the one representing

the third ray, only three lesser planetary beings remain. In the next step of the process, these three lesser ones merge with the three greater according to the departments they belong to. Subsequently only the three greater planetary beings remain, manifesting themselves through the three greater 49-globes: esoteric Saturn (third department), Neptune (second department), and Uranus (first department).

<sup>15</sup>When the entire solar system has been made a unity, the solar ruler will manifest the second ray in the cosmic mental-causal world (29–35). The magnetic radiation of the solar ruler will then touch the periphery of his cosmic opposite with which he is to unite.

<sup>16</sup>It cannot yet be given out which sun is the opposite of our solar system. A hint lies concealed in the relationship of the Pleiades to our system, but not until in the zodiacal epoch of Capricorn after the year 4450 will the relationship be more fully explained.

#### *4.4 Why is the Solar System Evolving Along the Lines of Duality?*

<sup>1</sup>The problem of duality is the problem of existence itself, and cannot be solved by the man who refuses to recognize the possibility of two esoteric facts: 1) The entire solar system is the envelope of a being who originates in cosmic worlds outside the limitation of the solar system. 2) Manifestation is periodical and the law of rebirth controls the evolution of man, of the planetary being, and of the solar being

<sup>2</sup>When scientists recognize these two facts, then their explanations will take a different line and the truth as it is will begin to illuminate their reason. Illumination is the light of the intuition breaking through the barriers that wiseacre reason has erected.

<sup>3</sup>The duality of the solar system will eventually be recognized as dependent upon the following factors: 1) existence itself, 2) time and space, 3) the quality of desire or necessity, 4) the acquisitive faculty inherent in life itself.

<sup>4</sup>Having acquisitive faculty, by the means of motion, the monad gathers to itself the material whereby it achieves its desire, whereby it fabricates the form through which it seeks expression, and whereby it confines itself within the prison of the envelope in order to gain experience.

<sup>5</sup>It is correct that this theory takes for granted a mighty intelligence who works thus through an ordered plan, and who consciously takes shape and incarnates in order to carry out specific purposes of his own. (HTL adds here: for his own evolution or expansion.) But this hypo-

thesis is but the rock bottom esoteric fact, yet it is but a partial presentation of the real idea. But owing to the limitations of man at his present stage of evolution, it is sufficient as a working hypothesis.

<sup>6</sup>This being, who is called the solar ruler, is in no sense the same as the personal god of the Christian, who is no more nor less than man himself, expanded into a being of awful power, and subject to the virtues and vices of man himself. The solar ruler is far above man and also above all the hosts of beings in the solar system which are superhuman as well and which have in past eons reached and passed the stage where man is now.

<sup>7</sup>Man stands midway between the monads of the lower evolutionary kingdoms, those monads which in future eons will reach the human stage, and the monads of higher, superhuman kingdoms, and in this middle position lies his problem. He does not partake wholly of the material side of evolution, nor is he wholly the expression of the consciousness aspect or the will aspect. He assumes material envelopes in order to express consciousness and will.

<sup>8</sup>Causal active consciousness (47:1) unites with superessential consciousness (45), and from this union springs essential consciousness (46), which is perfected through evolution.

<sup>9</sup>When the cosmic being assumes form, there is added to the active causal consciousness, which is the product of the previous solar system, a further kind of consciousness, which up to then was only potential: unity consciousness (46). This unity consciousness, also called “love–wisdom”, is the ability to love what is objective, the not-self, and ultimately to use with wisdom the form. (LA adds: In this is included the “will” of the second self: 45; the highest kind of will that mankind, actually the causal self, is able to grasp in this solar system.) The will of the third self (43) is incomprehensible to our mankind, it will be comprehensible to mankind only in the next solar system.

<sup>10</sup>Mankind is that evolution through which the consciousness aspect is to express itself most perfectly in this “cosmic incarnation” of the solar being. In man, the opposites and the three triads are united. The human evolution is the best expression of the principle of intelligence and might be considered the best representative of the consciousness aspect generally. (LA: This refers to the human evolution, not just to mankind.)

<sup>11</sup>The human evolution is of immense importance in the plans of the seven-solar systemic government, and the governments of the six solar

systems that are the closest allies of ours watch the progress of this evolution with keenest attention.

<sup>12</sup>The planet Earth represents the turning point or the battleground in the struggle between “spirit” (43–45:3) and “matter” (47:4–49), and our solar system holds an analogous place in the seven-solar system.

<sup>13</sup>Duality produces the manifestation of the solar system and the evolution of consciousness.

#### 4.5 *What is Consciousness and What is its Position?*

<sup>1</sup>Consciousness concerns primarily the relation of the self to the not-self, of the knower to the known, of the thinker to the object of thought. All these descriptions presuppose the acceptance of the principle of duality, the principle of objectivity.

<sup>2</sup>Consciousness is the expression of what might be called the middle point in manifestation. It does not involve entirely the “pole of spirit” (the will aspect). It is produced by the union of the two “poles” (LA: the will or motion aspect and the matter aspect) through the process of interaction and adaptation that is the necessary outcome of it.

<sup>3</sup>The following relations should be considered:

<i>First pole</i>	<i>Point of union</i>	<i>Second pole</i>
Shiva (Mahādeva)	Vishnu	Brahmā
Guardians of law	Supervisors of evolution	Formers of matter
(Spirit =) Will	Consciousness	Matter
Father	Son	Mother
Third triad	Second triad	First triad
Self	Relation between the two	Not-self
Life	Realization	Form

<sup>4</sup>The solar system expresses through its evolution the relationship between these three kinds of collective beings. The whole aim of evolution is that the solar systemic being achieves full self-realization, complete self-consciousness, and full and active knowledge.

<sup>5</sup>The three collective beings making up the solar systemic being seek full development by means of each other. The collective being of the will aspect seeks, with the aid of the collective being of the matter aspect (the deva evolution), to develop the collective being of the consciousness aspect (the human evolution).

<sup>6</sup>The corresponding in the human kingdom: by means of its three

triad units the first triad (the monad in the first triad) seeks to achieve full self-consciousness in 47–49. (LA adds: This is impossible without the active aid by the second triad, which in practice means the aid by Augoeides. Self-consciousness is possible only through causal consciousness, however faint this is at the beginning.)

<sup>7</sup>The monads making up the planetary collective being reach self-consciousness through 47:1-3, 46, and 45. These monads belong to the human evolution and to the deva evolution.

<sup>8</sup>When man achieves, then (the “heavenly man” =) the planetary being achieves, and when the planetary being achieves, then (the “son” =) the solar being achieves.

<sup>9</sup>The goal is self-consciousness in all worlds: man in 47–49, the planetary being in 45–49, the solar being in 36–49.

#### *4.6 Is there a direct Analogy between the Development of a Solar System, a Planet, a Man and an Atom?*

<sup>1</sup>The analogy is never exact in detail but only in certain broad basic correspondences. Between all the four categories of beings, there will be found unchangeable points of resemblance, which during evolution may not appear with the same details. The points of resemblance might be summed up as follows, starting from the physical atom:

<sup>2</sup>*An atom* 1) An atom has a spheroidal form containing within itself a nucleus of life. 2) An atom consists of finer atoms, which in their turn consist of still finer atoms, and so on. The physical atom consists of more than fourteen thousand millions of 43-atoms. Yet these component beings together make up a unity. 3) An atom is distinguished by activity, and demonstrates rotary motion, discriminative power, and ability to develop. 4) An atom consists of ten spirals, three greater and seven lesser, which are in process of vitalization, but have not yet attained full activity. Only four of the lesser are functioning at this stage, and the fifth is in process of development. 5) An atom is governed by the law of economy, is coming slowly under the law of attraction, and will eventually come under the law of synthesis. 6) Atoms aggregate with each other to make forms. 7) An atom responds to outer electrical and magnetic stimulation, acting on its matter aspect and consciousness aspect.

<sup>3</sup>*A Man*. 1) A man has spheroidal a form, with a nucleus of life at the centre. By this is meant his causal envelope, the truly human envelope, and its centre. 2) The human form consists of atoms, which are all



influenced by the monad's vibrations according to the monad's level of development. As seen from higher worlds a man appears as a sphere (or spheres) of differentiated matter, vibrating at definite frequencies and demonstrating definite colours. 3) A man is distinguished by activity in one or more of worlds 47–49, and shows forth “rotary motion”, or cycles of incarnation, discriminative capacity, or the power to choose experience and gain from these choices, ability to evolve, to increase vibration and to make contact with others. 4) A man (the monad following the human evolution) contains within himself three “major principles” (the three triads) and seven “lesser principles” (the seven envelopes of atomic matter, 43–49), ten altogether. Just as in the atom only four spirals are vitalized and active, and the fifth one is in process of being activated, so in present man only four envelopes are active (the etheric, emotional, mental, and triad envelopes), whereas a fifth (the causal envelope) is in process of being conquered by the monad. 5) A man is governed by the law of attraction, has evolved through the law of economy, and is coming under the law of synthesis. The law of economy governs the material process with which man is not consciously concerned. The law of attraction governs his connection with other people or groups. The law of synthesis is the law of his second self in becoming. 6) Man finds his place within the group. Causal groups and the planetary beings are formed by collectives of human and of deva monads. 7) Man responds to outer electrical and magnetic stimulation. Electrical stimulation affects the etheric envelope. Magnetic stimulation, emanating from his causal group, acts upon his causal envelope. When having become a second self, he will receive magnetic stimulation (LA: 45:1–47:1) from the planetary being of which he is a part.

<sup>4</sup>*A Planetary Being.* 1) Each planetary being is likewise spheroidal in shape and comprises an entire 49-globe. The gross physical globe of the lowest seven-globe is analogous to man's organism. Each 49-globe, consisting of seven seven-globes, is the expression of a monad, who occupies it, as does a man his envelopes, for purposes of manifestation and in order to gain experience. 2) Just as a human envelope consists of atoms and molecules, so the planetary being consists of deva and human monads, who vibrate to the key note of the planetary ruler, and who respond to it. All are held together and vitalized by the will of the planetary ruler. As seen from cosmic worlds a planetary being appears as a sphere of life, which includes within its radius of influence the entire 49-globe. The planetary being vibrates at a certain frequency,

which can be estimated by the activity of the life pulsating at the centre of the sphere. The entire 49-globe has a certain colour, and has a life-cycle of a definite length within the life of the solar system. 3) A planetary being is distinguished by its activity in the three worlds of the second self (45, 46, and 47:1), in the same way as a man is distinguished by his activity in the mental, emotional, and physical worlds. Eventually a man is self-conscious in all three worlds, but the planetary being is fully self-conscious in all its three worlds, 45–47:1. Every forward movement or increased vitality in mankind in the three lowest worlds, is paralleled by an analogous activity in the groups of which the planetary being is composed. The planetary being shows rotary motion, or cyclic activity, within the various globes that make up the 49-globe. The planetary being demonstrates the ability to discriminate, or the power to choose and thereby to gain experience. Intelligence is the faculty of understanding, choosing and discarding, thus attaining knowledge and self-consciousness. The monads of the planetary being developed that faculty in earlier eons, and now their purpose is to utilize it to achieve certain specific goals. The planetary being has the ability to evolve, to gain knowledge, to increase consciousness and the capacity to vibrate and to make contact. The development of this faculty proceeds from centre to centre as it does in man, and as it does in the case of the atomic spirals. The aim of the planetary beings is to achieve such a consonance in their mutual contact that eventually they can merge their different collective consciousnesses into one, retaining simultaneously full self-consciousness and self-identity. 4) A planetary being comprises three major principles – will, unity (love–wisdom), and intelligence – and their manifestations through seven minor principles. Together they make ten, of which the seven minor in time merge into the three major, and the three into the one. Each planetary being has its primary (colouring or principle =) ray or department, as has man and the atom. Man primarily belongs to the department of the planetary being in which he is a unit. The atoms in man's envelopes primarily belong to the department of his causal envelope. This belonging to a department manifests itself, among other things, in the different frequencies of the atomic spirals. Only four of the seven "principles" in the planetary beings are as yet manifesting themselves to any extent. In one of them the fifth principle is adequately developed, while certain others are in process of perfecting the fourth. In our planetary being the fifth principle is in process of awakening to life. Its fourth principle in

this fourth eon, and on this fourth globe, is awakened, though not functioning as it will in the fifth eon. Much of the trouble present in the planet at this time arises from the coming into activity of this fifth principle, which will be completed and transcended in the fifth eon. 5) A planetary being is governed by the law of attraction, has transcended the law of economy, and is rapidly coming under the law of synthesis. Note the gradual stepping-up of the control from the atom to the planetary being: the law of economy is the primary law of the atom, whereas the law of attraction is coming into control of it, and the law of synthesis is but slightly asserting itself over it. The law of attraction is the primary law of man, whereas the law of economy is a secondary law for man, governing the matter of his envelopes, and the law of synthesis is steadily beginning to be felt. The law of synthesis is the primary law of a planetary being, the law of attraction has full sway, the law of economy is transcended. The gross physical body (LA: cosmic gross physical, 47–49, is intended here) is not a principle for a planetary being, hence this being has transcended the law of economy. The law of attraction governs the process of form building. The law of synthesis is the law of his being. 6) A planetary being is finding his place within the solar system, and is seeking to realize its position among the seven and its unity with them. 7) A planetary being responds to outer stimulation: electrical stimulation emanating from the solar being and the other planetary beings, and magnetic stimulation emanating from sources outside the solar system. Magnetic stimulation of the atoms of man's physical envelopes emanates from man's emotional envelope, and later from his 46-envelope. Magnetic stimulation of man emanates from planetary centres in world 46, and later from such centres in world 44. Magnetic stimulation of a planetary being emanates extra-systemically, from the cosmic emotional (36–42). The united effect of these stimulations induces steady internal development.

<sup>5</sup>*A Solar Being.* A solar being is equally spheroidal in shape. It comprises the entire solar system with all its globes and groups of involutory and evolutionary monads. In the solar system, the Sun holds a position analogous to that of the nucleus at the centre of the atom. The sphere encloses the seven 49-globes with the synthesizing three, the ten which together make the manifestation of the solar being. The Sun is the physical body (LA: cosmic physical body, 43–49). The seven lesser 49-globes hold a position in the solar system analogous to the position of the seven seven-globes (chains) within each such 49-

globe, and to the position of the seven globes within each seven-globe. In regularly recurring cycles, the “life” (the bulk of involutory and evolutionary monads in manifestation) is more active in one such globe than in the other six – this being true of both the greater and the lesser global systems – yet the analogies are not exact.

<sup>6</sup>The cosmic physical centres of the solar ruler are the 49-globes. Each such centre penetrates with its energies the entire solar system. The whole of the solar systemic manifestation is characterized by the ray of the solar ruler, the second ray. The solar system rotates in time through the great solar cycle and in space around its central pole.

<sup>7</sup>The solar being, the sumtotal of all manifestation in the seven solar systemic worlds, is characterized by its activities in all those worlds. This sevenfold vibratory rhythm in 43–49 can be felt in the cosmic emotional world (36–42), with a faint response in the cosmic causal-mental world (29–35).

<sup>8</sup>The solar being is characterized by:

<sup>9</sup>1) Cyclic activity in the ten 49-globes.

<sup>10</sup>2) Discriminatory capacity demonstrating in the choice of matter needed for manifestation. That discriminatory capacity was determined by cosmic sowing and reaping, vibratory capacity, responsive quality, and numerical factors involved in cosmic mathematics. The solar ruler represents cosmic causal-mental consciousness and will. Through the use of this faculty he seeks to build his cosmic causal envelope (29–31).

<sup>11</sup>3) The ability to develop, to increase vibration, and to gain full cosmic self-consciousness.

<sup>12</sup>The solar being comprises three greater beings, and their differentiation into seven lesser beings. These make the ten ultimately perfected ones (the collective beings of the ten 49-globes), which subsequently are synthesized into the one perfected globe-being, characterized by unity consciousness and unity will. This ultimate being is of the same primary ray as the solar ruler himself. Each of the seven departmental types is developed in one of the seven 49-globes and by the seven planetary rulers and planetary governments. Only four of these types are as yet manifested to any extent.

<sup>13</sup>The solar ruler is governed by the law of synthesis. He holds all in synthetic unity. The solar systemic collective being is governed by the law of attraction. The material form of the solar system is governed by the law of economy. The solar ruler is coming under another cosmic law as yet incomprehensible to men, which law is revealed to the

highest initiates only.

<sup>14</sup>The solar ruler is in process of ascertaining his place within the greater system in which he holds a place analogous to that of a planetary ruler in a solar system. He seeks first to achieve full cosmic self-consciousness (LA: cosmic essential self-consciousness, 22–28), secondly to find his polar opposite, thirdly to merge with that polar opposite.

<sup>15</sup>The solar ruler is distinguished by his responsiveness to outer stimulation. This is stimulation emanating from other solar systems, and controlling largely the action of our system. This is also stimulation emanating from certain cosmic centres in worlds 22–28. It is their united effect which induces steady development.

*4.7 What is Intelligence? Why is the Mental Principle of such Importance? Who are the Manasaputras?*

<sup>1</sup>A detailed explanation of these problems is not possible at the present stage of mankind's development, can be given only to causal selves (initiates of the third degree), and even to them only gradually. A detailed knowledge of the laws governing this handling of energy can be safely imparted to the individual only when he has adequately constructed the bridge between the causal and the mental. Only when the first triad is under the control of the second triad can the individual be trusted with this knowledge. Then he has oriented his activity to unselfish work according to the planetary government's plan for evolution.

<sup>2</sup>Man, in essence, is the second triad (LA: in fact not the second triad, but Augoeides, who uses this as his instrument) demonstrating through a gradually evolving form, the causal envelope, and utilizing the first triad as a means to contact the lower three worlds. All this has for its purpose the development of perfect self-consciousness. Above the second triad stands the third triad, incomprehensible to the first self in the physical world (LA: the monad in the first triad). The solar ruler stands to the higher three planetary rulers as the third self stands to the first self.

<sup>3</sup>The causal envelope is to be built with the power of intelligence. It is the manifestation (LA: in the worlds of man) of the second triad and the third triad. (HTL: Before this happens, it exists as a nucleus only.) The ultimate seven will be realized when essential (46) and causal-mental consciousness (47) are merged. This is a hint at a clue to the

mystery of the eighth sphere: When mentality becomes unduly developed and ceases to unite the first triad with the higher two triads, it forms a sphere of its own. This is the greatest disaster that can overtake the human monad.

<sup>4</sup>The various systematizations of “man’s seven principles” presented in CF 261-266 are passed over, since these systematizations are based on the inadequate theosophical presentation. The only comment made to this is that the theosophical distinction of the etheric envelope and prana as two different principles is based on “prana” having reference to the physical atomic envelope (9.7.4).

<sup>5</sup>The formation of globes is sevenfold in evolution, ninefold during obscuration (LA: expansion), and tenfold at dissolution. The 49-globes are at first the seven lesser ones, then come three synthesizing ones. These are the ten centres of the solar ruler. (LA: The envelopes of man and of other evolutionary beings are the microcosmic analogies of the macrocosmic globes: the solar system, the 49-globes, the seven-globes.) Man’s first two synthesizing envelopes are the etheric envelope and the causal envelope, and his last synthesizing one is the envelope of the third triad. His first two synthesizing centres are the heart centre and the throat centre, then the crown centre is the last synthesizing centre.

<sup>6</sup>Consciousness development is about developing potential unity consciousness (second and third self consciousness) through intelligence, mental-causal consciousness. This proceeds in a macrocosmic scale through the seven planetary collective beings whose constituent monads have either first self, second self, or third self consciousness and who appear objectively through their forms, the seven 49-globes. In the planetary being evolution proceeds through the seven groups of monads belonging to the human evolution (LA: and the deva evolution) who form the consciousness centres of the planetary being. These groups are developing intelligence (47); through intelligence they develop unity consciousness (46 and higher), and can be objectively contacted in the seven seven-globes of the 49-globe. Also man develops intelligence – causal consciousness – and appears objectively through some one of his envelopes.

<sup>7</sup>Consciousness development is the main enterprise of the solar being, the planetary being, and man. By expedient application of intelligence, the evolutionary process has the result that active intelligent unity consciousness (46) is developed. Just as objectivity is dual – form and vital energy – so subjectivity is dual – intelligence and unity

and the combination of the two in this solar system produces consciousness. Will (AAB: spirit) alone is unity and is undivided. Will is able to use the results of evolution only when the dual evolution of matter and consciousness (LA: up to and including world 45) is consummated.

<sup>8</sup>Intelligence is in reality the ability of a planetary or solar collective being to think, to act, to build, and to develop the faculty of active unity consciousness. The corresponding is true of man as well. Intelligence is the means by which consciousness development, understanding, and expedient activity become possible.

<sup>9</sup>Finally: Who are the manasaputras? The manasaputras are the seven planetary. Their predecessors in the first solar system developed intelligence (47), just as the present planetary beings develop unity consciousness (46 and 45). They are huge collectives of human and deva monads, like an organism is a huge collective of cells.

<sup>10</sup>Just as the human being has a semi-permanent causal envelope, but manifests himself through his lower envelopes in the worlds of the first triad (47:4–49:7), so the planetary being has a semi-permanent 44-envelope, but manifests itself primarily in the worlds of the second self (45:4–47:3). Man realizes his potential participation in the planetary being only when he is developing the causal consciousness.

<sup>11</sup>The groups of causal envelopes are the lowest forms through which the planetary being manifests itself, just as the organism is the lowest form through which the human being manifests himself. The planetary being has its consciousness mainly centred in world 44.

<sup>12</sup>The solar being has its consciousness mainly focussed in the cosmic causal-mental world (29–35) and is manifesting itself through the three lower cosmic septenaries of worlds (29–35, 36–42, 43–49) just as man manifests himself in the corresponding systemic worlds (47–49). Therefore, the seven worlds of the solar system (43–49) are in the same relation to the solar being cosmically as the physical world is to a human being. The solar being vitalizes the matter of those seven worlds and is fully conscious in them. Worlds 43–46 together form the lowest envelope of the solar being, since worlds 47–49 (LA: more exactly, 47:4–49:7) “are not considered a principle”. World 46 of the solar system is consequently the fourth cosmic ether.

<sup>13</sup>The planetary beings form seven centres in the solar being. Each of them expresses one type of the solar being’s force manifestation. Through their causal groups in the causal world, human beings form one or other of the seven centres of a planetary being.

<sup>14</sup>The solar being forms one centre in a still greater, cosmic being. Human beings therefore find their place within one of the 49 centres (not groups, for a centre may be made up of many groups, which are different parts) of the seven planetary beings.

<sup>15</sup>A planetary being, with its seven centres, forms one centre in the solar being. There is reason here to point out the close connection existing between the seven solar beings of the Great Bear and the seven planetary beings. The seven “rishis” of the Great Bear are to the seven planetary beings what the Protogonos is to the human monad in the first triad.

#### *4.8 Why is the Progress of Consciousness Evolution Cyclic?*

<sup>1</sup>Cyclic progression implies repetition in time, repetition of force, and repetition in space. Repetition in time means that certain cycles of definite length recur. An eon is always of a definite length, and so is the manifestation of the solar system. Repetition of force implies that a certain definite composition of atoms that is activated again and again by an incoming factor will issue energy of the same particular kind, which will express itself in a particular combination of circumstances. These will be similar each time, but to the extent that the evolutionary monad using the atomic composition as its envelope develops its consciousness, the quality of the energy issued will be enhanced. Repetition in space is connected with the law of reaping, which is really the law that governs the matter of the solar system, and which commenced its work in the previous solar system. LA: This is true also in lesser scales. The present 49-globe and seven-globe “repeat” the preceding ones and have taken over some of their reaping.

<sup>2</sup>Repetition of cyclic action is governed by two laws or, more accurately, by one law, primarily, and by a subsidiary law. The primary law is the law of attraction and repulsion, and the subsidiary law is the law of periodicity (rebirth). Cyclic evolution is entirely the result of the activity of matter (form) and of will, of active matter and forming will. Every form has an inherent life. Every life constantly reaches out after the similar life inherent in other forms. When will and form sound the same note, evolution will cease. When the note sounded by the form is stronger than that of will, forms attract each other. When the note sounded by will is stronger than that of form, will repels form. The stages of manifestation might be expressed as follows: the period of the domination of the form note is that of involution; the period of the



repulsion of form by will is that of evolution in the three worlds of man (47:4–49:7); the period of the attraction of will and will, and the consequent withdrawal from form is that of discipleship. The period of domination of the note of will is that of the higher worlds of the solar system (43–46).

<sup>3</sup>To the mutual relation of the tones may be attributed all that occurs in the world cycles, and evolution may be described as the process in which the note of will gradually overcomes all the others.

<sup>4</sup>The law of attraction is demonstrated the power of will, while the law of repulsion governs the form. Will attracts will throughout the greater cycle. In lesser cycles, will temporarily attracts matter. The tendency of will is to unite with will, whereas form repulses form, which thus brings about separation. But during evolution intelligence comes in as a third factor, and when balance is the goal, an interaction between will and form is obtained, and the result is the ordered cycles of the planet, of the human being, and of the atom. Thus, through repetition, is consciousness developed from responsive faculty. This faculty the monad has to exercise in every world and kind of matter where it has still something to learn. That is why cyclically repeated action is a law, and recurring rebirth is the method of its application. When the consciousness of all the monads of all seven solar systemic worlds has become coordinated as part of the consciousness of the solar ruler, then, and only then, will cyclic evolution cease. Then rotary movement in every world of the solar system, 43–49, will be so uniform as to set up action in worlds 36–42.

<sup>5</sup>There are two kinds of cyclic motion: rotation on an axis and revolution in an orbit round a centre. An atom and a planet present examples of these motions, and the corresponding motions occur in greater and lesser scales where man, the planetary beings, and the solar being are concerned. *Rotation on an axis*: Man's different envelope consciousnesses rotate, as it were, round the central consciousness of the monad during an incarnation, and the seven root-races rotate round the planetary being during a globe period (LA: and the ten 49-globes rotate round the solar being during the existence of a solar system). *Revolution in an orbit*: The cycle of the human monad from the one incarnation to the next, the "incarnation" of the planetary being as the revolution of the bulk of monads round the seven globes of the seven-globe during one eon, and the revolution of the solar system in its orbit round its cosmic centre.

<sup>6</sup>Cyclic events always involve consciousness as well. Each cycle implies a certain state of consciousness, and the change of cycle means a transition from one state of consciousness to another. The cosmos is a huge aggregation of states of consciousness. The ever longer cycles are there to enable the monads to acquire ever higher kinds of consciousness: from the cycles and consciousness of the atom to those of man, the planetary being, and the solar being.

<sup>7</sup>Time is a cycle, the duration of that process of attraction and repulsion through which consciousness develops. In man's life, too, this is easily seen in how the individual contacts other people, for these contacts are governed very largely by his likes and dislikes, attraction and repulsion the causes of which exist in form itself. Only when the form is transcended, and will seeks out will, does repulsion cease. When this happens, evolution in the solar system will cease and pralaya will be brought about.

<sup>8</sup>Space, too, is connected with consciousness and its utilization of matter. For a collective being – the planetary or solar being – is the globe within which it is active: the 49-globe or the solar system. On a lesser scale man repeats the process in his little sphere, the totality of his envelopes.

<sup>9</sup>Both man and the planetary being are in physical manifestation, man in solar systemic physical (49) and the planetary being in cosmic physical (43–49) manifestation. Both are developing physical-etheric consciousness; man, systemic (49:3,4); and the planetary being, cosmic (43–46). Both are working to control their physical envelopes – solar systemic and cosmic, respectively – and through them their environment. Both work in, with, and by, electro-magnetism. Both work under laws, the law of reaping in particular, which is the law of forms. Both work through forms, that is, envelopes, worlds, and globes, which have seven centres and are made up of countless lesser beings. Both demonstrate attraction and repulsion. By means of electro-magnetic attraction both man and the planetary being gather the material they need for their incarnation and manifestation, respectively.

#### *4.9 Why is Some Knowledge Exoteric and Other Knowledge Esoteric?*

<sup>1</sup>Some knowledge deals with such reality, and its energies, as the normal individual cannot ascertain, in contradistinction to the reality that is perceptible to the normal individual, which is the receiver of

those energies. Therefore whole ranges of facts are outside the range of what can be ascertained by others than those who have acquired objective consciousness beyond the physical world, and so the majority of mankind is protected from a premature knowledge of those higher energies.

<sup>2</sup>The goal of evolution is the acquisition of consciousness in all worlds, but owing to the low degree of mankind's consciousness development the physical world is the only world where as yet mankind has reached conscious control. The knowledge which deals with the five lower physical molecular kinds, 49:3-7, is exoteric. During the sixth and seventh root-races, 49:2 and 49:1, respectively, will be mastered, and the entire mass of knowledge which deals with the gross physical and etheric matter, and with the pertaining energies, will be easily available to man, and concern only his five physical senses. So far the knowledge of the matter aspect of the physical world.

<sup>3</sup>Knowledge of the life evolving through the physical forms, thus the consciousness and motion aspects, will for a considerably longer time be esoteric (HTL: until the next eon), as also will the apprehension and comprehension of all three aspects in the emotional and mental worlds. What is said here refers to ordinary people, not to initiates. The uninitiated are obliged to attain knowledge by means of the five physical senses, by experience and experiment in the physical world. Animals, too, acquire knowledge in the same manner, and the difference between animal and (uninitiated) man lies in the ability of the man to remember, apprehend, anticipate, and utilize the fruits of past experience. An animal likewise has only instinct and instinctive memory, uses the solar plexus, the organ of instinct; whereas man uses the brain.

<sup>4</sup>All knowledge that can be acquired by instinct and by mental consciousness (47:4-7) functioning through the physical brain can be considered as exoteric. As man eventually reaches a higher stage, his mental consciousness is more rapidly developed. Little by little causal consciousness begins to function, and eventually supersedes mentality. Causal consciousness then utilizes the physical brain as a receiver, but at the same time develops the etheric centres in the head, and transfers its activity from the brain to those centres. For the mass of mankind, this will be effected during the sixth and seventh root-races (LA: and of course only for those who are in incarnation at that time). This is paralleled in the animal kingdom by the gradual transference from the solar plexus centre as a centre of activity to the rudimentary brain,

which is gradually developed by the aid of intelligence.

<sup>5</sup>Esoteric knowledge thus concerns those consciousness domains which the individual has not yet conquered and brought under his control. When this is more generally realized, the endeavour of all knowers will be to reach and attract to them all the people who are ready for a corresponding expansion of consciousness. This is the manner in which the planetary hierarchy works. By that attraction and the response of those human monads who are ready, the causal group, or a particular centre of the planetary being, is coordinated. On a lesser scale something corresponding to this happens between animal monads that are ready to causalize and human beings who are the elder brothers of the animals.

*4.10 What is the Relation between the Ten 49-Globes, the Seven Sacred Planets, the Seven Globes of a Seven-Globe, the Seven Eons in a Seven-Globe, the Seven Root-Races in a Globe Period, and the Seven Subraces in a Root-Race?*

<sup>1</sup>The entire middle part, comprising sections 4–20, has to do with how the consciousness of a planetary being develops, how this being (a collective being made up of second selves) applies the knowledge gained to acquire love–wisdom (46 and 45) through intellect (LA: the higher intellect, 47:1-3)

<sup>2</sup>Where the human kingdom is concerned, this means that the present human monads – the future second selves – simultaneously as they acquire the higher intellect acquire incipient group consciousness. This work is done through discipleship and the initiations. It is being done in that the lower mental consciousness is transmuted into higher mental (causal), and the causal into essential (46), later superessential (45) consciousness. Three stages can be distinguished: aspirantship up to the first initiation, the lower discipleship up to the third initiation, the higher discipleship up to the fifth initiation. After the fifth initiation (as a 45-self), the monad is self-conscious in worlds 45–49 and also in the particular planetary centre of which it is a part.

<sup>3</sup>For the monads who consciously are parts of the planetary beings the object is to attain full self-consciousness in all seven solar systemic worlds, 43–49: first perfect second selves, then third selves. This carries them to the seventh initiation. This work is done during the fourth, fifth, and sixth eons of the seven-globe. Perfected third selves (43-selves) strive to reach the first cosmic kingdom (36–42), join the planetary

government and receive impressions from the solar systemic government, a work that is done during the seventh eon.

<sup>4</sup>The planetary beings are not equally advanced. The planetary government of Venus has conquered world 38 and has its focus in world 37. Our planetary government has conquered world 40, strives after full control in world 39, which it will attain only in the fifth eon. Human beings at different developmental stages strive to conquer the corresponding worlds of the lowest septenary series (43–49), thus 47 corresponds to 40, 46 corresponds to 39, etc.

<sup>5</sup>The task of the solar being is to attain full consciousness in worlds 43–49, which is achieved through perfecting the consciousness and energy contact with five of the seven planetary beings. It is the task of the solar systemic government to establish a contact with the seven-solar systemic government, so that it can function as a centre in the seven-solar system with full consciousness. This can be achieved when all seven planetary governments are fully conscious in worlds 36–42.

<sup>6</sup>Just as each one of the seven major centres of man's etheric envelope expresses a type energy, so the same is true of the seven 49-globes in the solar system and the seven seven-globes in each 49-globe. The purpose of this system of centres is not primarily the perfection of the form but the development of consciousness through the differentiation of the departmental energies: from individual consciousness to group consciousness and from group consciousness to god consciousness (LA: by "god" is meant the dominant of the globe system or of the centre, KofR 2.16.7, 4.7.3).

<sup>7</sup>The relation of the individual monad to the next group, of the group to the aggregate of groups, and of all aggregates to the dominant monad of the globe; all of this is governed by the law of attraction, the law of unity.

<sup>8</sup>The groups regarded as envelopes, the globe systems, represent the matter aspect. The monads making up the group and their development represent the consciousness aspect. The dominant monad, the globe ruler, represents the will aspect.

<sup>9</sup>Man, the lowest kind of self-conscious being, is a unit within a group. A planetary being is a coherent self-conscious group, and in its turn a unit within the group formed by the solar being. The solar being, in its turn, has a position in relation to the cosmos that is analogous to man's position in relation to the entire solar system, is only a unit within an immense group.

<sup>10</sup>The seven planetary beings are to the solar ruler, the dominant monad in the solar being, as the seven major centres of the etheric envelope are to the human monad. A study of the analogy between the cosmic physical world, the seven worlds of the solar system (43–49), and the solar systemic physical world (49:1-7) will clarify this relation.

<sup>11</sup>Three of these planetary beings – solar systemic centres – therefore correspond to the lower three etheric centres in man – the basal, sacral, and solar plexus centres – and have their analogies in the solid, liquid, and gaseous matter of the physical world. These three lower solar systemic centres are at present the object of the solar systemic government's attention as receivers of cosmic kundalini.

<sup>12</sup>One of those centres corresponds to man's solar plexus and is the synthesizer of the energies of the lower three.

<sup>13</sup>The centre which is analogous to man's basal centre, the reservoir of kundalini, is more permanent than the other two.

<sup>14</sup>The four higher solar systemic centres, the planetary beings who in the solar ruler are the counterparts of man's crown, frontal, throat, and heart centres, correspond cosmically to 43–46, and solar systemically to 49:1-4.

<sup>15</sup>That planetary being, solar systemic centre, whose source of energy is in world 46, is in this fourth eon a vital factor in planetary evolution.

<sup>16</sup>When the planetary being of the Earth 49-globe has succeeded in vitalizing his heart centre, in directing the force of planetary kundalini away from the lower three centers to this fourth and middle centre, a new cycle will begin, and much of the present distress will be ended. This work has just barely been begun, but when it is done, the result in connection with mankind in incarnation will be that the sexual urge will be largely redirected to emotional and mental creation, crime and other lices due largely to the sexual urge will be reduced seventy-five per cent, and energetic interaction between the Earth and two other gross physical planets will be perfected, so that man will pass at will from on to another.

<sup>17</sup>The coming of the lords of flame to the Earth was all under law. It was an interplanetary relation analogous to the relation between the first triad mental molecule and the second triad mental atom. The Earth mankind represents the mental molecule; and the Venus planetary being, the mental atom. Just as man builds the antahkarana between the two triads, so our mankind built a channel to Venus. In this connection it must be remembered that Venus is a sacred planet and the Earth is

not. In contradistinction to the non-sacred planets, the sacred planets function as principles of the solar ruler, corresponding to the triad units in man.

<sup>18</sup>Three of the sacred planets, namely Venus, Jupiter, and Saturn, represent at this time the three chief departments, whereas the other four express departments 4–7. Mercury, the Earth and Mars are closely allied to these three.

<sup>19</sup>The connection between Venus and the Earth is also seen in numbers, in this case the number four. The lords of the flame arrived to the fourth 49-globe, to its fourth seven-globe, and its fourth globe, in the fourth eon.

<sup>20</sup>The development of the planetary beings is by no means uniform. The problem before each of them is dissimilar, and it is impossible for man to perceive how far they have reached in their work. Venus is in the fifth eon, and the Venusian planetary being is further progressed than that of the Earth.

<sup>21</sup>The relationship between the 49-globes, seven-globes, eons, races, etc. principally lies in the fact that all these manifestations bear the same relationship to a planetary being as incarnations do to a human being. All of this has to do with cycles of evolution of different length.

<sup>22</sup>The cycles in the evolutionary process of all these beings may be divided mainly into three groups, though necessarily these groups can be extended into septenates and into multiples of seven.

<sup>23</sup>In connection with the solar being the cycles might be called: one hundred years of Brahmā, a year of Brahmā, and a day of Brahmā (eon). One hundred years of Brahmā (72,000 eons) is the duration of the solar system.

<sup>24</sup>In connection with a planetary being the corresponding three cycles are the 49-globe cycle, the seven-globe cycle, and the eon. Within the eon are numerous lesser cycles such as the globe period, the root-race period, the subrace period, and the branch race period. In order to understand even superficially to what extent the planetary ruler can be said to manifest himself through a root-race, for instance, one must keep in mind that the totality of human and deva monads in the planet make the cosmic etheric envelope of the planetary ruler, whereas the subhuman kingdoms make his cosmic gross physical envelope. (LA: the expression “human monads” has reference also to the monads of the human evolution who have passed to the fifth or sixth natural kingdom.) The latter are divided into monads of evolutionary kingdoms and

monads of elemental kingdoms. The monads of involution in our planet in their totality make up envelopes of the “spirit of the Earth”.

<sup>25</sup>In connection with man the corresponding three cycles are the third triad cycle, the second triad cycle (the causal cycle), and the first triad cycle, or the incarnation.

<sup>26</sup>Man’s incarnations run in groups of fours and sevens, and follow the usual evolutionary sequence in differentiation (one becomes many), balance (through the law of reaping), synthesis (many become one again), and obscuration (liberation).

<sup>27</sup>All incarnations are not of equal importance. From the point of view of the second self, some are practically negligible, others count; some are of importance analogous to the incarnation of a planetary self in a globe, or through a root-race.

<sup>28</sup>The causal cycles run in groups of sevens and of threes, and the same is true of the cycles of a planetary being or of the solar being.

<sup>29</sup>The third triad cycles run in groups of ones and of threes.

<sup>30</sup>If the general principle of these cycles is studied in relation to the 49-globes and other globe systems, some further clarity may be gained as to the purpose underlying all these manifestations. It should be borne also in mind that for man and planetary being the purpose of evolution through manifestation is the attainment of self-consciousness, the acquisition of permanent faculty, and the setting in motion of causes which necessitate certain definite effects. And just as man is faced with the task of reaching beyond his limitation as a man, and to do this he wanders the way of the disciple, so the monads of the planetary being (the second and third selves) are faced with an analogous task: upon the conclusion of their expansion in the worlds of the solar system (43–49) to enter cosmic expansion (1–42).



SECTION 5  
THE NATURE OF INTELLIGENCE



### 5.1 *Intelligence: Introduction and Six Definitions*

<sup>1</sup>The nature of intelligence will be treated of in the following. By intelligence is meant, in particular, causality and mentality. (LA: CF uses consistently for the concept of intelligence the Sanskrit term *manas*, which from a linguistic point of view is identical with the Latin word *mens*, from which the word *mental* is derived.) Of particular interest in this connection are those causal-mental qualities and faculties which enable the human monad to conquer essentiality (46). (WM 11.10)

<sup>2</sup>Laurency: Causality-mentality is – like everything else – a particular kind of consciousness, of matter, manifesting itself as a particular kind of force, which can in its turn be divided into 49 different kinds.

<sup>3</sup>The task of the solar collective being is to develop consciousness and a conscious control within certain set limits.

<sup>4</sup>Intelligence manifests itself as cosmic, solar systemic, planetary, and human.

<sup>5</sup>Intelligence has several definitions: 1) It is the fifth principle, 2) it is electromagnetism, 3) it is that which produces cohesion, 4) it is the key that opens the door into the fifth natural kingdom, 5) it is the synthetic vibration of the five lower rays, 6) it is the intelligent will or purposeful intention of a being.

<sup>6</sup>In the following, the six definitions given above will be explained in detail.

### 5.2 *Intelligence is the Fifth Principle*

<sup>1</sup>*The fifth principle* is the consciousness and vibratory capacity of the fifth world, both cosmic (29–35) and solar systemic (47). This consciousness and vibratory capacity is called intelligence.

<sup>2</sup>Intelligence is the fifth principle, the basic vibration of the cosmic causal-mental world (29–35). It was impulse from the government of seven solar systems in world 29 that drove our solar systemic being and the other similar collective beings of that group into manifestation (43–49). Correspondingly, it is force from the causal envelope (47:1) that urges the human monad to seek manifestation in the physical world, that is to say: to incarnate.

<sup>3</sup>The solar systemic causal-mental world (47:2-7) was formed by the solar systemic collective sending forth a definite energy, which by means of particular vibrations in the mental atoms made them form the six molecular kinds (47:2-7). The particular vibrations mentioned

arrested the tendency of causal-mental matter to dissipate, and caused it to take spheroidal form and to cohere. Thereupon the deva raja of world 47, Agni, and the devas subordinate to him, were given the task of building aggregates and forms of this atomic and molecular matter, and causing them to cohere.

<sup>4</sup>That cosmic causal-mental consciousness and energy, which is the basis of causal-mental consciousness and energy in the solar system, is the distinctive character of a particular group of solar collective beings in the cosmic causal world (29–31), and is the factor vitalizing them and driving them to manifest themselves through various solar systems (43–49).

<sup>5</sup>Intelligence has been defined as that faculty of logical thought and of rational activity which distinguishes man from the animals. Yet intelligence is something much more than that for it underlies all manifestation in worlds 29–49, so that the lowest natural form and the least discriminative faculty of atoms and cells is actuated by intelligence of some kind. (PhS 2.58)

### *5.3 Intelligence is Electromagnetism*

<sup>1</sup>The energy aspect of intelligence is fundamentally electromagnetism, which manifests itself not so much in the energies of the 42 molecular kinds as in those of the seven solar systemic atomic kinds (43–49). In the 43-atoms the energy aspect of intelligence is that impulse or vibration which initiates the formation of solar systemic matter and which emanates from world 29.

<sup>2</sup>In the 44-atoms this intelligence manifests itself as that force which causes forms to cohere. The inherent energy of 44-atoms is united with dynamic energy of 29-atoms, conveyed by 43-atoms, and form appears. Form is the result of the desire for existence, hence dynamic will is transmuted into desire (29→43→44). LA: The magician repeats this on a smaller scale, when by means of causal energies, 47:1, he transmutes 49:1 into 49:2, combines physical atoms into etheric molecules of the highest kind, subatomic molecular kind. Do not forget that 43 is cosmic atomic ether and 44 is cosmic subatomic ether!

<sup>3</sup>In the submanifestal world (44) and its matter, heat or radiation first appears, form is first taken, and the spheroidal shape as the pattern of all lower manifestation originates. The first interaction between opposite poles comes about, differentiation of motion first appears, so that two kinds of vibration are recognized. In world 44 certain vibratory

factors begin to work, such as attraction, repulsion, discriminative rejection, coherent assimilation, and the allied manifestation of revolving forms, orbital motions, and the beginning of that “downward” pull into matter which is a condition of evolution itself. In world 44 are the first seven manifestations of the solar collective being, divided into the three and four, and there they begin their work. In world 44 are the centres of the cosmic etheric envelope of the ruler of the seven solar systems, and there his life activity can be seen.

<sup>4</sup>We are reminded of the fact that all energy expressions in the worlds of the solar system (43–49) are electromagnetic phenomena in the cosmic physical world (EE 4.18). It must also be remembered that the entire manifestation of a solar system consists of the cosmic physical etheric envelope (43–46) and the cosmic gross physical envelope (47–49) of the solar ruler.

<sup>5</sup>The etheric envelope of man manifests electromagnetic energies in three ways: 1) vitality, which makes the form cohere and makes its matter circulate round the principal force centre; 2) radiatory magnetism, which, through attraction and repulsion, causes the matter of the envelope to be constantly exchanged, and which communicates with the envelopes of other individuals; 3) ability of activity and movement in the physical world.

<sup>6</sup>Just as man, through his etheric envelope, manifests vitality, radiation, and activity in world 49, so the solar systemic being manifests vitality, radiation, and activity in worlds 43–49. Vitality makes the envelope cohere around an original centre of force. Radiatory magnetism is what makes one individual distinct from others and activates him both as regards the matter of the envelopes and as regards other individuals. The activity referred to is that which enables the indwelling self to realize his will and desire expediently.

<sup>7</sup>These three electromagnetic manifestations are to be seen at work in a solar being, a planetary being, and a human being as the physical manifestations of the consciousness expressions called will, wisdom, and activity.

<sup>8</sup>The higher three solar systemic worlds, 43–45, are the fundamental manifestation and the basis from whence emanate the lower four worlds, 46–49, just as the higher three ethers, 49:1-3, are the basis from which the lowest ether (49:4) and gross physical matter (49:5-7) emanate. The higher three are also particular expressions of the three aspects – 1 = motion, 2 = consciousness, 3 = matter – and the three

kinds of collective beings, each of whom is a particular manifestation of an aspect, that is to say: 1 = guardians of law, 2 = guides of evolution, 3 = formers of matter. In ancient Indian esoterics, these three kinds of collective beings were called Shiva (Mahādeva), Vishnu, and Brahmā. These three have their lowest manifestation in the higher three physical ethers (49:1-3). The lower four, 4-7, appear during manifestation, but are eventually synthesized into the higher three. (PhS 2.52.1)

<sup>9</sup>Electromagnetism in the worlds of the solar system manifests itself principally as:

43 will emanating from world 29

44 formative power, the cohesive power of forms

45 purpose

46 colour.

<sup>10</sup>In each world of the solar system (43, 44, 45, etc.) there occur, on a smaller scale, with the atomic kind (1) and the molecular kinds (2-7), processes that parallel those of the solar system as a whole (43 and 44-49). This is obvious in the causal-mental world in connection with man, because in the matter of the causal envelope (47:1-3) happens the most important synthesization of qualities and abilities. LA comments: By synthesization of qualities and abilities is meant the preservation of such elements of lower (mental, emotional, and physical) qualities and abilities as are useful and expedient for the further consciousness expansion, whereupon the lower is disposed with, that is to say: the envelopes in question are first emptied of their content and then eliminated altogether. This work of synthesization by man entails, from the energy aspect, the balancing of three kinds of electromagnetism (LA: triune forces!). (WofM 7.6)

<sup>11</sup>In the other worlds the work of synthesis is not so obvious.

<sup>12</sup>The synthesis just mentioned of man's all expedient qualities, abilities, and experiences, which is effected in his causal envelope (47:1-3), has its counterpart, where the planetary being is concerned, in 44:1-3. A preparatory work of synthesis is done by the planetary being in 45:1, 46:1, and 47:1, just as the first self does a preparatory work of synthesis in the first triad mental molecule, 47:4. LA adds: The worlds mentioned, 45-47, are the largest and most important worlds in our current solar system, just as worlds 48 and 49 were in the previous solar system, and 43 and 44 will be the largest and most important worlds in the future, third solar system. Of course, "largest" in the sense of spatial extension has reference only to the spheres of the molecular worlds, not

to the atomic worlds existing everywhere in the cosmos.

<sup>13</sup>The synthesis in 43:1-3 is made by the solar collective being and by the three beings of which it consists. Moreover, the solar collective being makes syntheses in the cosmic worlds.

<sup>14</sup>During the evolutionary process, units of different polarity seek union, balance, equilibrium, or synthesis, and eventually find it. The electromagnetic interaction of two opposite poles (LA: through the participation of a third, balancing force) generates light and thereby matter. During evolution this generative work manifests itself as heat and electromagnetic interaction, and is the source of all vital growth. As the goal is achieved, two things occur: 1) The poles are united, and their union produces light and heat. 2) The heat generated brings about obscuration, or disintegration of form, whereupon the enclosed evolutionary monad can pass to a higher form than the one it had as its envelope hitherto. (PhS 3.2.12, EE 3.22)

<sup>15</sup>The fourth initiation is an example of this entire process. At the fourth initiation the light generated irradiates the causal envelope, lighting up the entire sutratma, which connects the causal envelope with the physical brain. LA: Note this! The sutratma connects the causal envelope not only with the physical heart, but with the brain as well, because in the brain are found the higher counterparts of all the six lower principal etheric centres.) As this happens the causal envelope is disintegrated, and the monad enters the second triad. (WofM 11.11)

<sup>16</sup>In the 45-atoms intelligence shows itself in intelligent purpose. This faculty has also been called active will. (KofR 1.35.16, WofM 12.2.2, 12.3)

<sup>17</sup>All solar systemic manifestation emanates, and is energized, from the cosmic causal-mental world (29–35). (PhS 2.58)

<sup>18</sup>The solar ruler manifests himself as a trinity like man does: man's first triad mental molecule manifesting the will aspect; the emotional atom, the consciousness aspect ("wisdom"); and the physical atom, the matter aspect ("activity"); corresponding to Shiva (32), Vishnu (36), and Brahmā (43). The solar ruler, active in his cosmic causal envelope (29–31), enclosing three collective beings, has as his lower counterpart the human monad in its causal envelope with the enclosed first triad. Always must the analogy be held between the threefold solar being and threefold man. Man is a unit, the monad being active in the causal envelope, functioning through the three units of his first triad, which each is the particular expression of one of the three aspects of reality: the

mental molecule – the will aspect, the emotional atom – the consciousness aspect, the physical atom – the matter aspect.

<sup>19</sup>Conscious beings, whether the threefold solar collective being or its downscaled counterpart, man, shapes matter into form by intelligently and purposefully using mental consciousness and its energy; the solar being using cosmic mentality (32–35), man using systemic mentality (47:4-7). In both cases it is a manifestation of will, wisdom, and activity, the manifestation of mentality through the three aspects.

<sup>20</sup>It is hardly possible to enumerate all those different triplicities of will and matter united by intelligence which exist in the solar system. Intelligence is the main quality of the solar ruler and manifests itself as will, as wisdom, and as activity. The reason for this manifestation is a work which the government of seven suns accomplished so long ago that not even the solar ruler remembers them.

<sup>21</sup>The developed principle of intelligence is the intelligent purpose that is bringing about the final dissolution of molecular matter and transformation into atomic matter in each one of the seven solar systemic worlds (43–49). It will eventually bring about the dissolution of atomic matter 44–49 into manifestal matter (LA: 43-matter; this process is called manifestalization), so that the atomic worlds 43–49 are made a unity brought under the complete control of the solar ruler. (PhS 2.49.3)

<sup>22</sup>All form in the solar system, the cosmic physical world, is basically a differentiation or effect of impulse emanating from the cosmic causal-mental world. Man repeats the process on his tiny scale, is active only in the three lowest worlds (LA: though purposefully only in the lowest, the physical), and thinks thoughts to which he gives physical shapes.

<sup>23</sup>All physical phenomena are originally electromagnetic, and are caused by vibrations in the physical atoms, 49:1. Physical light uses as a medium the subatomic molecular kind, 49:2. Sound functions through the superether, 49:3. Colour is allied to the fourth ether, 49:4.

<sup>24</sup>As in manifestation sound precedes colour, so in the development of the human physical senses hearing preceded sight. (EE 3.13)

<sup>25</sup>An interesting analogy may here be noted between the fourth cosmic ether (46) and the fourth solar systemic ether (49:4). Simultaneously as the lowest ether (49:4) is now being investigated by scientists, world 46 is gradually becoming known to those advanced beings who are individually able to cognize their place in the planetary collective being. The energies of world 46 are beginning to make themselves felt in the causal envelopes of men simultaneously as the energies of fourth



ether, 49:4, are starting to be utilized by man for mechanical purposes, for transportation, for illumination, and for healing. These four domains of utilization of etheric energy are actually the working out in the physical world of the corresponding utilization of essential (46) electromagnetic force. (EE 4.21)

<sup>26</sup>The term “colour” used here for electromagnetic 46-energy is also to be understood in its original and basic sense as “that which veils”. (LA: The Latin word *color* is derived from *celo*, meaning “I hide” or “I veil”. The same idea appears in the Sanskrit word for colour, *varṇa*, from the root *vr̥*, “hide, veil”.) That which “colour”, 46-matter, hides or veils is the sevenfold differentiation of solar systemic manifestation.

<sup>27</sup>Another correspondence between the fourth cosmic ether (46) and the fourth solar systemic ether (49:4) lies in the fact that they are both primarily spheres of activity of the “greater builders”, those devas who build the envelopes of collective beings in etheric matter. The gross physical (cosmic, 47–49, and solar systemic, 49:5-7) envelopes are not so much the result of their work as it is the result of the further condensation of the energies these devas primary work with.

<sup>28</sup>The congestion of etheric energy into gross physical is actually the result of the activity displayed by negative involutory atoms before they have been vitalized through the presence of sufficiently many positive evolutionary atoms.

<sup>29</sup>In involution the negative atoms preponderate, in evolution the positive atoms preponderate. In the elementals the negative atoms are so numerous and the positive atoms so few that the latter only serve to keep the form coherent. The knowledge of the exact percentages is a secret communicated only at initiation.

<sup>30</sup>In evolution the negative atoms are vitalized through energies from worlds 29–35, so that these atoms either dissipate back into the central reservoir or merge with positive atoms. This results in synthesis, homogeneity, and the rarity instead of the density of matter. The fourth cosmic ether, world 46, is also the world into which the lower three worlds (47–49) are finally absorbed. That grosser matter is rarefied simply means that at the close of the evolutionary process it will have been transmuted and be non-existent from the viewpoint of the lower. All that will be left will be the positive atoms, or certain vortices of force, which have absorbed the negative atoms. These vortices will be distinguished by intense vibratory activity, by the predominance of one certain colour according to the quality of the energies they display and

their source, and by repulsion to all bodies of similar vibratory rate and polarity. At the end of evolution their attractive force will cease owing to the fact that nothing remains to be attracted.

<sup>31</sup>In each 49-globe there are during manifestation at first seven centres, seven seven-globes (chains). Later, during the period of obscuration, at first only three seven-globes will remain, and eventually only one will be left. In man a similar procedure can be seen in connection with his seven centres during the process of initiation. (LA: It is important to understand that "man" here means not the monad not only in the fourth natural kingdom but also in the fifth and sixth natural kingdoms. The final stages of that process of synthesization of the centres here described is passed only in the sixth natural kingdom, or the first divine kingdom, and thus not in the human kingdom. "Man" consequently means here evolutionary monad of the humana evolution and from the fourth natural kingdom up.) First there are seven great centres. Initiations entail the absorption of the lower four by the higher three through electromagnetic interaction. Finally, only the crown centre is left, the centre that is positive to all the others. (EE 9.5)

<sup>32</sup>In the etheric envelope the sacral centre is the negative pole to the throat centre as the positive pole, as the solar plexus centre is the negative pole to the heart centre as the positive pole. Otherwise the question of the polarity of the centres is difficult, since polarity varies according to the ray types and stages of the evolution. For instance, at a lower stage of evolution, the basal centre is positive to all the others, including the crown centre.

<sup>33</sup>As the envelope centres of man also the 49-globes are of different polarity. Certain of the 49-globes are positive and others negative; three are both negative and positive. The same can be said of a solar system, and even the atomic worlds. The Earth 49-globe is at present positive based on the kind of incarnation our particular planetary being is undergoing. As the human monad undergoes male and female incarnations, something similar applies for the planetary being, the difference being that in the latter case it is not a matter of sex but of electric polarity.

<sup>34</sup>Venus is negatively polarized, and hence it became possible for the Earth 49-globe to absorb force from the Venus 49-globe. The two planetary collectives had an old debt of reaping to settle, which could be done when they were of different polarity. The two planetary beings collaborated in 46-matter, the opposite poles became electrically connected with each other, and the result was the light of intelligence was

lit in many great groups of mankind.

<sup>35</sup>In mankind the mental principle, the fifth principle, is beginning to function. Therefore, increasing numbers of men can be self-conscious in 47:5. However, this sporadic self-consciousness in 47:5, is not sufficiently strong as yet to do more than receive the electro-magnetic force flowing down from the next higher molecular kind, 47:4. Still the causal and mental envelopes are little more than channels for 46-energies flowing down into the etheric envelope. (LA: Human self-active consciousness in 47:4, etc. thus is still rare.) It must be borne in mind that each molecular kind within an atomic kind is of the same polarity as the corresponding atomic kind. An example will clarify what is meant here: World 46 is positive to world 48 as negative, which thus means that 48:4 is positive to 48:6 as negative (LA: of course this also means that 46:4 is positive to 46:6 as negative, and 47:4 is positive to 47:6 as negative).

<sup>36</sup>When man knows the polarity of the different solar systemic worlds, when he comprehends the polarity of the molecular kinds, and when he grasps the interaction between them and the corresponding cosmic worlds (LA: for instance the correspondence between 46, 49:4, and 22–28), then he will be free, but not before. When man comprehends the polarity of the ethers to each other and their relationship to the whole, human evolution will have run its course.

<sup>37</sup>An esoteric master, a 45-self, has solved this problem where the lowest three worlds are concerned. He wields control of the atomic energies of these worlds (47:1, 48:1, and 49:1), and therefore he is free of them.

<sup>38</sup>In considering this abstruse matter of the different polarities of energy centres it may help to recollect that the first triad (the human monad functions through this) is positive, whereas its envelopes are negative, that the first triad is the positive pole that draws and holds to it envelope atoms and molecules of the opposite polarity. The first triads are negative to the second and third triads (the latter making up the planetary collective being) as positive. The second and third triads, in their turn, are negative to the fourth triads (32, 36, 43), which collectively make up the planetary and solar systemic governments.

<sup>39</sup>Also the meaning of life in the human kingdom can be described in terms of energy. When the human monad has “merged and blended the two poles, and produced light of a definite magnitude” (LA: the second triad with Augoeides being the positive pole, the first triad being the negative pole, and the union being produced, as always, through the

introduction of a third force, which in this case is self-consciousness in the causal envelope in conscious contact with Augoeides – a self-consciousness that in esoteric symbolism is called “light”), then obscuration takes place. The electrical manifestation burns up and destroys its material basis, and physical death ensues. The magnitude of light to be produced in each incarnation is settled by Augoeides in consultation with the human monad.

<sup>40</sup>All manifestation in the higher four worlds of the solar system (43–46) are electromagnetic phenomena, for they are phenomena in the four cosmic ethers, the matter forming the cosmic etheric envelopes of the planetary rulers in exactly the same sense as the four physical ethers of the solar system (49:1-4) are the matter forming the etheric envelope of a man. Correspondingly, the lower three worlds of the solar system (47–49), the worlds where man’s consciousness development takes place, are cosmic gross physical kinds of matter, the matter forming the organisms of the planetary rulers.

<sup>41</sup>Causal groups and planetary collective beings are formed through the merging of human groups and deva groups. (For causal groups, see KofL2 5.3.2, 5.4.2-4, 7.17.1-5.)

<sup>42</sup>When the four physical ethers become more generally known, and so their vibratory action, composition, light-bearing capacity, and other utilizations become more generally realized, then more knowledge about the higher four systemic worlds, the cosmic ethers (43–46), will also be available to mankind. However, much knowledge about 43–46 can be deduced from the already known facts about the solar systemic physical ethers.

<sup>43</sup>For instance, the contemplation of some such facts about the fourth ether (49:4) can afford a certain understanding of world 46, its kinds of consciousness and of energy. These facts are given below in brevity.

<sup>44</sup>The fourth ether is now being “discovered” by mankind. It is the ether which the seventh ray uses as a medium. It is the ether of which the majority of the etheric envelopes of men are made. It is the ether where the “devas of the shadows”, those violet devas which are closely concerned with the physical evolution of man, have their principal influence. It is the ether where, in the future, the human and the deva evolutions will touch. From the fourth ether the organisms are created. In the fourth ether occurs causalization in physical respect; only when the animal monad about to causalize is fully conscious in 49:4, is it possible to coordinate the physical, emotional, and mental conscious-

ness of the monad so that the animal is able to causalize. The fourth ether has to be completely mastered and controlled by mankind in this eon; every human individual has to attain this mastery before the end of this eon. The fourth eon is the sphere where the first two initiations (the “initiations on the threshold”) are undergone, and the five initiations undergone in the physical world are entered upon.

<sup>45</sup>The essential world, both the cosmic (22–28) and the systemic (46), is the great meeting-ground. Groups of different kinds meet there, not to form one single unity, but group communities. This is owing to the fact that world 46 is the world most concerned with the expansion of the planetary collective beings.

<sup>46</sup>What has been said about the fourth solar systemic ether (49:4) can be extended to the fourth cosmic ether (46) as well, for instance, as regards the violet colour. The violet colour marks the end of a cycle and the beginning of a new one. World 46 is peculiarly the world of violet, and the seventh ray has a special relationship to world 46.

<sup>47</sup>It must be borne in mind that while all the rays, and therefore all the colours, exist in all the worlds, yet each planetary ruler works primarily in one of the seven solar systemic worlds (43–49). From this we can infer that the planetary ruler’s influence finds its line of least resistance in some one world, even though it be exerted in all the seven worlds.

<sup>48</sup>Just as the majority of human etheric envelopes are built of 49:4 matter, four of the seven planetary collective beings have their etheric envelopes composed of the fourth cosmic ether, essential (46) matter.

<sup>49</sup>The human evolution and the deva evolution find their group unity in world 46, in such a manner that groups made up of both human and deva monads are formed there. Earlier, at certain fixed points, they temporarily approximated each other. In world 46, however, definite and permanent alliance may be seen.

<sup>50</sup>In world 46 exist the “devas of the shadows” who build the 49-globe, being the counterparts, in this higher world, of those “devas of the shadows” who build the etheric envelope of man.

<sup>51</sup>Analogies between lower and higher, such as the one just mentioned regarding the “devas of the shadows” in 46 and 49:4, are more relevant for the consciousness aspect than for the matter aspect.

<sup>52</sup>As time elapses the work of the planetary collective beings in the cosmic etheric globes will be better comprehended by those lesser intelligences who by the study of the physical ethers will eventually hold the key to the understanding of the greater manifestation, and so will be

able to assist it intelligently. It is those vaster intelligences who manipulate the matter of the higher worlds, and control it by their law-abiding will, and so automatically compel the innumerable lesser beings to go into and out of manifestation, into forms and out of them.

<sup>53</sup>The process of making forms down through the worlds can be described as follows: Vibration or initial activity in world 43, light or the activity of making form and vitalizing form in world 44, sound or the basis of differentiation and the source of the evolutionary process in world 45, and colour or the sevenfold differentiation in world 46.

<sup>54</sup>Every solar systemic world can be studied and divided in two ways: According to the first division, the seven kinds of matter, the atomic world and the six molecular worlds, can be divided into three higher and four lower. Of old the higher three are called “abstract”; and the lower four, “concrete”; for example, 47:1-3, the causal is called the “abstract mental”; and 47:4-7, the “concrete mental”, although in reality 47:6 already is abstract thought. The higher three make up a triune force: 1 = the “self” (the highest kind of consciousness that self-consciousness can identify with in world 47), 3 = the “not-self” (the material envelope), and 2 = intelligence connecting the two. In conjunction they create the form in lower matter (4-7). By analogy this can be applied on greater scales, such as the solar system (43–45 and 46–49). Here the relationship of the causal envelope (47:1-3) to the mental envelope (47:4-7) presents the most obvious example, where man is concerned. (KofL3 3.9)

<sup>55</sup>In the second division, the same threefold is used as in the first division, but of the lower fourfold, 4-7, 4 represents the synthesis of efforts made in 7, 6, and 5. This division primarily concerns man. LA adds: The first division demonstrates the manner in which the collective beings work making the forms, from above downwards. The second division concerns the evolutionary work of the human monad from below upwards. The first division may be called “3+4”; the second, “3+1+3”.

<sup>56</sup>Later man will see that both divisions exist in every world in the solar system and have their origin in different manifestations of electromagnetic force, where 1–3 is controlled by the law of synthesis, 4 by the law of attraction, and 5–7 by the law of economy. During evolution the action of these laws is paralleled by that of their opposites, the laws of dispersion, repulsion, and differentiation.

<sup>57</sup>The manifestation of electromagnetism in the seven worlds of the

solar system has therefore to be studied in its three main divisions, then in its septenary division according to atomic worlds, and in its 49-fold division according to atomic and molecular kinds. The subject is still further complicated by the factor of time, which brings the 49 atomic and molecular kinds at different stages under different spheres of influence and under the three laws of the cosmos. Thus the same energy at different periods will show itself forth as constructive light, or as disruptive force.

<sup>58</sup>The four fundamental modes of manifestation of intelligence exist in different kinds of beings in higher and lower words. The following applies for that portion of the manifestation of the solar being which concerns the cosmic physical world (43–49) as well as for the collectivity of the 43-selves: 43 = initial vibration, 44 = light, 45 = sound, 46 = colour. For the manifestation of the planetary being as well as for the collectivity of the 44-selves, the following applies: 44 = initial vibration, 45 = light, 46 = sound, 47:1-3 = colour. The following concerns the manifestation of man: 46 = initial vibration, 47:1-3 = light, 48 = sound, 49:1-5 = colour. It should be observed here that the manifestation of the groups of causal envelopes (LA: henceforth called causal groups) in 47:1-3 is the colour manifestation of the planetary collective being (LA: by “colour manifestation” is meant that division into seven departments or rays to which the causal groups are subject), and that this manifestation is the lowest one of this collective being. The cosmic liquid (48) and cosmic solid (49) are “no principles” of the planetary beings, no more than the systemic liquid (49:6) and systemic solid (49:7) are principles of man. (LA: The lowest kinds of matter of the envelopes of individuals and collectives are said not to be principles, which means that they do not have any centres of consciousness and energy, but are secondary formations, automata, that are controlled by centres in the next higher envelope – for instance, the organism is said not to be a principle, since it has no controlling energy of its own but is controlled by centres, chakras, in the the next higher envelope, the etheric envelope.)

<sup>59</sup>Ultimately the law of economy, the law of attraction, and the law of synthesis are manifestations of one and the same cosmic law, the law of being. That law is incomprehensible to human reason. It can only be partially grasped by our reason through the aforesaid three manifestations.

#### *5.4 Intelligence is That Which Produces Cohesion*

<sup>1</sup>The principle of intelligence is above all else that cohesive something which enables a being – whether solar ruler, planetary ruler, or man – to work: 1) through form; 2) by means of progressive development or cyclic evolution; 3) in certain worlds to gain experience; 4) by the method of manifestation, which is a gradual growth from a dim and distant dawn to morning, forenoon, midday, afternoon, twilight, and night.

<sup>2</sup>The above four points are fairly comprehensive, and sum up what is hitherto possible for man in this fourth eon.

<sup>3</sup>Man regards himself as a synthesized aggregate of physical body (LA: actually only organism, since most people do not know that they have an etheric envelope as well), emotionality, and mentality, yet knows himself as more than these three, and recognizes himself as the utilizer of form, of emotion, and of mentality, holding them all together coherently so that he is a unit.

<sup>4</sup>A planetary collective is a similar threefold, with the difference that not 47, but 46 is the medium whereby this being is a coherent whole; and where a solar systemic collective being is concerned, it is 43. Yet, as both man and the planetary being are parts of the same greater whole, 43-energy permeates them also, merging with 46-energy, and penetrating down into 47. From the standpoint of the solar being these divisions do not exist but are included in the solar systemic unity.

<sup>5</sup>A man is a coherent unit in physical manifestation for very brief periods in the physical world simply because as he works only through 47, and not through 46. A planetary collective being, who works through 46, has longer cycles. The relatively long cycles of the planetary collective are the basis of the comparative permanence of the causal cycles of man. The solar systemic collective persists for the greater solar cycle (LA: the duration of a solar system) because it is based on 43 as well as on 46 and 47. LA: Compare the average individual life-time in the etheric races, 30 000 years, with the average individual life-time in the organic races – an analogy with cosmic etheric individuals, that is: 46-selves, etc., who have joined collective beings, and cosmic organic individuals, that is: causal selves and lower selves, who are individual selves.

<sup>6</sup>Therefore, it will be apparent that 47 is the basis of the separative manifestation of man, 46 is the basis of the group manifestation of the planetary collective, and 43 is the basis of the manifestation of the solar systemic collective, which synthesizes all groups. LA comments:



“Basis” as that idea is explained in the Vedas, that is to say: that foundation, existing in a higher world, from which lower beings emanate at the beginning of manifestation and to which they return at the end of manifestation. See, for instance, *Chāndogya Upanishad*, I.9.1.

<sup>7</sup>Therefore, intelligence is that which man is developing and with which he is learning to work, which is his waking conscious and next superconscious, whereas to the planetary collective beings (the collectives of the second and third selves) it is that which they developed in past cycles and seven-globes and which is now their automatized sub-conscious.

### *5.5 Intelligence is the Key to the Fifth Natural Kingdom*

<sup>1</sup>Intelligence can also be defined as the key to the door leading into the fifth natural kingdom. Each of the five natural kingdoms is entered by a door, and each such door has a key. The keys to the mineral and vegetable kingdoms are incomprehensible to man at his present stage of intelligent apprehension.

<sup>2</sup>The key opening the door to the animal kingdom is instinct. As the monads, at the end of their sojourn in the animal kingdom, acquire an increasingly better instinct and as this instinct becomes ever more individualized, ever more detached from the group-soul, it becomes transmuted into mentality, into that embryonic reason which was potential in animal-man, and which needed the stimulation of the Augoeides to be awakened into something definitely human.

<sup>3</sup>The method of causalization used on our globe in the current eon was not the one followed earlier and on other globes. Many of the present advanced human individuals causalized normally, that is: without the aid of the Augoeides, and through the driving force of evolution itself. In these monads, the activity of animal instinct caused the union of the first and second triads, so that the causal envelope was formed.

<sup>4</sup>Man passes into the fifth natural kingdom by transmuting the intellect, the discriminative faculty, from mentality into causality, into intuition, and from causality into essentiality, love–wisdom. As instinct is the key opening the door into the fourth natural kingdom, so intelligence is the key to the fifth natural kingdom.

### 5.6 *Intelligence is the Synthesis of Five Lower Rays*

<sup>1</sup>Intelligence is the united faculty of the five lower rays, or more exactly formulated: of the four lower rays or departments, synthesized in the third department. On a solar systemic scale this means the four minor planetary beings, synthesized through a fifth in world 45. In the previous solar system of the first order, the corresponding five planetary beings embodied the highest consciousness of the solar systemic collective. These four function through world 46, and have envelopes of 46-matter. Their synthesis means that they merge into the greater being representing the third department and being active in world 45. They are in the worlds of the solar system the totality of the energy of intelligence. They are the life of the five lower worlds. They are traditionally called the five kumaras, or world-builders; another name is the five mind-born sons of Brahmā. Intelligence (Sanskrit: *manas*), therefore, is the psychic effect of their united group work, and shows forth in different ways in the different worlds and molecular kinds. (KofL3 14.1.25, 14.4.2)

<sup>2</sup>These five departmental energies express themselves particularly in the five lower molecular kinds (3-7) of each world 43–49, a factor that should be remembered especially in connection with the greater initiations of intelligence (LA: the first, second, and third greater planetary initiations are meant here). LA: Of course all the seven departmental energies exist in all worlds and in all molecular kinds. What is meant here is that the energies mentioned manifest themselves with particular strength in the worlds mentioned. Properly speaking world 43 is the abode of the first ray; world 44, of the second ray; world 45, of the third ray, etc. to world 49, for the seventh ray. To facilitate the evolution of the monads in the lower worlds of the solar system, however, the planetary hierarchy has scaled down the rays in our planet, so that the first ray rules especially in 45; the second ray, in world 46; the third, in 47:1-3; the fourth, in 47:4; the fifth, in 47:5-7; the sixth, in 48; and the seventh ray, in 49. See KofL3 14.9.2,3.

<sup>3</sup>Beside the two divisions of 1–7 mentioned earlier, there is a third one: 1 = the will aspect, 2–4 the consciousness aspect, 5–7 the matter aspect and intelligence.

### *5.7 Intelligence is Purposeful Will*

<sup>1</sup>Intelligence can be defined also as the intelligent, expedient will of every self-conscious being. In that sense intelligence is a principle of the solar ruler and the planetary rulers, and necessarily therefore exists in all those lower self-conscious beings which are enclosed in the envelopes of these rulers, and is allied especially to their throat and head centres.

<sup>2</sup>In the solar ruler, the planetary rulers, and man, intelligence is the ability to expediently: use a form or an envelope; build faculty into the causal envelope (LA: the cosmic causal envelope, 29–31, of the solar and planetary rulers; the solar systemic causal envelope, 47:1-3, of man); work up experience into understanding; expand consciousness; make progress towards a specified goal; discriminate between two poles; choose the direction in which their activity shall trend; perfect the form as well as use it; obtain control of matter, and turn its forces into desired aims; coordinate the different kinds of matter and envelopes, so that they express simultaneously the will of the indwelling monad.

<sup>3</sup>That higher consciousness, which is the result of the development of intelligence, namely second self consciousness, employs causality (47:1) in all that concerns the matter aspect; essentiality (46), in all that relates to the consciousness aspect; and superessentiality (45:4), in all that relates to its own essence, the inmost essence of all, and the self as will.

<sup>4</sup>The distinctive quality of causal consciousness (47:1) is the ability to discriminate between: the self and the not-self; higher and lower (matter, consciousness, and energy); atomic and molecular matter; the different kinds of atomic matter in the solar system; vibrations engendered by will, working through consciousness, and energizing matter; different kinds of form in every kind of existence.

<sup>5</sup>Essential (46:1) consciousness has for its distinctive quality unity, which demonstrates as wisdom working through love and producing unity between all selves, group coherence, essential qualities, and efficient work for consciousness evolution, which is fundamental of hierarchical work.

<sup>6</sup>Superessential (45:4) consciousness employs the will aspect, which has for its distinctive feature that coherent force which keeps the purpose of the being ever in view, working it out through love in material form.

<sup>7</sup>These distinctive qualities of 47:1, 46:1, and 45:4 have been pointed out here as this serves to further clarify the scope, and equally the limitations, of the active mental principle. At the beginning, at the stage

of ignorance (the emotional stage), the accumulative side of intelligence, its ability to acquire and store knowledge and information is being developed. The man then gathers facts, learns to apply them, and sets up vibrations which have to be worked out intelligently. Later, at the stage of learning (the mental stage), the discriminative side is being developed. The man then learns not only to choose but to discard, and he begins to merge the two poles intelligently. At the stage of wisdom (the causal stage) he discards even more strictly, and unites the two poles, resulting in the activation of causal consciousness. He then becomes an intelligent creator. By the time the monad becomes a 46-self, it has: developed perfectly consciousness in the lower three atomic worlds (47–49). The monad then has achieved the point of evolution at which the planetary collective being commenced its manifestation in the solar system. The monad then has transmuted intelligence into love–wisdom, causality–mentality into essentiality, synthesized the ray energies 3–7 and is beginning to merge this synthesis into a higher one, that of the second ray.

<sup>8</sup>To sum it all up from the viewpoint of the energy aspect: the energy of the first triad has been perfectly mastered, and the vibratory activity of the monad has been raised to the level where it harmonizes with that of the planetary collective being. Thereby the human monad can function consciously or be active in world 46.

<sup>9</sup>The energy of the second triad has united with the energy of the first triad and has stimulated it to such an extent that it has brought about the liberation of man from the lowest three worlds (47–49). Where these three worlds are concerned, man has gone into obscurity in exactly the same way as the planetary being goes into obscurity when its energies have reached a sufficient strength. The energy of the third triad is finally united with the other two and so doing enables the monad to pass to the cosmic physical atomic world (43:1).

*Additional Note to Paragraph 5.4.6*

“What is the goal of this world?” He [Pravāhaṇa] replied, “Space, for all these creatures are produced from space. They return back into space. For space is greater than these. Space is the final goal.” *Chāndogya Upanishad*, I.9.1

LA: In this translation by Radhakrishnan, the Sanskrit word *gati* is translated by “goal”. From an etymological point of view, however, *gati* is the same word as the Greek *basis*, whence the English word *base* is derived.

SECTION 6  
INTELLIGENCE AS A COSMIC,  
SOLAR SYSTEMIC, PLANETARY,  
AND HUMAN FACTOR



### *6.1 The Origin of Intelligence*

<sup>1</sup>All that we can really say about the origin of intelligence is that it is the unified will-activity, or the purposeful expression of the realized self-identity, of some dominant monad, which lends something of its character to all the subordinate monads included in the dominant's sphere of influence, and swings them into intelligent cooperation. This is true of the solar ruler in relation to the solar system as well as of man in relation to his envelopes. 6.3.5, 6.9.6 (KofR 2.16.7, 4.7.3)

<sup>2</sup>It is impossible for us to express the origin of intelligence apart from manifestation through a septenary of solar systems, a solar system, a 49-globe, or a man.

<sup>3</sup>The origin of intelligence in the solar system is that cosmic being in whom our solar system is a centre. The origin of intelligence in the 49-globes viewed as a totality is the solar ruler. The origin of intelligence in our 49-globe is our planetary ruler. 6.3.1

<sup>4</sup>All the forms of nature are manifestations of beings that inhabit them during definite cycles to achieve definite aims. Every being works at its own purpose but also serves the greater purpose being achieved by the greater being of whom it is a part. 6.11.3

<sup>5</sup>A planetary ruler is the directing intelligence of the body that is a 49-globe, and is the vitalizing principle and active discriminating faculty of every atom in that 49-globe. Correspondingly, the solar ruler is the directing intelligence, the vitalizing principle, and active discriminating faculty of the 49-globes in their totality, and a cosmic ruler is the corresponding directing intelligence of a group of solar systems. Only as one grasps this fact will the origin of intelligence be somewhat understood.

<sup>6</sup>To understand intelligence as a principal factor of any kind of apprehension, man must know something about the process through which his own intelligence was produced. Thus one can understand the origin of causal-mental energy somewhat better by studying the causalization of the monads and the methods employed in it. In the human evolution, three such methods have been applied hitherto, but it is quite possible that several other methods exist. 6.8.3-6

## 6.2 *The Three Main Faculties of Intelligence*

<sup>1</sup>Intelligence, and human intelligence in particular, is mainly characterized by three faculties: discrimination, ordered activity, and adaptability.

<sup>2</sup>*Discrimination.* There are three kinds of discrimination: discrimination between the self and the environing world (including other individuals), discrimination between the self and its envelopes (between self-consciousness in the causal envelope and the consciousness of the envelopes of incarnation), discrimination between self-consciousness in the second triad and in the third triad. The first kind of discrimination is universally developed and has reached a fairly high stage of evolution. The second faculty is found only in a small minority of mankind, the mystics, the esotericians, the advanced thinkers of the race. The third faculty is possessed only by perfected second selves (45-selves, esoteric masters, initiates of the fifth degree), who are extremely few as yet. In all these expansions, the discriminative faculty of intelligence is utilized.

<sup>3</sup>This separative instinct, this distinguishing self-centredness, has been the nursery for the development of man's discrimination. The faculty of discrimination balances the striving for unity when this is pushed too far and is not expedient. Only the voluntary merging of individuals and groups motivated by common interest and aim is of value, and that is seen only in the final part of the human evolution. It is incident upon an earlier stage of intense self-assertion and intense self-realization.

<sup>4</sup>Three esoteric symbols and mantras of self-consciousness: "I am", "I am that", "I am that I am".

<sup>5</sup>"I am" refers to self-identity, not just the self-identity of the individual but also that of the group. This mantra concerns the monad consciousness in the first triad and man's realization of his place within his own globe.

<sup>6</sup>"I am that" refers to the individual's unity with his group. When he is able to utter this mantra, he is beginning to sense his oneness with the group. This mantra concerns the monad consciousness in the second triad and the individual's realization of his place within the seven-globe (chain).

<sup>7</sup>"I am that I am" refers to the monad consciousness in the third triad, the individual's relationship to worlds 43 and 44 and his position in the



49-globe (or scheme).

<sup>8</sup>The discriminative faculty of intelligence leads the evolutionary monad on through material forms in ever higher worlds, so that the monad finally liberates itself from all lower forms while retaining knowledge and experience it has acquired.

<sup>9</sup>*Ordered activity* means intelligent purpose, pursuing a fixed and settled plan, originating in the causal-mental world, ultimately the cosmic causal-mental world (29–35). (PhS 2.58)

<sup>10</sup>*Adaptability* is the prime attribute of the third department (ray), that faculty of intelligence which adapts the matter aspect to the will aspect. It works under two laws: the law of economy and the law of attraction and repulsion; the work of the Mahachohan being primarily along this line. Consequently the four subordinate rays (4–7), which are synthesized into the third ray, are fundamentally concerned. These four particularly manifest themselves in the four kinds of mental consciousness: fourth ray in 47:4, fifth ray in 47:5, sixth ray in 47:6, and seventh ray in 47:7. (KofL3 14.1.25)

<sup>11</sup>The fundamental law of evolution says that the individual must seek by himself, find by himself, understand by himself, and realize by himself.

### 6.3 General About Cosmic and Systemic Collective Beings

<sup>1</sup>*Cosmic collective beings.* Our cosmic ruler works primarily through three major solar systems, secondarily through seven minor ones (of which our solar system is one). In this work he distributes his energy to all globes and collective beings contained in his body.

<sup>2</sup>Vortices of force in the cosmic ethers (43–46) form the etheric framework of seven solar systems in the same way that seven force centres in the solar systemic ethers (49:1-4) form the structure of man's etheric envelope.

<sup>3</sup>*The solar systemic collective being.* The knowledge of the place of our solar being within the greater, cosmic system will become a science only during the final part of the next eon (the fifth eon, the mental eon).

<sup>4</sup>*Planetary collective beings.* The seven minor planetary rulers work through 45–47, the globes and, above all, the monad groups found in those worlds and having those kinds of consciousness. The three major planetary rulers work mainly in 43 and 44. The solar ruler works through the three major 49-globes and the seven minor ones.

<sup>5</sup>Each 49-globe is an envelope for a planetary collective being. The

49-globe is a centre in the cosmic physical envelope (43–49), for the solar collective being a centre having a special function. In every planetary collective being there is one monad who is the dominant (has in its expansion a lead of at least one natural kingdom before all the others), and who is therefore called the planetary ruler. 6.1.1, 6 9.6

<sup>6</sup>Each planetary collective being is consequently the manifestation of a particular kind of electromagnetic force which circulates through the entire 49-globe just as man's force circulates through all the centres of his etheric envelope. Each 49-globe vibrates at a certain frequency; has its own colour; resembles, when seen from higher worlds, a vast lotus; possesses, according to its vibratory capacity, a definite number of petals; is connected with two other 49-globes, making with them a systemic energy triangle; is characterized by a higher or a lower degree of activity depending on whether the 49-globe is or is not the object of the solar ruler's attention and stimulation. Thus, at one period one 49-globe may be the object of such attention, and at another period a different 49-globe may be the object of vitalization. For some time the solar ruler has had his attention turned to the Earth 49-globe and to the Saturn 49-globe, while the Uranus 49-globe is receiving stimulation. An increased evolutionary activity is the result of this divine attention. 6.3.14 (Energy triangles, EE 3.22)

<sup>7</sup>Of the ten 49-globes, seven are minor or lower and three are major, higher or synthesizing. In the previous solar system (the first in order) there were not seven minor (and lower) and three major (and higher) 49-globes, but seven lower and three lowest ones. The three lowest centres were vital in the previous solar system, but have now disappeared. They were synthesized and absorbed during the obscuration of the first system.

<sup>8</sup>Seven minor and three major centres we have by analogy in the human being as well. The seven principal centres of the etheric envelope are the seven minor, while the three centres of the causal envelope are the three major (LA: the outer three circles of petals are intended here): The fourth centre of the causal envelope corresponds to the ruling monad. (PhS 2.23.2)

<sup>9</sup>The seven minor 49-globes are: 1) Vulcan, 2) Venus, 3) Mars, 4) Earth, 5) Mercury, 6) Jupiter, 7) Saturn ("exoteric Saturn").

<sup>10</sup>The three major 49-globes are: 1) Uranus, 2) Neptune, 3) Saturn ("esoteric Saturn").

<sup>11</sup>The two 49-globes most closely connected with the Earth are

Venus and Jupiter. These three will eventually form a triune force. The influence of Jupiter will be acknowledged and sensed in the sixth root-race.

<sup>12</sup>Of the seven minor 49-globes, four are subordinate to the other three. The four subordinate 49-globes are said to be eventually “synthesized in a fifth, which as seen from above is the third”. (LA: The evolutionary monads of these four that have reached the goals set for them continue their evolution in the fifth 49-globe.) These four rays with their synthesizing ray make up the five rays of (manas =) intelligence. (LA: the five departmental energies 3–7. These five 49-globes are the vehicles and sum total of solar systemic intelligence.) 6.16.6

<sup>13</sup>The name “Saturn” denotes one of the seven minor 49-globe as well as one of the three major ones. The major 49-globe of Saturn is the result of synthesization of the five minor 49-globes representing intelligence (Vulcan, Mars, Earth, Jupiter, Saturn). (LA: In its first function, Saturn is called “exoteric”; in its second function, “esoteric”.) 6.3.19

<sup>14</sup>In all force triangles (systems of triune forces) in the solar system and in the cosmos, the first pole represents positive energy; the second pole, negative energy; and the third pole, levelling or reconciling energy. This relationship is the basis of diversity in manifestation. 3.6 (Triune forces: EE 3.22)

<sup>15</sup>Some particularly important cosmic and solar systemic polarities: the Pleiades are negatively polarized to our seven 49-globes. Our solar system is negatively polarized to the sun Sirius. Sirius influences our entire system psychically via the three synthesizing 49-globes – Uranus, Neptune, Saturn – the latter, Saturn, being the focal point for the transmission of cosmic intelligence to all the seven minor 49-globes. 6.14.4

<sup>16</sup>A 49-globe represents the entire existence in time of the planetary collective being; a seven-globe, the life time of the causal envelope; a globe period, man’s incarnation. 6.10.4,6.4.3

<sup>17</sup>The first three eons, the first three globes of the current eon, and the first two root-races of our globe correspond to the fetal development of man. 6.4.3

<sup>18</sup>A planetary being reaches full maturity at the end of the seventh eon, but requires two more periods for the process of final perfection. During the first one of these two periods, the planetary being is synthesized with the collective consciousness of any one of the major three

49-globes (Uranus, Neptune, and esoteric Saturn). During the second period, this synthesized collective consciousness enters into the final great globe. 6.17.4

<sup>19</sup>*Our planetary ruler* is one of the four minor, and is especially concerned therefore with the development of one of the five attributes of intelligence, one of the rays 3–7. He is primarily occupied with that particular collective of monads who vibrate to his key, are coloured by the same colour as himself, answer to the same number, and are esoterically known by the same name. 6.3.13

<sup>20</sup>The five planetary rulers of intelligence have their representatives on the Earth. The latter are five cosmic selves, who in ancient Oriental esoterics are called Kumaras. They are incarnated in physical shape, though not in organisms, but their lowest physical envelopes are etheric envelopes. 6.4.2, 6.7.5, 6.17.1 (WofM 17.2.4)

<sup>21</sup>It is not permitted at this stage to state, for exoteric publication, which ray (department) our planetary ruler represents, which centre in the solar system the Earth 49-globe is, which 49-globe is the polar opposite of our 49-globe, or which planetary collective being is most closely allied to ours, which particular centre in his envelope our planetary ruler is at present endeavouring to vitalize. Which centre of the solar collective being our 49-globe represents and which type energy is flowing through it are among the secrets revealed at the third initiation.

<sup>22</sup>It is by their knowledge of the nature and quality of the electrical force of our centre (our 49-globe), and by their understanding of the place our centre holds in the solar system (the cosmic physical envelope, 43–49, of the solar ruler) that the planetary government and hierarchy achieve the aims of evolution. It will be obvious that consciousness development proceeds differently on a planet that constitutes the solar systemic basal centre (kundalini centre), or heart centre, or solar plexus centre, and that the respective planetary governments work differently, having different purposes and applying different methods.

<sup>23</sup>Just as all seven planetary beings are under the influence of seven solar beings (using the word “influence” in its astrological sense), so in a seven-globe each globe is astrologically under the influence of any one of the seven planetary beings. A 49-globe and a seven-globe are replicas of a solar system. At present the seven planetary beings, representing centres at different stages of stimulation, are not all equally developed and are not as yet unified in their consciousness, so that this magnetic interplay and the psychic flow from one scheme to another

are little utilized or comprehended. As time elapses, this interplay of force will become more evident and the force will be consciously employed by evolutionary monads, that is, human and deva monads. 6.7.9, 6.7.10

<sup>24</sup>The seven seven-globes (planetary chains) of our 49-globe have the following traditional names: 1) Neptune, 2) Venus, 3) Saturn, 4) Earth, 5) Mercury, 6) Mars, 7) Jupiter. These names have reference only to the present greater period of manifestation. This might be roughly described as beginning in the middle of the third root-race of this globe-period and continuing until the period called “judgement day” in the coming fifth eon. 6.17.7 (PhS 2.44.7)

<sup>25</sup>At the time of judgement day in the fifth eon, our planetary ruler will have attained the initiation which is his present goal. Then the fifth round of the Venus 49-globe will be closing, and that 49-globe will begin to pass into obscurity, preparatory to transferring its monads to the synthesizing planet with which it is connected; Mercury will be reaching the height of achievement, and with Mars and the Earth will form a solar systemic triangle. 6.9.4

<sup>26</sup>*The position of mankind in the solar system.* When men know the quality of the force flowing through their particular 49-globe; the purpose and name of the centre of the solar being they stand within; which other two 49-globes form, with their own, a triangle of force at a certain stage in evolution; which cycles, or periods of stimulation or obscurity are reigning; then will the planetary collective being begin to achieve its purpose; then will our planetary ruler begin to coordinate all his envelopes; then will the force flow through all the centres unimpeded; and then will the monads making up the collective have reached a relative perfection, and then will the planetary ruler take a major cosmic initiation.

<sup>27</sup>Little has as yet been revealed about the types of evolutions which are to be found in the other 49-globes of our solar system. Suffice it to say that in all the 49-globes, on some globe in the 49-globe, human beings or self-conscious monads, are to be found. Conditions of life, environment and form may differ, but the human kingdom works in all 49-globes.

<sup>28</sup>Collectives of self-conscious monads belonging to the human and deva evolutions make up force centres in the cosmic physical envelope of the planetary ruler; while collectives of non-self-conscious monads, such as animal, vegetable, mineral, and involutory monads, make up

the remainder of his cosmic physical envelope.

<sup>29</sup>Every monad passes at some time under the influence of each one of different planetary beings, under the influence of the different 49-globes. This does not mean that every human monad passes a period of incarnation in each 49-globe. It means that on some one globe in every 49-globe, human monads will be found either between incarnations, between different series of incarnations, between different eons, or between the various root-races and subraces. One example: the human monads which causalized in the previous seven-globe (the Moon chain), and incarnated in the our seven-globe (the Earth chain) only in the fourth root-race of the current globe period, thus escaping incarnation during the first three eons, the first three globe periods of the current fourth eon, and the first two root-races of the current fourth globe period, were in the interim in another 49-globe, where they developed mental consciousness. 6.5.3 (PhS 2.45.8)

#### *6.4 The Manifestation of the Mental Principle in the Seven-Globes*

<sup>1</sup>In a seven-globe, globe 1 is the globe of ultimate abstraction, and of origination. It is the globe where manifestation begins. Globe 2 is the first globe into which the planetary collective being incarnates. Globes 3, 4, 5, are the globes through which the planetary being demonstrates the possession of the mental principle. Globes 6 and 7, are the globes through which the collective beings manifest essential (46) consciousness through forms built by causal (47:1) consciousness.

<sup>2</sup>The corresponding can be equally said on the larger scale of the 49-globes. There are two which may be considered primarily archetypal, causal, or involving abstraction; three in which causal-mental consciousness is manifested, and two in which essentiality (46) is already demonstrating. The two latter are Venus and Mercury. The three and the two are the five Kumaras, who together make up the third department of the solar systemic government (in Oriental esoterics symbolized by Brahmā). 6.13.9

<sup>3</sup>Five stages of activity mark the development and utilization of the mental principle; there are three stages of acquisition, and two stages at which that which has been acquired is used. Man, for example, has developed mental consciousness in the current globe period during the third, fourth and fifth root-races, and will utilize it for the development of causal, essential, and higher consciousness during the sixth and seventh root-races. 6.10.4, 6.3.16

### 6.5 *Different Ways of Participating in the Life of Other 49-Globes*

<sup>1</sup>Men can in four different ways participate in the life and influence of another 49-globe than their own.

<sup>2</sup>1) Through passing the interim between series of incarnation in that particular globe of their seven-globe, which numerically corresponds with the other 49-globe whose influence is desired, either from deliberate choice or necessitated by reaping. Each globe in a seven-globe is esoterically linked with the 49-globe of a similar number. For instance: globe 2, seven-globe 2, and 49-globe 2 during eon 2 are specially linked and vitalized, and are the focal point of peculiar attention on the part of the planetary being concerned. Similarly globe 2, seven-globe 2 during eon 2 in all the other six 49-globes are aligned with 49-globe 2. This gives opportunity to all monads, regardless of which 49-globe they are in, to come under the influence of another planetary being. 6.3.23

<sup>3</sup>2) Through a direct transference of the monads in incarnation from any 49-globe (during an interlude) to some globe in another 49-globe. This transference is possible only at those periods when two planetary beings have a mutual exchange of energy, under the law of attraction. It is of course not a matter of monads being transferred with their envelopes of incarnation, but of monads in their causal envelopes incarnating in the kinds of envelopes the new 49-globe will offer them. 6.3.29 (PhS 2.49.2)

<sup>4</sup>These two methods are the most usual.

<sup>5</sup>3) Through a conscious passage of the initiate, through initiation, from one 49-globe to another. This is frequently done. It has happened, however, that initiates of lower degrees have confused another globe of their own chain or another chain of their own 49-globe with the intended 49-globe, of the same number. (PhS 2.44.6)

<sup>6</sup>4) The transference of consciousness to another 49-globe can be brought about through knowledge of certain mantras and formulae. This is the least used method, fraught with dangers to the uninitiated.

### 6.6 *General about Departmental Energies (Rays)*

<sup>1</sup>Cosmic, or extra-systemic rays, impinge upon or circulate via centres that are found in world 44 but which, at the present stage of objectivity, become visible in world 46.

<sup>2</sup>One permanent cosmic ray is the ray of our solar ruler. The subrays of this ray permeate his entire system. Six other cosmic rays, animating

the six other solar systems, influence ours, having their downscaled correspondences in the subrays of our solar ruler's ray. These subrays are the energies of the seven planetary rulers. The seven planetary rulers respond to these cosmic influences, absorb them, pass them through their 49-globes (which are centres in the cosmic physical envelope of the solar ruler), circulate it through their own centres (chains, globes, and collectives of monads), and transmit it on to each other's 49-globes, colouring it with their own peculiar energy. The whole system of ray influence, considered both from the matter aspect and the consciousness aspect, is one of an intricate circulation and interaction. The rays pass in ordered cycles from their source, the solar ruler, to the seven planetary rulers. Viewed from the matter aspect standpoint the ray force is the energizing factor in matter. Viewed from the consciousness aspect the ray force is the qualitative faculty. From 49-globe to 49-globe, from chain to chain, and from globe to globe, this force or quality passes and circulates, both adding, and at the same time abstracting. When circulation ends and the force returns to its source, both the energy and the qualitative character have been increased. (KofR 2.13)

#### FOUR DECISIVE PLANETARY EVENTS

##### *6.7 The Lords of the Flame Came to the Earth*

<sup>1</sup>Each planetary being is particularly linked with one of the others under the law of mutual attraction. Such a link is found between the planetary being of the Venus 49-globe and the planetary being of our 49-globe. This link expresses itself in an interaction that has its cyclic ebb and flow, as ebbs and flows all life force. In the days of the third root-race in Lemuria came a period of close interaction which brought about an incarnation on the physical planet of the planetary ruler, the head of the planetary government. This could not have been effected had not the planetary being of the Venus 49-globe been in a position to link up closely with ours.

<sup>2</sup>Our planetary ruler came to our planet from Venus. The Venus 49-globe is a more active solar systemic centre than ours, and therefore its radiatory magnetism is far more widely spread. In world 46 Venus swept within its magnetic radius chain 2 of our 49-globe, the "Venus chain", and then magnetized the corresponding globe in our chain, globe 2, and this resulted in a specific vitalization of globe 4, Terra. Our planetary ruler came from the Venus 49-globe via the "Venus



chain” (second seven-globe) of our 49-globe and via the second globe (“Venus”) in our chain. 6.3.24 (PhS 2.44.7)

<sup>3</sup>The Venus 49-globe is in its fifth and last eon. Its mankind is very far ahead of ours, having developed and coordinated mental and causal consciousness and being in process of developing essential (46) consciousness. 6.4.2, 6.16.2 (KofL1 5.7.1)

<sup>4</sup>Our 49-globe, too, should now be in its fifth eon and parallel the Venus 49-globe. But the previous seven-globe (the Moon chain) of our 49-globe saw a period of temporary retardation of the evolutionary process of our planetary collective being. Time was lost, and the black forces for a time achieved success. Only the fifth eon of our chain will see their ultimate defeat. The Venus 49-globe also had its battle with the black ones, but its planetary government overcame them, and was consequently in a position, when the right time came, to apply the needed stimulation to our Earth 49-globe. The fact that outside aid was called in during the third root-race of this chain, and that the evolution of intelligence brought about the physical incarnation of our planetary ruler, needs to be pondered on.

<sup>5</sup>The planetary ruler of this 49-globe is called “the First Kumara”, the One Initiator. (LA: The Sanskrit word *kumāra* means “prince, young man”. Sanat Kumāra, the title of our planetary ruler, means the “eternal prince” or the “eternal youth”.) (WofM 17.2.14)

<sup>6</sup>One hundred and five individuals came from Venus to the Earth: Sanat Kumara and his staff of 104. Of these individuals his three closest co-workers still remain in our planetary government. These three, who are called the “Esoteric Kumaras” or the “Buddhas of Activity”, represent the three principal departments in our planet. In gnostic symbolism they were called the “holy trinity”.

<sup>7</sup>The original 105 were divided into three groups of thirty-five each. These three groups are called the three principal departments. Each principal department made up a centre: the head centre (first), the heart centre (second), and the throat centre (third). (KofR 1.39.2)

<sup>8</sup>These kumaras or their present successors can also be divided into seven groups of 15 each, corresponding to the seven departments. These are the collective beings making up the centres of the planetary ruler. Such a collective being of 15 individuals thus is the centre involved in the coming initiation of the planetary ruler. (WofM 17.2.8)

<sup>9</sup>These seven collective beings are focal points for the force or influence emanating from the other solar systemic centres, thus the 49-

globes. They are also the prototypes of the seven departments of the planetary hierarchy. They exist in etheric matter just as the planetary ruler himself, and are great wheels, or centres, of energy. They vitalize the envelope of the planetary ruler and hold all together as an objective whole. They make a planetary triangle within the seven-globe, and each of them vitalizes one globe. 6.3.23, 6.17.2

<sup>10</sup>LA: When in esoteric literature it is said that the seven Kumaras *are* the seven centres of the planetary ruler's body and that each seven-globe *corresponds* to a centre, no contradiction is implied, because the one does not exclude the other, and in fact a pervasive system of correspondences, not to say resonances, are the underlying reality. If a collective being within the 49-globe *is* a departmental centre, then simultaneously many other collectives of lower dignity can *represent* this centre according to the principle of resonance. This is perhaps an example clarifying how thinking in absolute opposites cannot readily be applied in esoterics.

#### 6.8 Mankind Causalized

<sup>1</sup>Causalization is the coming together of the first and third triads by means of a third factor. This third factor is causal consciousness, that is to say, the intelligent causal will, causal purpose, and causal action of Augoeides. (LA: One more illustration of the reality of the third force.)

<sup>2</sup>At causalization the third triad and the first triad are brought together as poles of positive and negative energy. Their meeting has the result that light streams into the causal envelope. This light illuminates the pathway that the monad must tread on its way back to its source. This irradiation brings about, in connection with man, self-realization, purpose, separation from all other causalized selves, ability to evolve, and self-consciousness, above all.

<sup>3</sup>Of the three methods of causalization mentioned above (6.1.6), the first one was the method applied in the previous solar system and in the seven-globe previous to ours (the moon chain). In this method, the individual's (the monad's) own incipient mental consciousness, working through the instinct, succeeded in contacting the opposite pole, the third triad, so that energy from there could activate the second triad mental atom, a causal envelope being formed in the process. Thus was self-consciousness awakened. This was possible because the solar systemic government during this period vitalized world 43 in particular, but also worlds 44–49 with cosmic causal (29–31) energies. In this

method of causalization, the emphasis is laid on the fact that the principle of intelligence is a part of the character of the solar systemic collective being, that the cosmic causal consciousness of the solar ruler permeates all the solar systemic manifestation. 6.1.6 (PhS 2.18)

<sup>4</sup>The second method characterizes our present solar system, and is applied in our present seven-globe (the Earth chain). In this method, mental consciousness is to grow slowly until self-consciousness suddenly arises because causal force is introduced from without by the Augoeides and is then maintained through this exterior stimulation. This is connected with the fact that causal-mental energies, where mankind is concerned, have their source in the Venus 49-globe, just as the source of the cosmic mental superconscious (32–35) of the planetary collective being (36–46) has its source in the Pleiades, and the cosmic causal consciousness (29–31) of the solar collective being (29–42) has its source in Sirius. 6.9.3 (WofM 8.1.4, 8.1.7-9, 8.1.25, 8.3.19)

<sup>5</sup>That the earlier method was used in the Moon chain is an example of the law of repetition, in this case implying that the earlier stages of a new cycle recapitulate the processes of the cycle immediately preceding it. The fourth eon repeats briefly the earlier three but has its own distinctive quality. (PhS 3.67.3,4)

<sup>6</sup>The third method of causalization is the one to be applied in the next, the third solar system, though it will have its faint beginnings in this one. This method will make use of dynamic will in a manner at present incomprehensible. The first method of causalization is especially characteristic of the matter aspect; the second, of the consciousness aspect; while the third method is especially characteristic of the will aspect.

<sup>7</sup>Causalization, that is, the unification of the three triads, was effected during the current globe period in the third root-race. In this process, the definitely human kingdom became present upon Earth. This was brought about by the coming of the Lords of the Flame from the Venus 49-globe. They achieved the necessary unification, created the government of the planet, founded the planetary hierarchy. Some of the Lords of the Flame have remained here, but most of them have returned to their source. (E 12.2)

<sup>8</sup>Causalization and initiation resemble each other. Both imply a crisis, an instantaneous transition to a higher kingdom after a period of gradual development. Both mark an expansion of consciousness or an entry into a higher kingdom. Causalization marks the entrance into self-

conscious existence; initiation, the entrance into group-conscious existence. Through causalization the human kingdom (the fourth natural kingdom) was created, through initiation the superhuman kingdom (the fifth natural kingdom) is created.

<sup>9</sup>That monad who is now the planetary ruler causalized in the previous solar system. The present human monads have causalized in this solar system. The present involutory monads will causalize in the next solar system.

<sup>10</sup>There is a close connection between the faculty of acquiring knowledge, mental consciousness, and the sense of sight, or vision. In the first eon, and in the first root-race of this globe period of the current eon, hearing was the sense developed. In the second eon and in the second root-race touch was evolved. In the third eon and in the third root-race sight was added, representing intelligence, which unites the three. (LA: Connect this information with the fact that causalization in our 49-globe was first initiated in the third seven-globe, and in our seven-globe only in the third root-race.) (EE 3.13)

<sup>11</sup>When the energy of intelligence poured into the third root-race and effected causalization, the result of this was the creation of one group of mankind. In our times, however, individuals belonging to two groups are incarnated: the one group received its intelligence stimulation and causalized in this present globe period, and the other group received the stimulation and causalized in the previous seven-globe. The ones first mentioned belong to the 40 per cent group of mankind; the ones last mentioned, to the 60 per cent group. Here is the basis of the difference between the advanced people and the others, and much of the unrest in the world depends on this difference. (HTL: Those who will succeed in the fifth eon and those who will fail.) Each group forms a different centre in the planetary collective being, they have causalized in different manners, have different rates of vibration, and the planetary ruler takes different initiations in different chains, affecting different centres and so bringing into manifestation different lesser beings.

### *6.9 The Planetary Ruler Was Initiated*

<sup>1</sup>The second method of causalization, the one particularly characteristic of our seven-globe, is applied in connection with the initiation of the planetary ruler. Then the solar ruler applies the rod of initiation to certain centres of the planetary ruler. When monads causalized for the first time in our seven-globe nearly 22 million years ago, it was because

the solar ruler applied the rod of initiation to certain centres of the planetary ruler and so activated them. These centres consisted of groups of evolutionary monads. When they receive such an energy stimulation, they awaken to mental consciousness, having previously been conscious only physically and emotionally. Mental consciousness made synthesization of threefold consciousness (47–49) possible, a necessary condition of self-consciousness.

<sup>2</sup>In all kinds of initiations, the rods of initiation are used to effect certain results. There are four kinds of rods: cosmic, solar systemic, planetary, and hierarchic. All rods of initiation have the following effects: 1) they stimulate dormant energy centres to full activity; 2) they synthesize the energies from different centres; 3) they increase the vibratory activity of some centre, different at different initiations; 4) they expand all the envelopes, in man primarily the causal envelope.

<sup>3</sup>When the planetary ruler was initiated nearly 22 million years ago, all the evolutionary monads contained in his centres received such stimulation that energy could flow down to them from the cosmic mental atom (29) of the planetary ruler's fifth triad (18, 22, 29). The channel of communication to that triad atom, the so-called cosmic antahkarana, existed already and had not to be built as man has to build his antahkarana. This initiation was brought about by a peculiar juxtaposition of 49-globes, seven-globes, and individual globes and was accompanied by an influx of cosmic mental energy from one of the Pleiades. The detailed knowledge of the relation between the Pleiades, the seven stars of the Great Bear, and the seven minor 49-globes of which ours is one, is among the secrets revealed at the seventh solar initiation. 6.8.4, 6.12.2

<sup>4</sup>Our planetary ruler is in our times preparing for initiation. Hence the terrific tests and trials, incident to life on our planet during this cycle. Our planetary ruler will take a major initiation in the middle of the next eon, but is preparing for a minor one at this time. Our planetary ruler has been in physical incarnation (having an envelope of etheric matter) since the middle of the Lemurian root-race, and will remain with us until the judgment day in the next eon. At that point in he will have achieved the necessary vitalization of the particular center which is occupying his attention and which contains monads following the human evolution. Then he will turn his attention to another and higher centre, and give of his force to another branch of the human evolution which responds to the vibration of that centre. 6.3.25, 6.11.1

<sup>5</sup>The planetary ruler of our 49-globe is in physical incarnation, is midway through his career upon the cosmic path of initiation, and consequently is to take the fourth initiation, the incarnation of the crucifixion, in this seven-globe. The cells of his body – human and deva monads – experience suffering. The planetary collective being is to learn the meaning of solar systemic dispassion. 6.10.1 (KofL1 3.19.11)

<sup>6</sup>Also collective beings undergo initiation. The solar being is perfected through nine initiations, the third cosmic initiation (29) being its goal. The planetary being is perfected through seven initiations, the second cosmic (36) initiation being its goal. (LA: Distinguish carefully between the solar ruler and the solar being, the planetary ruler and the planetary being! The planetary ruler is a monad, the dominant monad of our 49-globe. The planetary being is a collective being: all the monads subordinate to the planetary ruler who are at least 45-selves. Correspondingly, the solar ruler is a monad, the dominant monad of the solar system, whereas the solar being is a collective of monads who are at least 35-selves.) 6.1.1, 6.3.5 (WofM 17.4.1)

<sup>7</sup>The human monad is perfected through five initiations, but moves to the superhuman kingdom at the fourth initiation already. Subsequently the monad's goal is the first cosmic initiation (43). 6.12.2

#### *6.10 The Planetary Ruler Incarnated*

<sup>1</sup>LA: Notice that the initiation of the planetary ruler is connected with his incarnation. His incarnation and his initiation must be studied as a unity. Cosmic selves (42-selves and higher) never incarnate into organisms but only into etheric envelopes. 6.7.9 (WofM 17.2.4)

<sup>2</sup>When the planetary ruler takes initiation, he does so always when he is incarnated into the physical world, incarnated into an etheric envelope. Laurency comments: All must undergo initiation in the physical.

<sup>3</sup>LA: The fact that the planetary ruler incarnates also implies that a centre for the lowest kind of cosmic mentalite (35) is established in the physical planet. From this centre emanate energies that awaken consciousness to all individual etheric envelopes in the planet. 6.10.5

<sup>4</sup>There is an analogy between the causal being taking hold at certain periods in the life of a human being – at seven, 14, and 21 years – and the planetary ruler taking hold of his 49-globe. It must be kept in mind that it is a matter of 49 globes, or seven seven-globes, which each passes through seven eons, thus 343 opportunities of manifestation.

(LA: The 343 opportunities of manifestation, the “incarnations of the planetary ruler”, are the 343 globe-periods. The seven root-races being manifested during a globe-period are the seven ages in any incarnation of the planetary ruler, in such a manner that the first two root-races correspond to fetal development; the third root-race, to helpless infancy; the fourth root-race (the Atlaneans), to youth and rebellion against the parents; the fifth root-race (the Aryans), to the young adult; the sixth and seventh root-races, to the fully mature individual.) 6.3.16, 6.4.3

<sup>5</sup>The lowest kind of cosmic mentalite (35-energy, cosmic mental energy, cosmic kundalini) vitalizes three kinds of systemic centres: the 49-globes, the seven-globes, and the individual globes. (EE 3.10)

<sup>6</sup>The final avatar: the incarnation in which the planetary ruler will shine forth for a brief period radiant as the sun; then the kundalini will pass in higher progressive spirals, and the monad will enter into the crown centre of the solar ruler.

#### *6.11 Solar Systemic Conditions of the Four Planetary Events Previously Mentioned*

<sup>1</sup>Just as in the case of man, certain triangles of force are found at different stages of evolution, or (to word it otherwise) different centres become geometrically linked, such as the basal, solar plexus, and heart centres, or the solar plexus, heart, and throat centres, so, in the case of a planetary collective being, or of a solar collective being, a similar event occurs. Such an event transpired in this eon in relation to the centre which our planetary being represents. The Earth 49-globe became geometrically linked with the Venus 49-globe and a 49-globe whose name is not given here, henceforth called X. Solar systemic kundalini, circulating with tremendous force through this triangle, vitalized our human kingdom, the result being that monads on Earth causalized, in particular those human monads that make up a certain centre of the planetary ruler. (LA: this is the solar plexus centre.) 6.9.4

<sup>2</sup>Owing to the solar systemic alignment between the three poles mentioned (Venus, Earth, and X) and the flow of solar systemic kundalini enabled by it, the rate of vibration could be raised and the planetary ruler of our 49-globe could take a minor initiation, and to set about his preparations for a major initiation. At the same time, the planetary ruler of the Venus 49-globe could take a major initiation in his fifth chain.

<sup>3</sup>When the solar ruler is being mentally impelled to work out some purpose of his greater source (the system of seven suns), he may vitalize one or other of his centres. Which centre is vitalized depends on the purpose in view. As this occurred the solar systemic triangle connecting the 49-globes of Earth, Venus, and X was formed, the planetary rulers of Earth and Venus were stimulated to take initiation, animal man was mentally impregnated, and the group of monads forming the planetary solar plexus centre were objectively activated. 6.1.4, 6.9.4

<sup>4</sup>The Venus 49-globe is negatively polarized to our Earth 49-globe. Venus took more than she gave. The coming in of the Venusian influence to our seven-globe, and to our planet, with the subsequent stimulation of certain groups in the human kingdom, caused a paralleling event of even greater magnitude in the Venus 49-globe. This influenced the sixth hierarchy, one of the deva hierarchies, dwelling in the Venus 49-globe. This stimulation emanated via our second seven-globe and influenced a corresponding seven-globe in the Venus 49-globe. The magnitude of the difference may be seen in the fact that in our case one globe alone was involved, whereas the influence of our scheme on the Venusian was such that an entire seven-globe was stimulated. This was brought about through the positive polarity of the planetary being of the Earth 49-globe.

<sup>5</sup>The knowledge of the various energy triangles between the 49-globes, the different polarities of the 49-globes is now imparted only to initiates of the third initiation, but will eventually become exoteric. The early part of the next round will see more widespread knowledge and interest in this matter. 6.3.21, 6.3.26, 6.12.2

#### *6.12 The Significance of the Number Four*

<sup>1</sup>Mankind is the fourth “creative hierarchy”, the fourth parallel evolution. This fourth evolution is essentially the evolution of intelligence. Since the parallel evolutions were originally twelve but five have left the solar system, seven remain. These twelve are meant by the expression the “twelve creative hierarchies”. The human parallel evolution is called the fourth but is actually the ninth when counting also the five older ones. (WofM 15.5, 16.5)

<sup>2</sup>LA: It is within the human parallel evolution that initiations are applied as a method of consciousness expansion. It is in this connection that the expression “nine is the number of initiation” should be understood. Nine is not merely the numerical designation of our human



evolution, but also the number of degrees of initiation. The first to the seventh degrees are 49, 48, 47, 46, 45, 44, 43; the eighth degree is 36, and the ninth is 29. (LA: The word “degree of initiation” is usually shortened to “initiation”: first initiation = first degree of initiation.) 6.9.7 (EE 3.6.4, E 11.5.4)

<sup>3</sup>Our globe Terra, the fourth globe of our seven-globe, is above everything else the globe of human evolution in this 49-globe. This also explains the presence of Sanat Kumara on our globe.

<sup>4</sup>There are general alignments between the number four and mankind: the fourth creative hierarchy, the fourth 49-globe, the fourth seven-globe, the fourth globe of the seven-globe, the fourth natural kingdom, the fourth eon, the four kumaras, the fourth world – world 46 – and the fourth ether: 49:4. All these fours are held together by one single note. This note, if sought for and found, will bring together into co-operation the band of devas who work especially with the human kingdom. 6.7.6 (The Augoeides, this is the real basis for theurgy, WofM 8.20)

<sup>5</sup>The significance of the number four is also seen in the fact that our 49-globe is enumerated as the fourth and considered as the most important in the solar system during this particular cycle. Since both our solar system and our 49-globe are of the fourth order, there is a moment of special opportunity afforded our planetary ruler through the alignment brought about. It eventuates in the turning of the the solar systemic kundalini (35) towards this, our 49-globe, and the subsequent results are in process of working out in this fourth seven-globe, on this fourth globe, and in this fourth eon. This is, then, a fivefold alignment, which is of paramount significance to us all, though it had even greater significance and force in the fourth root-race, and brought about that stupendous event in consciousness development – the opening of the door of initiation to mankind. All these alignments are active within the same cycle, and all therefore bring about a simultaneous alignment which results in the clearing of a channel direct from the centre of our 49-globe to the cosmic correspondence, found outside the solar system. This super-stimulation with extra-systemic force results in shattering of forms, it is true, but this is always unavoidable to “life in the form”, and in this case necessary to the vitalization of consciousness within the form, and the breaking of the limiting forms unable to bear the cosmic action. (LA: By “life in the form” is meant life in worlds 47:4–49:7 and in the pertaining envelopes. Only beings able to dispense with all en-

velopes lower than the causal are, if they so desire, immortal.)

### 6.13 THE POSITION OF INTELLIGENCE

<sup>1</sup>The energy of intelligence is the coherent impulse and purpose, driving the forms (built up of active matter) in a specific direction, and along certain destined paths. It is consequently reaping impulse, originating cause, and operating will.

<sup>2</sup>Intelligence and intelligent purpose are practically synonymous terms. This mere fact makes it immediately apparent that the law of reaping and the guardians of the law are involved in the matter. The law of reaping works through mentality. (LA: The most of our bad sowing is our evil thoughts.) 6.16.12

<sup>3</sup>Intelligence and reaping are realities that cannot be understood until the 46-consciousness is better developed in the average man. Until then, even causal consciousness forms a barrier to understanding.

<sup>4</sup>Only as mental consciousness is superseded by causal, and causal consciousness, in its turn, is superseded by essentiality (46), will man be able to understand the significance of intelligence. This is so because it is in the cosmic causal world (29–31) and cosmic essential world (22–28) that the solar ruler formulates his intelligent purpose. This purpose in due course of evolution is scaled down to the solar systemic causal world (47:1-3) and assumes concrete form in the mental world (47:4).

<sup>5</sup>From world 29 (the cosmic correspondence of 47:1) are initiated the impelling force and purpose of the manifestation of man; in world 29 the idea is formed which eventually forces him into an objective form. First the idea, then the medium, and, finally, that form itself. It is the same process for gods and for men, conditioned by the nature of intelligence itself and its place in evolution. (PhS 2.58, KofL1 9.71.7)

<sup>6</sup>By means of intelligence form is built. Therefore, the whole subject of the builders has to be studied, those beings who are the animating lives within the form, and who are the divine thought-born (LA: the “greater builders”, self-conscious devas). In this fact lies the explanation of the close relationship between the human evolution and the deva evolution. Man is the repository (through the planetary ruler of whose envelope he forms a part) of the purpose of the solar ruler, and the devas in all their higher grades are the cohesive attractive factor which manipulates matter and which moulds it into shape. The two evolutions are indispensable to each other, and without the two working

in close cooperation this objective solar system would immediately disintegrate, just as man's organism and etheric envelope disintegrate when the monad withdraws, and the builders cease their work.

<sup>7</sup>Three hierarchies in particular are concerned with objective manifestation in etheric matter: the fourth, or strictly human hierarchy, and the fifth and sixth or the deva hierarchies. The other hierarchies fulfil other purposes connected with the life in the higher three cosmic ethers (43–45), but the three hierarchies first mentioned work in worlds 47–49. (WofM 16.5)

<sup>8</sup>Intelligence then is a basic factor of the process of manifestation and the means whereby the link is made between the causal and the mental. This is true in the solar system in connection with man (solar systemic causal and mental, 47), and it is equally true in cosmic worlds where planetary and solar rulers are concerned (cosmic causal and mental, 29–35). As man evolves he awakens to the realization that the aim of evolution for him is to build consciously the bridge between the highest mental (47:4) and the highest causal (47:1), the highest unit of the first triad and the lowest unit of the second triad. This bridge is the very path. He builds it by consciously applying the mental principle, by dominating the first triad (the “personality”), considering it as the not-self, by the expansion of his consciousness through graded steps until it includes the worlds he seeks to reach, and thereby demonstrating the truth of the statement that in order to tread the path he must become that path itself. (WofM 9.3.5, 9.30)

<sup>9</sup>The four minor planetary beings with the synthesizing one (LA: the “five kumaras”) are in themselves the sumtotal of manas, the Brahmā aspect, or intelligence in activity. (LA: The “Brahmā aspect” means the matter aspect and also the collective beings who are connected with the matter aspect, the formers of matter. Correspondingly, the “Shiva aspect” means the motion aspect and the collective beings connected with, that is, the guardians of law; and the “Vishnu aspect”, the consciousness aspect and the collective beings connected with it, that is, the guides of evolution, such as, for instance, the planetary hierarchy.) 6.3.12, 6.4.2, 6.16.6 (PhS 2.52.1,2)

<sup>10</sup>Man's walking of the path and his liberation from lower worlds can be described in numbers thus: six becomes five, five becomes four, four becomes three. Only when the six-pointed star is transformed into the five-pointed star will the monad be able to pass to the second triad (the three) through the four, or the four formless repositories of the

karmic purpose.

<sup>1</sup>When the monad has overcome the three worlds (47–49) and so has become the five-pointed star (a second self), it can later enter the third triad through world 46 (four), the world where the individual has completely worked out his individual reaping, instead enters into collectives where he consciously works at the reaping of the planetary being. Laurency: The six-pointed star is a symbol of the first three initiations; the five-pointed star, a symbol of the four later initiations. LA: Only the 46-self can become conscious in the atomic kinds 49, 48, and 47 (KofR 1.35.9), and so this self, if it keeps the first triad, can wholly dispense with the first triad mental molecule and keeps only two of the three units of the first triad. Hence the talk of the transmutation of six (3+3) into five (2+3). 6.12.2

## THE LEVEL OF DEVELOPMENT THAT INTELLIGENCE HAS NOW REACHED IN THE SOLAR SYSTEM, THE PLANETS, AND MAN

### 6.14 *Generals*

<sup>1</sup>When studying these solar systemic, planetary, and human realities, it is easy to be confused because of the overlapping of cycles, and because of our deficient evolution, which impedes our understanding. Only broad generalizations are possible as to position, relation, and limitation.

<sup>2</sup>*Position* is the place of the system within its greater whole unifying all the lower: cosmic, solar systemic, planetary, group, and individual. Each of these wholes is characterized by an ensouling life, which ultimately emanates from the the seven-suns system, intelligent activity, power to evolve, and capacity to cohere.

<sup>3</sup>Only the planetary collective beings of second and third selves (in esoterics traditionally called “heavenly men”) and their superior embracing lives are consciously and intelligently working through and dominating the form in worlds 47–49; only they are perfectly intelligent beings. Man is only on his way to that conscious control over matter in the lowest three worlds.

<sup>4</sup>*Relation* refers to the different polarities of the different globes and collectives of monads (from a 49-globe to an atom) within the solar system, and is governed by the law of attraction and repulsion. 6.3.15

<sup>5</sup>*Limitation* is an ever-present factor. Limitation means that the con-

sciousness ruling a globe has capacity beyond that manifested, the duality between the limited (consciousness) and the limiting (material form); purpose, for in an ordered scheme of existence the limitation persists just as long as it is required in order to attain certain ends, this being determined by the law of destiny. (PhS 3.47.5)

<sup>6</sup>Not even the planetary collective being can grasp what position, relation, and limitation mean in a cosmic sense.

<sup>7</sup>Intelligence, whether cosmic, solar systemic, planetary, or human, manifests itself in five ways, is transmuted into essentiality (46) after its fivefold manifestation, and eventually is resolved into superessentiality (45). Herein lies the clue to the ongoing manifestation and the mystery of the five Kumaras. Of course, cosmic intelligence (29–35) and cosmic essentiality (22–28) are meant where cosmic and solar systemic beings are concerned; solar systemic intelligence (47) and essentiality (46), where men are concerned.

<sup>8</sup>Alchemy is concerned with the transformation of the five elements, 49:7→49:6→49:5→49:4→49:3, into a primal element, 49:1, through an intermediate stage, 49:2. This must be understood esoterically, that is cosmically: 49 → 48 → 47 → 46 → 45. One must clearly distinguish between the transmutation of the five elements, esoterically understood, and the final resolution of the transmuted “essences”, atomic consciousnesses 46 and 45, into their synthesis, which is 43, through the intermediate stage of 44. (LA: It was no mere accident that made Laurency choose to call worlds 46 and 45 precisely the “essential” and “super-essential” worlds.)

### *6.15 The Solar System*

<sup>1</sup>Until it is known of which cosmic collective being our solar being is a part, making up a centre of it, and which six other solar beings also are parts of it, it will not be possible to touch upon the stage of intelligence development the solar system has reached.

### *6.16 The 49-Globes*

<sup>1</sup>Synthesization is as yet by no means possible, and the process of transmutation is only just beginning in the majority of the 49-globes. In studying this subject we have to confine ourselves to the planetary rulers, for the human monads – as cells in their envelopes – are of course included in all that is said about them. The seven planetary rulers and the planetary collective beings of which they are the domi-

nants (called traditionally the seven Kumaras or seven Divine Manasa-putras) are solar systemic representatives of the three aspects of reality. The matter aspect is represented by five of the seven minor 49-globe beings, whereas the consciousness and motion (will) aspects are represented by one minor 49-globe being each. The five Kumaras, representing the five departments 3–7, are in full manifestation, while the higher two departments, 1 and 2, are represented by their lower reflections. 6.13.9, 6.17.1

<sup>2</sup>Of the seven 49-globes, only in Mercury and Venus has the evolution of intelligence reached so far that causal-mental consciousness is in process of transmutation into essentiality. When 60 per cent of the self-conscious monads (human and deva monads) that go to the composition of the envelopes of any planetary ruler have acquired subjective causal consciousness to at least some degree (“are entering upon the path”), then the process of transmutation is entered upon. The faculty of mentality is then an instrument for creative use, and not the “slayer of the real” (is not impeding higher consciousness development). 6.7.3, 6.16.10, 6.17.1

<sup>3</sup>Earth, Mars, Jupiter, Saturn, and Vulcan are as yet developing intelligence. The stages achieved in each vary, and are not for exoteric publication. The rulers of these 49-globes have not yet succeeded in bringing their envelopes to the stage where transmutation on a large scale is possible. They are approaching it, and when the necessary 60 per cent is reached, then they will begin to transmute on a larger scale. The Earth 49-globe has about 20 per cent in process of transmutation at this time and Vulcan has very nearly 40 per cent. 6.3.12

<sup>4</sup>Even though we are concerned primarily with intelligence in the human monads in a planetary collective being, yet we must remember that the deva monads in some 49-globes preponderate. The intelligence development of the devas is entirely different from that of the human monads, yet they are intelligence itself, the active creative force, the fifth and the sixth hierarchies in full display. There is a necessarily close relationship between the fifth hierarchy, a deva hierarchy, and worlds 47 as well as 29–35, and the devas are a corporate part of the planetary collective being. It is the union of deva monad and human monad that makes the real man, and the corresponding is true of the planetary and systemic collective beings. (Compare this with what Laurency says in WofM, 8.24.8: “What would man be without his Augo-eides? An intelligent beast of prey on this planet of sorrow.”) 6.13.6

<sup>5</sup>In fact, the deva evolution controls for the greater portion of manifestation up to the beginning of the process of transmutation of mental-causal consciousness into essentiality. The devas build incessantly the confining forms.

<sup>6</sup>When the process of transmutation is effected in the five 49-globes of intelligence (the “intelligence planets”), then the whole solar system is reaching a very high stage of evolution. In these five 49-globes, together with the two 49-globes which will be entering into the stage of obscuration, the process of synthesization will then begin. The monads found in the five 49-globes of intelligence will enter into their synthesizing 49-globe, that of Saturn, while the monads from Venus will enter into Neptune and those from Mercury, into Uranus. Neptune, Uranus and Saturn will, therefore, have absorbed the results of evolution. In connection with the solar ruler these three correspond to the first triad in the causal envelope of a man. We say “correspond”, for the analogy is not exact. Uranus is the reflection of the solar ruler’s mental molecule (32, in his fourth triad), while Neptune is the reflection of his emotional atom (36). Saturn is the physical atom (43) in the solar ruler’s fourth triad. (LA: What is meant here, of course, is cosmic physical, cosmic emotional, and cosmic mental. Notice the term “intelligence planet” and ponder on its meaning!) 6.3.12, 6.3.20, 6.13.9 (PhS 2.49.1)

<sup>7</sup>The principle of intelligence is the basis of the coming into activity and the mental recognition of the following facts in nature:

<sup>8</sup>The fifth spiral within the atoms will become active. This fifth spiral is beginning faintly to vibrate, while the fourth spiral in this fourth round is assuming a vibration that will cause the intense vitalization of the envelopes, so that they will eventually have to be superseded by envelopes consisting of atoms in which the fifth spiral is activated. Laurency here makes the note: transition to etheric body in the sixth root-race. LA comments: Then life in the organism will not be possible any more. (PhS 2.36.11, 2.57.2)

<sup>9</sup>The fourth ether will be generally recognized, and along with it will come the knowledge of the beings living in it. The devas of the fourth ether will also come to be known, and alliance will be made between men and these devas. (EE 4.19)

<sup>10</sup>Essential (46) consciousness will gradually be conquered through causal-mental consciousness. This is what is meant by the saying “intellect is transmuted into wisdom”. In this eon, however, this is true only

of a few. Right on from now till the middle of the next eon there will, where the majority is concerned, be an overlapping in the development of the four (46) and the five (47), thus making the nine, or perfected man, the initiate. 6.16.2

<sup>11</sup>The consciousness of the mass of mankind will gradually pass on to 47:4 (system thinking, mental intuition), and be more and more controlled by purely mental thinking, but (as Laurency points out) not in this eon, but only in the next one. Unless this is paralleled by a steady essentialization of monads (more and more monads acquiring 46-self-consciousness), and thus reaching beyond the control of causal-mental consciousness, the result will be a very serious condition that will have to be handled by the planetary hierarchy.

<sup>12</sup>The work of the four Maharajahs will culminate in the fourth eon. In the next eon, the work of the Lipikas will become more prominent. (LA: The Maharajahs see to it that the law of reaping is accomplished in respect of individuals and groups in mankind and worlds 47–49. The Lipikas correspondingly administer the law of reaping as to those monads who have worked out individual karma and so have reached world 46.) 6.13.1 (WofM 9.104.6)

#### *6.17 The Earth 49-Globe*

<sup>1</sup>*The Seven Kumaras.* Sanat Kumara is the first Kumara and the planetary ruler in physical incarnation. The other six Kumaras are the representatives on Earth of the other six planetary rulers. These six Kumaras are grouped into three esoteric and three exoteric ones. The three planetary rulers represented by the exoteric Kumaras make up with Sanat Kumara the solar systemic “lower quaternary”. (LA: “Solar systemic lower quaternary” means the four minor 49-globes where at least 60 per cent of the deva and human monads have not yet reached that stage in consciousness development where causal consciousness has begun to make itself felt in the waking consciousness. Notice that the title “Kumara” is used for the planetary rulers as well as their representatives in the various planetary governments! Inattentive readers will be confused.) 6.3.20, 6.16.2 (WofM 17.2.6)

<sup>2</sup>The work of the Kumaras is threefold: they are the centres in the envelope of the planetary ruler; they transmit energy from the other six 49-globes to the monads of our 49-globe and are, therefore, agents of the other six planetary rulers, which also means that they convey the seven planetary department energies (rays) to all the monads evolving



in the 49-globe, regardless of their rays; they are the agents of the four Maharajahs and the great deva of the Earth planet. They work with the law; they are the knowers of the purpose and plans of the planetary ruler; they are the vital activity of the planet, and the link between the seven-globe and the 49-globe. 6.7.9

<sup>3</sup>*The Moon Chain.* The failure that was the fate of the Moon chain (third seven-globe) in our 49-globe has greatly handicapped the work of the planetary governments, and made it imperative for them to employ drastic measures in order to offset that failure.

<sup>4</sup>The Moon chain with the Earth chain formed two units, or two polarities, negative and positive. The poles united, and the Earth chain absorbed or synthesized the Moon chain, just as the three major 49-globes will absorb or synthesize the seven minor ones. Therefore the Earth chain is essentially dual in its nature, being the sumtotal of a male and a female chain. In due course of time another union in the 49-globe will eventuate, and then the Uranus chain will be manifested. 6.3.18

<sup>5</sup>When the 49-globes are manifested in involution, they are first three, then seven, and finally ten, whereupon in evolution the opposites eventually merge, so that the ten become the seven, and the seven finally become the three. It is during this process that entire seven-globes (chains) and globes, and eventually 49-globes, will be absorbed.

<sup>6</sup>The involutionary process is practically over in the solar system, and evolution is approximately midway through. This will be marked by the disappearance or absorption of certain chains as they find their polar opposites, and a simultaneous appearance of the more subtle chains or globes as the principle of intelligence enables man to see them. The Moon chain is in process of disappearance, and only a decaying body is left; quaternary, tertiary, and secondary matter has left the chain, and only primary matter remains. Simultaneously the Neptune chain has manifested itself. 6.3.24

<sup>7</sup>The Moon chain has a curious esoteric history, not yet to be disclosed. This differentiates it from the other chains in the 49-globe and even from any other chain in any 49-globe. All this is hidden in the history of that solar system which is united to ours within the greater cosmic globe. Each ruler of a 49-globe is a focal point for the force of one of seven solar rulers in exactly the same sense as the seven centres in a human etheric envelope are the focal points for the influence of a corresponding planetary ruler. Our planetary ruler, therefore, is allied to one of the seven solar systems, and in this alliance is hidden the myste-

ry of the Moon chain. On this mystery only certain hints may be given:

<sup>8</sup>The Moon chain was a chain wherein a solar systemic failure was to be seen. It is connected with the lower principles, which are now superseded. The sexual misery of this planet finds its origin in the Moon failure. Evolution in the Moon chain was abruptly disturbed and arrested by the timely interference of the solar systemic government. The suffering in the Earth chain, which makes it merit the name of the “sphere of suffering”, and the mystery of the long and painful watch kept by the Silent Watcher, has its origin in the events which brought the Moon chain to a terrific culmination. Conditions of agony and of distress such as are found on our planet are found in no such degree in any other 49-globe. The misuse of the vibratory power of a certain centre, and the perversion, or distortion of force to certain erroneous ends, not along the line of evolution, account for much of the Moon mystery. Certain results, such as the finding of polar opposites, were hastened unduly in the Moon chain, and the result was an uneven development and a retardation of the evolution of a certain number of deva and human groups. Individuals who causalized obtained incomplete, “linear” causal envelopes. (PhS 2.37.2)

<sup>9</sup>The feud between the lords of the dark face and the brotherhood of light did not begin in Atlantean days, but can be traced back to the Moon chain. (LA: “Lords of the dark face” is a term used in esoteric literature for the members of the lower priesthood in Atlantis who revolted against the teachers from the planetary hierarchy, the “lords of the dazzling face”. (KofR 3.1)

<sup>10</sup>It is necessary again to emphasize the need of attaching no importance to the names of the chains and globes, and the necessity of a numerical enumeration; it is also necessary to carefully bear in mind that the sequence of numbers has no reference or relation to place or time, nor to sequence of appearance, or order of manifestation.

#### 6.18 *The Expressions of Intelligence in Worlds 45–49*

<sup>1</sup>In the *superessential* world (45), intelligence expresses itself in the selective work of the 45-self as it relates to planetary manifestation, and the discriminative power which guides the self in all action relating to his own planet, and the two others associated with the Earth and forming with it a solar systemic triune force (positive, negative, and neutralizing); the adaptation of groups (deva and human) to certain kinds of influence and series of vibration which emanate extra-

systemically, and which foster certain qualities which we cannot as yet describe; the synthesizing work of the third ray as it works out in the merging of the four minor rays into the third major; the transmutation which finally results in planetary obscuration in connection with five of the 49-globes, an analogy on a solar systemic scale to what happens to the human monad when it is transformed into a 46-self and so leaves worlds 47–49 (LA: and its five envelopes in these five molecular worlds). Obscuration must be understood thus: as more and more of the monads return to the higher worlds, this produces a gradual obscuration of the particular 49-globe in which they were the constituent “atoms”. The obscuration of our Earth 49-globe is already in process and began in Lemurian days. 6.3.12, 6.16.6 (PhS 2.46.3, EE 3.22)

<sup>2</sup>In the *essential* world (46) intelligence expresses itself as ability to distinguish between essential and causal consciousness, and to arrive at conclusions apart from the mental envelope and the physical brain; adaptability to the plan of the planetary hierarchy as shown by the esoteric teachers (45-selves), and receptivity to the inspirations emanating from the planetary collective being; in the ordered purpose which guides the choice of sphere of work (a choice based on knowledge, and not on desire); in the conscious transmutation the 46-self undertakes in the work of evolution with a view to conquering the 45- and 44-consciousness.

<sup>3</sup>In the *causal* world intelligence expresses itself in the ability of the causally conscious monad to discriminate as to time and space in worlds 47–49; in the adaptation of matter and circumstances to the specific need under the laws of reaping and destiny; the intelligent purpose which lies back of the taking of all physical form; the transmutation or the transference of the monad into the second triad, functioning in the causal envelope to begin with, resulting in the monad leaving life in worlds 47–49 to live as a 46-self in world 46. To effect this transmutation the monad in the causal envelope has to: 1) build and equip the causal envelope, 2) be able to consciously control his etheric, emotional, and mental envelopes, 3) bridge the gap between the causal envelope and the second triad mental atom (the building of the antahkarana). (The antahkarana: WofM 8.10.6, 9.3.5, 9.30)

<sup>4</sup>In the *mental* world intelligence expresses itself in the selective power of man to choose the form through which to manifest himself; his adaptability to mental conditions, and his utilization of them to control the lower forms; the working out of purpose through the medium of

the emotional and etheric envelopes; the transmutative power which transforms the entire lower threefold man and gives birth to a higher kind of consciousness, the causal.

<sup>5</sup>In the *emotional* world intelligence expresses itself in the discriminative power of man to choose between the opposites; his adaptability to emotional conditions, and his power to attain eventual equilibrium; his power, through conscious purpose, to clear his emotional envelope of foreign matter, and to make it translucent (LA: only a channel for mental and causal energies but without activity of its own).

<sup>6</sup>In the *physical* world intelligence expresses itself as the selective power of the atoms of the envelope; the adaptability of the physical envelopes to their environment and to their circumstances; the ordered purpose of the monad in physical matter; the transmutative power, inherent in man though as yet unrecognized by him, which has brought him to his present stage of physical existence from the animal kingdom, and which concerns also his transmutation into a causal self.

<sup>7</sup>The information given above is of value only in so far as it affords man a more intelligent understanding of the plan of the divine hierarchies, and inspires his resolution to appropriate the energies which are his by right of sharing in the common and total consciousness, and to use the knowledge received for an increasingly conscious collaboration in the process of manifestation, an ever more conscious service of life, evolution, and unity.

SECTION 7  
THE FUTURE OF INTELLIGENCE



### 7.1 *Introductory*

<sup>1</sup>The following deals primarily with human intelligence. First will be treated the probable development of human mental consciousness in the nearest future and in our current fourth eon, then intelligence in the last three eons.

### 7.2 *The Probable Development of Human Mental Consciousness*

<sup>1</sup>In the next few centuries, ordered activity will increasingly characterize mankind. This is the intensification of business organization, and the bringing under law and order of the entire life of families and groups of families, cities and groups of cities, nations and groups of nations. This will happen voluntarily and with intelligent understanding of group need. The whole trend of mental effort during the next sub-races – fifth, sixth, and seventh, that is, the next 10,000 years – will be towards the synthesis of endeavour, thus ensuring the good of the collective. Many unsuccessful attempts will be made, until expedient, ordered, intelligent activity will characterize mankind.

<sup>2</sup>It is principally through studying the four subordinate rays, 4–7, and their relations in their work at adapting the form to purposeful, planning will, that the future development of human mental consciousness can be somewhat apprehended. Therefore, these four type energies, or these four planetary influences (we should always remember that the ray influences, on a solar systemic scale, are the radiatory effects of the planetary rulers), will be studied separately. In doing so, we should always bear in mind that each of them has swung into power during earlier world cycles, that one of them is the influence of our own planetary ruler, is ever present with us, and is the major influence or vibration on the planet, that certain of them (5 and 6) are passing out of power at this present time, and others (4 and 7) are coming in, that during the remainder of this eon and the entire next (fifth) eon these four rays of attribute will circulate into and out of power ceaselessly. Towards the end of the fifth eon, the third ray will predominate, having begun its work of synthesizing. In the sixth eon, the second ray will join the third, so that the two will wield simultaneous influence. In the seventh eon, the third ray will weaken, and at first the second ray will predominate and later on the first ray.

<sup>3</sup>At present two rays are particularly concerned with human consciousness evolution: the fourth ray, which is the dominant ray of the

fourth eon and globe, and the seventh ray. These two rays, or the forces of these two planetary rulers, are largely instrumental in bringing about coherency in our seven-globe, the fourth of the fourth seven-globe, and on our planet. The fourth and the seventh interact, one acting temporarily as a negative force and the other as a positive. Even though the fourth ray is always in the background, it nevertheless becomes much more active in certain cycles. One such cycle will start around the year 2025.

<sup>4</sup>The spread of the knowledge of these ray cycles, of the manifestation and obscuration of the force of the rays, will eventually lead to a working with the law, and to an intelligent cooperation with the plan of evolution. It might here be stated that six of the seven kumaras (three exoteric and three esoteric) cooperate with this Law, and work exoterically, or esoterically according to the rays in power. The first kumara, our planetary ruler, is exempt from this work of interchange, since being the synthesizing point for all remains always in physical manifestation.

<sup>5</sup>It is this ray activity which governs the manifestation and obscuration of a solar system and of a 49-globe with all that is included in these manifestations. Hence the emphasis laid in all esoteric books on the study of cycles.

### *7.3 The First Three Rays*

<sup>1</sup>The first ray will accomplish its work in mankind at three great events occurring on our globe during the manifestation of the seven-globe: At causalization in the middle of the third root-race in this eon, on so-called judgment day in the fifth eon, and as the seven-globe is about to obscure in the seventh eon.

<sup>2</sup>The advent of the lords of the flame and causalization in the middle of the third root-race were accompanied by an electric storm which caused a vast destruction in the animal kingdoms. The spark of causalmental consciousness was implanted, and the effect of its energy killed the animal forms. The newly formed causal envelopes had such a vibrational frequency that it necessitated new organisms to the newly created human beings.

<sup>3</sup>On judgment day in the fifth eon, forty per cent of mankind will suffer physical destruction. The monads in question will be transferred to other globes, more suited to their stage of evolution. The surviving sixty per cent will understand why this had to happen.



<sup>4</sup>In the seventh eon, the monads who have reached the goal of evolution will be gathered to world 44. This will be marked by obscuration and the destruction of the form. Suffering will be practically nil, as the human monads involved will have reached a stage of development where they can consciously cooperate in the process of liberation.

<sup>5</sup>As regards mankind, the activity of the first ray is most prominent in the fourth, fifth, and seventh eons; for the devas, it is the first, second, and sixth; for the elemental kingdoms, it is the third.

<sup>6</sup>The third ray rules all the time, for the second ray came into power only in the second eon. The third ray holds sway simultaneously with the second ray until the end of the seven-globe (the ancient esoteric symbol of the “end of time”). The influence of the third ray will begin gradually to obscure only in the seventh eon, as the first ray swings into influence again. All three principal rays are nevertheless at all times present.

#### *7.4 The Five Rays of Intelligence*

<sup>1</sup>The five rays 3–7 make up the sumtotal of intelligence. Their influence always works in cycles, a fact that mankind will comprehend when it discovers how to utilize the electricity in the air for its gross physical energy supply, and also to vitalize, rebuild, and heal the organism.

<sup>2</sup>The five rays of intelligence form a unity that has its own internal numeration. Thus the third ray is also called the first ray of intelligence, the fourth ray is called the second ray of intelligence, and so on.

<sup>3</sup>The rays are manifested in cycles of different length. For instance, the cycles of the fifth ray last 3000 years, those of the sixth ray 2000 years, those of the seventh ray 2500 years.

#### *7.5 The Fourth Ray*

<sup>1</sup>The coming into force of the fourth ray will work out in the following ways: The intuition will be developed by the means of the knowledge of sound vibrations, and the higher mathematics. Music will be used in building and destroying, the laws of levitation and of rhythmic movement in all forms, from an atom to a solar system, will be studied. The manipulation of matter of all kinds by the means of sound will be practised in the physical world and in the emotional world, and when the synthesis of the four rays into the third is in process of accomplishment, then this will be possible in the mental

world as well. The “laws of fire” will be gradually permitted for exoteric publication. There are twenty-seven such laws, which are revealed only after initiation at this stage of evolution. In them are summed up the basic laws of colour, of sound, and of rhythm. When the influence of the fourth ray is ripening, music will produce warmth or stimulation, and pictures will glow from their content. KofL3 14.5, EE 10.16

<sup>2</sup>The coming into power of the fourth ray will have effects in the fourth molecular kind of each world, beginning with 49:4, the fourth ether. This will result in the following effects:

<sup>3</sup>Physicists will increasingly occupy themselves with the fourth ether, even though they may not recognize it as such. They will understand its effects and, within certain limits, its utilization as a source of energy. Radioactivity and electronics will be increasingly studied. This knowledge will revolutionize the life of man. It will enable him to utilize electrical energy for his everyday life in a way as yet (1925) incomprehensible.

<sup>4</sup>The fact of the existence of the etheric envelope will be established, and the healing of the organism, via the etheric envelope, by etheric energy and solar radiation, will take the place of the present methods. Healing will then fall practically into two departments: vitalization, by means of electricity and solar and planetary radiation; curative processes, through the envelope centres and collaboration with the etheric devas.

<sup>5</sup>Transportation will be moved from land and sea up into the air, and energy will be taken from the ether of the air.

<sup>6</sup>Theologians will study the energy side of life, and the ancient war between science and religion will end. The process of dying will be studied from the viewpoint of the etheric envelope, and the continuance of life after the death of the organism will be demonstrated. The connection between the different worlds will be sought, and the analogy between 49:4 and 46 will be studied, for it will be realized that the influence of cosmic, solar systemic, and planetary beings goes along definite alignments: 22–28 to 46 to 49:4, according to the law of least resistance.

<sup>7</sup>Scientists will study the aforementioned realities as energies and theologians will study them as conscious beings. Philosophers will endeavour simultaneously to unite these two schools of thought by demonstrating that what is being studied are two sides of the same reality. In these three lines of thought, the scientific, theological, and

philosophic, we have the beginning of the conscious construction of the antahkarana of the fifth root-race.

<sup>8</sup>The influence of the fourth ray on 48:4 will have effects similar to those in 49:4. In many people, the 48:4 of their emotional envelopes will be stimulated, awakening a desire in them for harmony in a new manner. This will work out relatively well in the individuals of the sixth subrace. Many old Atlanteans (fourth root-race people) will respond to the stimulation and will incarnate at that time, for the four and the six are always closely allied.

<sup>9</sup>This is also connected with life between incarnations. Most people spend post-physical emotional life in 48:4, so-called Paradise. Life in the mental “heavenly kingdom” (the Tushita or Devachan of the Buddhists), for the more mentally focussed, is situated in 47:4.

<sup>10</sup>The devas of the fourth ether will be recognized for their utility, and in the sixth subrace the deva evolution will be exceedingly prominent. 49:4 is the plane of at-one-ment for certain deva and human monads, and certain groups (the fourth creative hierarchy and the sixth deva hierarchy) have a sowing to reap together. EE 10.16.11

<sup>11</sup>In 47:4 there will be, in the immediate future, a period of intensified evolution for the individuals of the fifth root-race, prior to their passing out of and into another race, globe, chain, or 49-globe. Here the fifth subrace has its great opportunity, for in 47:4 is the first ripple of perception of, and vibratory response to, the causal envelope. In this connection, we must remember that the causal envelope encloses the first triad. 47:4 is the plane of testing of the first and second initiations; here man must secure the right to enter the path, and procure the necessary control over his lower envelopes.

<sup>12</sup>The fourth ray is particularly important in this fourth chain, on this fourth globe, and in this fourth eon. Each planetary ruler pours out his influence in different eons, worlds, chains, globes, races, and subraces according to numerical principles.

### *7.6 The Fifth Ray*

<sup>1</sup>The fifth ray is the third ray of intelligence. The fifth ray concerns itself with the building of form, with the utilization of matter, with the embodying of ideas, or of entities, whether cosmic, solar systemic, planetary, human, or subhuman. The fifth ray promotes mental understanding of esoterics, the first self's (47:5-7) most important understanding. The fifth 49-globe is the synthesizing 49-globe for the five

49-globes representing rays 3–7, but not for the two 49-globes representing rays 1 and 2, nor for the seven 49-globes viewed as a whole.

<sup>2</sup>The influence of the fifth ray is that which leads to the scientific adaptation of matter to form. The conscious energy of the fifth ray “always unifies the three and the five”. This has reference to the unification of the first and second triads. A somewhat more elaborate explanation can also be given: The fifth planetary ruler is the lord of the fifth ray in the solar system and the ruler of the third ray of intelligence. At causalization, in which the first triad and second triad were unified, a form was produced, the causal envelope, wherein “spirit” (or super-consciousness that gathers in experience) dwelt in 47:3, the mental superether. All these numerical relationships are important. When counted from below, the mental superether is the fifth molecular kind, the “fifth essence”, or *quinta essentia* in Latin. It is precisely in this layer of the matter of the causal envelope that the quintessence of experience gained in incarnation is gathered (PhS 3.8.1). The world of mental superether, the lowest region of the causal world (47:3), is the meeting-ground for individuals of both the fourth and the fifth natural kingdom. KofL3 14.18

<sup>3</sup>The influence of the fifth ray died down during the fourth root-race, but has increased steadily during this fifth, or Aryan, root-race. It has not yet reached the zenith of its power in this race. For a period immediately ahead its influence will increase, then decrease. During the coming subraces its cycle will begin to pass out, and the influence of the fourth ray will reach its zenith for this eon. During the fifth eon the power of the fifth ray will again be strongly felt, for it is the eon of this ray. The fifth ray will cause that great separation which we call the “judgment” in the fifth eon. KofL1 5.19.7

<sup>4</sup>The planetary governments work through their numerical correspondences in the chains and globes. Until mankind has further evolved, secrets lie securely hid through the inability of man to find out the enumeration of the 49-globes, seven-globes, and globes.

<sup>5</sup>The influence of the fifth ray is felt very considerably now in the fifth molecular kind of all the worlds, especially in the three worlds of man (47–49). Therefore, the first triad mental molecule (47:4) of men in this fifth subrace will receive increased stimulation, enabling people to be self-active in 47:3, the fifth molecular kind from below. The fifth spiral of the atoms will, consequently, become active, so that those people who are at the right stage will be able to utilize this force in

order to take the first initiation.

<sup>6</sup>The fifth ray influence will be seen in the emotional world in an intelligent conscious control which will be based not so much on the desire for harmony as on a desire for a scientific, intelligent manipulation of emotional matter. In the physical world the fifth ray influence will show in the the greater opportunity of the Manu to separate races, to segregate types, and to submerge and detach continents. The fifth ray is the separative, discriminative force, and it is a factor in the erection and destruction of forms.

### *7.7 The Sixth Ray*

<sup>1</sup>During the time of a certain ray cycle or departmental period, the immediate object of the attention bestowed is the recipient of the energy, absorbing it so that little of it remains for transmission to other objects. The end of a ray cycle means that ever less of the energy is being absorbed by the object, that the energy makes itself felt in other places, so that finally all of the energy passes through without being absorbed and retained

<sup>2</sup>The sixth ray cycle is in this way approaching its end in our globe. The sixth ray will instead become active in other globes. Monads, whose third triads belong to that ray, will therefore incarnate in other globes, and in other chains. The vibrations of the sixth ray will quiet down as far as we are concerned, and find increased activity elsewhere. To phrase it otherwise: our planet and all its life-forms will become positive, non-receptive to the sixth ray, having previously been negative, receptive, and will temporarily repulse this particular type of force. A psychical manifestation of the passing of the sixth ray can be seen in the dying down of what is called Christian enthusiasm. The Christian religion was a form and a manifestation of the sixth ray for close on two thousand years, but now this form is being dissolved. Later again the same force will return, and a new form will slowly be built, which will be a more adequate expression of the sixth ray.

### *7.8 The Seventh Ray*

<sup>1</sup>The seventh ray is now coming into power, and is therefore a vital factor in the immediate evolution of man. WofM 8.6.11

<sup>2</sup>The seventh ray is the fifth ray of intelligence, demonstrating mainly through the seventh world, the physical world, during the fifth root-race and the fifth subrace, a very advantageous combination, and hence

the opportunity is great. KofL3 14.8, 17.13.6-9

<sup>3</sup>The ruler of the seventh ray – the fifth kumara – is the “ruler of the building devas” of the physical world, the devas of the ethers, in cooperation with their deva lord. EE 10.17

<sup>4</sup>The incoming seventh ray will make the etheric brain more receptive to higher truths, and make it possible for scientists to discover the fourth (49:4) and third (49:3) ethers. This development parallels the vitalization of the fifth spiral of the atom. Therefore, mental development will attain heights as yet undreamed of.

<sup>5</sup>The seventh ray energy is fundamentally constructive. The planetary ruler of the seventh ray is one of the main transmitters of radiation from the Sun to the system and has a close connection with the energy coming from world 35 (solar systemic kundalini). The deva ruler of the etheric world works in close alliance with him. The deva ruler, the lord of the builders, constructs the forms which the planetary ruler uses to develop consciousness within them. The former represents the matter aspect, while the latter represents the consciousness aspect.

<sup>6</sup>The force of any planetary ruler might be summed up as the intelligent purpose of the planetary ruler, his life energy working in, through, and upon his envelope, his magnetic radiation as it affects (although in a lesser degree) the other planetary rulers, his peculiar quality colouring the activity within his own 49-globe, the effect of the same as it influences the other planetary rulers, his life force as it works outside his periphery.

<sup>7</sup>The seventh ray always manifests itself in a period of transition from one kingdom to the next higher, and this explains the particular kind of service this planetary ruler does to evolution. He governs the processes of transmigration, incarnation, and transference. This is equally true of the incarnation of a man and of a group of people, of the physical realization of an idea, and generally of all kinds of beings below the planetary ruler himself.

<sup>8</sup>When monads are transferred between solar systems, between 49-globes, and between seven-globes, a cosmic deity facilitates this through his energy. When monads are transferred between globes, between worlds, and between natural kingdoms, the planetary ruler of the seventh ray has a similar function.

<sup>9</sup>The reason why the seventh ray is being manifested in our times is that a transference is in progress which calls for this particular type of energy. It is calculated that certain groups of human and deva monads

will pass into the fifth kingdom during this cycle of close on two thousand five hundred years, a specific number of men will be accepted as disciples and take at least the first initiation.

<sup>10</sup>During this same cycle, in the fifth seven-globe (the “Mercury chain”) of our 49-globe, monads will be transferred from the animal kingdom to the human as they are being transferred to another seven-globe, an even greater event than that in our own chain.

<sup>11</sup>Similarly the force of the cosmic transferrer is being called into activity by the transference during this cycle of a special group of advanced members of the planetary hierarchy (human and deva monads) to another 49-globe. Certain monads also from among the lipikas (guardians of the law of reaping) are taking advantage of this inflow of cosmic energy to transfer their activity to another system, giving place to others who will administer the reaping of the new age. This cosmic power wields an influence extending far beyond our globe throughout the chains and 49-globes which lie in the line of its path. It will fundamentally affect the vegetable and mineral kingdoms, obscuring old types and bringing in new.

<sup>12</sup>So far-reaching are the effects of this ray, both on the deva and human monads in their different kingdoms, that entirely new environments will evolve for the utilization of the new types and entirely new characteristics will be found emerging in mankind.

<sup>13</sup>The prime function of the seventh ray is that of adaptation, or the molding of the form to make it suitable to the needs of the indwelling monad.

<sup>14</sup>Into all work of form-building, the following factors enter: the will or the one-pointed purpose, the material, the builders who evolve the forms out of their own matter, the plan, certain mantric words or sounds.

<sup>15</sup>The planetary ruler of the fifth ray pronounces the mantric words in the cosmic mental world. The planetary ruler of the seventh ray utters his mantras in the cosmic physical world, producing the following results: 1) the triads are anchored within their group souls, 2) the triads (the “stream of life”) is guided into any particular natural kingdom, 3) the triads are transferred from form to form, from group to group, from kingdom to kingdom within the parallel evolutions.

<sup>16</sup>In connection with the human kingdom, the fifth ray has to function in order to produce self-consciousness within the life form.

<sup>17</sup>By uttering certain mantras the trained adept can both utilize deva

activity to effect certain results in connection with the matter aspect, and can drive the being itself to definite action. Hence the extreme danger of the knowledge of these mantras and the need to safeguard them from interference and misuse. Power over force lies always in the hands of those who have: 1) developed the consciousness of the group to which they belong, 2) learnt the secret of the tones to which that group responds, 3) apprehended certain set words and phrases and the due method of chanting and intonation. They cannot bring about results outside the periphery of the group whose consciousness is theirs. For instance, a 45-self can work with matter and energy in worlds 47–49 within three 49-globes but not beyond that. In order to be able to work in addition in worlds 45 and 46 in all the five 49-globes belonging to departments 3–7, he must become a 44-self. When he has become a 43-self, he has power in all the seven worlds of the solar system, 43–49, in all the seven 49-globes. All the sacred words are then his. In the physical world, however, he works primarily with the words of the planetary ruler of the seventh ray.

<sup>18</sup>The words of power of the planetary ruler of the seventh ray fall naturally into five groups: 1) Mantras which deal with etheric matter and control the devas of the ethers. 2) Mantras which deal with gross physical matter and control the subhuman evolution through certain groups of devas. 3) Words of power specifically connected with the human evolution, and which are very carefully guarded from the knowledge of man himself. 4) Words of power which bring different groups of devas into the line of the will of the utterer. These are in many ways the most dangerous and are not given out to other than causal selves and higher selves. 5) Words of power which affect the consciousness aspect (LA: the second triad) and which attaches it to, or detaches it from, form (LA: the first triad).

<sup>19</sup>There is a sixth group of words of power intimately connected with electromagnetic manifestations that science studies and works out into formulas. Fortunately for mankind they remain formulas on paper and cannot yet be turned into utterable sounds.

<sup>20</sup>No mantras are as yet allowed for exoteric publication, since no rational purpose would be served in so doing. Mere knowledge of esoteric things does not suffice for their wise utilization.

<sup>21</sup>The development of the intuition by means of aspiration to the higher, the as yet superconscious, endeavour, failure, and renewed effort ending in success is of far more profit to the monad than the



quick results brought about by the use of mantras.

<sup>22</sup>The words of power are used for the manipulation of matter and its bending into form in the service of evolution. Until objective consciousness in the pertaining kinds of matter is somewhat developed, this knowledge of mantras remains practically useless and may be even a menace.

<sup>23</sup>Selflessness, faculty of sight, and sincerity of purpose must all three exist before the mantras can be imparted. Some individuals possess selflessness and sincerity, but the faculty of sight is rare.

<sup>24</sup>Next, some indications will be given of the effects that the incoming seventh ray will have on mankind. KofL1 5.20

<sup>25</sup>*Etheric vision will be developed universally.* This will be due to two causes: 1) The scientific recognition of the existence of etheric matter, thereby freeing people from the onus of adverse public opinion, and enabling them to reveal what they have individually long realized. Etheric vision is comparatively common even now. But comment concerning it is rare, owing to the fear of criticism. 2) The increased activity of the devas of the ethers throws etheric matter into more active vibration, with consequent reflex action on the eye of man.

<sup>26</sup>*Mental activity will increase* and education (of the lower mental kind) will spread everywhere. The results of this will be that competition between individuals and between groups increases, business is organized on lines hitherto undreamt of; groups and aggregations of groups are founded whose sole purpose will be to synthesize all the lines of human endeavour, and thus bring about unification of effort and economy of force in the domains of science, business, philosophy, education, and religion. New schools of medicine will be founded, whose purpose will be to study the etheric envelope; a new church will be founded, which will be based on the work with mental forms and the scientific recognition of the invisible reality and ritual based on scientific use of sound and colour to bring about alignment to the causal envelope, the influencing of groups, the making of contact with the planetary hierarchy, and the cooperation with the devas in order to further the ends of evolution.

<sup>27</sup>*It will be easier to approach the path.* This will be so because many of these people of the future will have personal knowledge of the ruling powers and forces, will be novices, or will be initiates of the first degree. The present skepticism will then be dead. The dangers then will be of other kinds, those incident to the very influence of the seventh ray

itself: the dangers of crystallization, of the scientific spirit killing devotion. The true esoterician is a scientist and a devotee. The mere devotee is not an esoterician, but a mystic. The esoterician that takes a mere scientific attitude is in danger of black magic, being governed by the intellect and not by selflessness. There are dangers incident also upon contact with the deva evolution and the knowledge of the powers and forces made available through their agency.

<sup>28</sup>*Many old magicians and esotericians will come into incarnation, and therefore psychic powers will be much seen among the people. This psychism, being tinged with mentality and not being of a purely emotional quality of the Atlantean kind, will be even more dangerous than it was in Atlantis, for back of it will be some degree of will, conscious purpose, and intellectual apprehension, and unless this is paralleled by the growth of second-self consciousness and its control of the first self, a period of real danger may ensue. Hence the need of inculcating the purity of intention and the service of mankind appears particularly great. Of this large band of seventh ray magicians some are linked to the planetary hierarchy, some belong to the purely mental group. To avert the dangers mentioned, the planetary hierarchy plans to have causal selves and mental selves, all on the seventh ray, incarnate in certain countries, particularly in Europe and North America. Everything here mentioned covers the time till the coming in of the sixth subrace.*

<sup>29</sup>In the sixth subrace, the emphasis will not be so much on the development of mental consciousness, as it will be on the utilization of the mental faculties (47:4-7) for the development of causal consciousness. The sixth subrace will not be essentially (46) conscious, as some writers have asserted. Essential (46) consciousness will be awakening, and will be more prominent in the sixth subrace than in the fifth, but the outstanding characteristic of sixth subrace individuals will be their ability to think causally (47:2,3), and to use causal consciousness. The mission of the sixth subrace will be to build the collective antahkarana, the bridge between the causal (47:1-3) and essential (46). This bridge will be of a usable nature during the sixth root-race, in which the intuition (LA: 46:5-7 to begin with) will show real and general signs of existing.

<sup>30</sup>In the fifth root-race, only rare individuals show signs of possessing essential consciousness, having built the necessary bridge in their individual selves. In the sixth root-race there will be small groups

possessing essential consciousness.

<sup>31</sup>Next, the effect of seventh ray on the relation between the animal and human kingdoms will be discussed. First a few important facts about this relation will be given. The animal kingdom holds the same relation to the human kingdom as the organism holds to the aggregate envelopes, that is to say: the etheric and the superphysical envelopes. Another link connecting man and animal is the close correspondence between their organisms. Each natural kingdom acts as the mother to the succeeding one in the evolutionary process. Any collective should in due course of evolution give birth to offspring, who will in themselves embody some ideal, and who receive their forms of life in some other world from the earlier collective. From the third kingdom springs the fourth, and from this fourth will emerge the fifth, each receiving germ protection, form, gradual development, and nourishment.

<sup>32</sup>In our seven-globe, causalization took place in the third root-race in the fourth eon; in the Moon chain, in the fifth root-race in third eon; and in the Mercury chain, causalization will occur in the sixth root-race in the second eon. Addition by LA: In all these instances, the lowest globe of the chain, globe 4, is meant, being the particular globe of mankind.

<sup>33</sup>In the fourth root-race, the “door” between the two kingdoms became closed, and no more monads of the animal kingdom passed into the human. The animal kingdom and the human became positive to each other, and repulsion instead of attraction supervened. All this was brought about by the swinging into power of an immensely long cycle of the fifth ray. This was necessitated by the need of man to develop mental consciousness, while the animal monads continued to receive emotional stimulation. This mutual repulsion is one of the causes, though not the most important, of the destructive relationship that has long prevailed between men and the animals.

<sup>34</sup>This destructive relationship is evidenced in the terror of man in connection with wild animals and in the terrible toll of life that such animals have exacted during thousands of years. Now, in this age, the massive slaughter of animals is bringing about an equilibrium. The cause of these conditions lies in the reaping of that being who for a period during the moon chain was the dominant of the animal kingdom. Each natural kingdom is the expression of such a dominant being. Mankind, for instance, is the expression of one of the planetary rulers, and the totality (LA: in the solar system) of mankind (the fourth hierarchy) and the deva evolution are the centres of the solar ruler. The animal

kingdom likewise is the expression of the life of a being who is a part of the cosmic organism (47–49) of the planetary ruler, but not a centre of consciousness energy. Some of the tragedies underlying existence at this time are the reaping results of temporarily faulty relations between a being who dominated at one period of the third or moon chain, and the one holding analogous position in this the fourth or earth chain. This latter is the sumtotal of the organism. In their lack of agreement lies the clue to the cruelties practised on animals by man.

<sup>35</sup>Since the great division in the fourth root-race, the animal kingdom has been primarily occupied with emotional stimulation and development. This is the basis of the endeavour being made by the planetary hierarchy by the aid of man to develop the emotional instinct through the segregation of the domestic animals, and the consequent play made upon the third spiral in the animal triad atoms by human magnetic radiation.

<sup>36</sup>The animal kingdom does not make up a major centre in the planet, for only conscious beings form such centres. It does make up a minor centre, however, which is a collective being. The heart centre of this collective being is made up of the domestic animals, the animal monads brought into closest connection with the human kingdom. From the heart centre flow consciousness energies that have a raising effect on the whole being. The monads of the domestic animals will be finally separated from their group-souls at the reopening of the door into the human kingdom in the fifth eon.

<sup>37</sup>Let us now consider the immediate present, and the advent of this seventh ray. The energies of the seventh department will have a far weaker effect upon the animal kingdom than upon the human. The animal kingdom will not be able to respond to the vibrations of the planetary ruler of the seventh department until in the sixth eon. On the other hand the deva evolution, and the building devas of the ethers, will be stimulated. The result of the influence of the seventh department will be that the devas build etheric envelopes of both men and animals that are much more responsive to prana. During the sixth subrace, disease as we know it in both kingdoms will be materially lessened owing to the pranic response of the etheric envelopes. The seventh department will likewise affect the organisms of the two natural kingdoms, so that men and animals will receive bodies that are smaller, more refined, more finely attuned to vibrations, and consequently more expedient for consciousness development.

<sup>38</sup>Man will understand the animal kingdom better and with the use of sound and colour train and utilize animals better. By turning his thought force upon the animals, man will stimulate their potential mentality.

<sup>39</sup>The planetary hierarchy considers that esoteric students should pay more attention to the effect of the consciousness of one group on another group, how groups on higher levels of consciousness can stimulate groups on lower levels and so help them to advance. The following facts should be realized: 1) The three major planetary rulers stimulate by their vibrations the four minor planetary collective beings, helping them to expand their consciousness. 2) The planetary rulers stimulate by their consciousness all the monads contained in their envelopes, and evoke a particular response from those who are actively and intelligently working at the development of group consciousness, that is to say, all who are at least causal selves, and bring the three major spirals of their triad atoms to the necessary rate of vibrations. This work is begun when the sixth spiral (in the minor group of seven) is active. 3) The consciousness of man is stimulated and developed when, at a certain stage, he can respond to the vibrations of members of the planetary hierarchy, and is thus approaching the fifth natural kingdom. This coincides with the activation of the fifth spiral. 4) In like manner, the less evolved human monads, who are scarcely more than animals, have their mental envelopes stimulated by the combined vibrations of men, whose fourth spiral is functioning adequately. In these last two cases we are dealing with the spirals of the second triad mental atom. In the first two cases, higher triad atoms are involved also. Mankind, viewed as a unit functioning on this planet, works in a magnetic manner, and in a stimulative capacity upon the animal kingdom, its vibrations pouring on to the emotional envelopes of the animals, and producing response. This awakens all animal monads to a more effective apprehension. Hence it can be seen how close is the interplay and the interdependence, and how closely united all these greater and lesser beings are with each other. Growth and development in one part of the envelope of the planetary ruler produces a corresponding advance in the whole. No man, for instance, can make definite and specialized progress without his brother benefiting, this benefiting taking the form of the increase of the total consciousness of the group, the stimulation of monads in the group, the group magnetism producing increased healing or unifying effects on allied groups. In the understanding of this thought lies, for those who are bent on service, incentive to effort. Every man who

strives to develop consciousness is bound to have some effect on all whom he contacts – men devas, and animals – whether he knows it or not.

<sup>40</sup>The coming in of the seventh ray will cause a great destruction in the animal kingdom. During the next few hundred years many of the old animal forms will die out. It must always be borne in mind that a building force is likewise a destroying one, and new forms for the animal evolution are necessary at this time.

<sup>41</sup>The incoming seventh ray will during the first time affect primarily the devas of the physical world, the devas of the ethers, and not, to the same extent, the devas of the emotional and mental worlds. The seventh ray will have a powerful influence on the seventh world (LA: 49 is the seventh solar systemic world), the physical world, regarding it as a unit; on the seventh molecular kind of the physical, emotional, and mental worlds; on prana in the etheric envelope; on all monads in incarnation whose third triad is on the seventh ray; and on those particular devas who are the agents between magicians (either white or black) and the forces they work with. These devas are divided into two groups: those working with constructive evolutionary forces, and those working with destructive involutory forces.

<sup>42</sup>The energy of the planetary ruler of the seventh ray will have constructive effects in the etheric world and on etheric matter, and destructive effects in the gross physical world. Physical building work always originates in, and proceeds from, the etheric world. Cataclysms of a world-wide nature will occur during the next nine hundred years; continents will be shaken; lands will be raised and submerged, culminating in the profound material disaster which will overtake the world towards the close of the fourth branch-race of the sixth subrace. This will usher in the infant sixth root-race.

<sup>43</sup>The devas of the ethers will be strongly affected by the coming in of the seventh ray.

<sup>44</sup>As the seventh ray is coming in, devas and men will get closer to each other. This will not have for mankind results entirely beneficent. Before men have understood the right manner of contact, and learnt to use the consequent association wisely, much suffering and much bitter experience will be undergone. It should be remembered that the devas are, in their totality, the mother aspect, the great builders of form, and the nourishers of that which is as yet unable to guard itself, whereas man should be a self-conscious and fully responsible being, who main-

tains his independence of the form. Becoming too close to the devas and dependent on them is as if a full-grown man returned to the care of his mother. Approach between the two parallel evolutions becomes possible in world 46, but then it is an approach between consciousnesses, and not an approach between forms. As long as the human monad is functioning in the lowest three worlds (47–49), it may not trespass across the separating line between the two evolutions. Only when the monad has passed to the cosmic etheric worlds (46, to begin with), may contact be permitted. Before that, disaster only results from contact. The danger is real, and near at hand.

<sup>45</sup>Thanks to the incoming of the seventh ray, pranic transmission by devas to the lower four natural kingdoms will be facilitated, and the inflow of energy from the fourth cosmic ether, world 46, will increase at the same time. The result of this will be more healthy human organisms. This will begin to be noticeable only about two hundred years hence, when the people having seventh ray causal envelopes will be numerically strong enough to be recognized as the prevailing type for a certain period. Also people whose causal envelopes belong to the first and fifth ray will benefit enormously from this influence. The organisms then constructed will be distinguished by resilience, enormous physical magnetism, ability to reject false magnetism, capacity to absorb solar rays, great strength and resistance, a delicacy and refinement in appearance as yet unknown.

<sup>46</sup>As the seventh ray is coming in, the etheric world will become increasingly activated, and man will eventually become conscious of this world and of its inhabitants. The immediate effect of this greater inflow of etheric energy will be that more people will possess etheric vision, and will be able normally and naturally to live consciously in the etheric. The majority of men function consciously only in the gross physical, and the etheric world is as closed to them as is the emotional world. In the coming centuries, however, man's normal habitat will be the entire physical world up to, though not including, the higher two ethers (49:1,2). The physical world known to man will thus be 49:3-7, and the lower two ethers will be as familiar to him as the gross physical landscape is now.

<sup>47</sup>The attention of medicine and science will be focused on the etheric envelope, and the dependence of the organism on the etheric envelope will be recognized. Magnetic healing and vibratory stimulation will supersede the present methods of surgery and drug assimila-

tion. Man's vision being then normally etheric will have the effect of forcing him to recognize that which is now called the "unseen world". Such men as exist in their etheric envelopes, but have no organisms, will be noted, and communicated with, and the devas and elementals of the ethers will be studied and recognized. When this is so, then the right use of ritual as a protection and safeguard to man will be universal. The work of the devas in connection with the animal and the vegetable kingdoms will be likewise recognized, and much that is now possible through ignorance will become impossible and obsolete, such as slaughter, hunting, and other ill-treatment. A profound change in the attitude of men and women to the sex question, marriage, and the work of procreation will result from the development of etheric vision, and the consequent recognition of the devas. This change will be based on a deeper understanding of matter as the carrier of life and of the unity of all life.

<sup>48</sup>Hitherto, during the third, fourth, and fifth root-races, mental consciousness has been principally applied to the understanding of the matter aspect and the physical world. From now on the trend of mental activity will be towards the understanding of consciousness, planetary and human.

<sup>49</sup>The planetary ruler will acquire consciousness in his cosmic causal envelope (29–31) with a consequent reaction, repolarization, and alignment of his cosmic physical envelopes (the etheric envelope, 43–46, and the organism, 47–49). This will manifest itself as a higher quality and ordered, intelligent purpose in every natural kingdom in worlds 43–49. The perfected causal self preparing to become an essential self (46-self) can consciously control all the atoms in his physical envelope. Correspondingly, we – being atoms and molecules in the cosmic physical envelopes of the planetary ruler – shall become more controlled by his cosmic causal consciousness (29–31).

### *7.9 Conscious Manipulation of the Energies*

<sup>1</sup>Transmutation might be defined as the passage from one state of being to another through the agency of "fire" (LA: the triad energies).

<sup>2</sup>Transmutation concerns the life of the "atom", and can be understood through knowledge of the laws governing radioactivity. "Atom" is the term not just of atoms in the proper sense, but of all kinds of spheres or globes, such as planets, seven-globes, 49-globes, and man's causal envelope, as well as all aggregates of atoms. All such



globes are built up in an analogous manner: a positive nucleus and a negative envelope.

<sup>3</sup>Radiation is transmutation in process of accomplishment. Since transmutation is the liberation of the indwelling (essence =) monad in order that it may seek a new centre, the process may be recognized as radioactivity technically understood, and this term can be applied to all “atoms” without exception. LA: The radioactivity mentioned here is the effect of the dissolution of the monad’s envelope. Where man is concerned, the most important instance of this is the dissolution of his causal envelope at the fourth initiation.

<sup>4</sup>Basically transmutation is the result of the inner positive nucleus of force or life reaching such a strong rate of vibration that it eventually scatters the matter of the negative envelope. The atoms that made up the envelope are then no more attracted to their original centre but seek another. The monad escapes and builds a new envelope. LA: This new envelope being then of a considerably higher quality (KofR 1.31.3, PhS 3.2.14).

<sup>5</sup>All within the solar system is dual, is both negative and positive. It is positive as regards its own form, but negative as regards the greater sphere of which it is a part.

<sup>6</sup>Therefore, the process of transmutation is dual. There is a first stage where external factors, the forces acting from without, are needed to activate and develop the inner positive nucleus. There is next a second stage where the inner centre of energy becomes self-active. During the second stage the energy developed in the nucleus eventually surpasses the energy of its environment, the nucleus begins to radiate energy, the surrounding envelope is finally broken down, the atoms and molecules that made it up seek a new centre, and the central “life” (LA: the monad inhabiting the envelope) escapes to unite with its polar opposite, the positive pole to which it is itself negative. The stage last mentioned is called obscuration.

<sup>7</sup>It is a task for each natural kingdom made up of self-conscious beings to aid the process of transmutation of all lesser monads. It is only when the human kingdom is reached that it is possible for a monad consciously and intelligently to aid in the transmutation of itself from its present kingdom to the next higher and assist at the transmutation of monads in lower kingdoms. Where mankind is concerned this means firstly to aid in the transmutation from the human to the fifth natural kingdom, and secondly to aid mineral monads in their transmutation

into vegetable monads, vegetable monads into animal monads, etc. That it is not done as yet is due to the danger of imparting the necessary knowledge. Only 45-selves understand the process of transmutation in worlds 47–49 and in the four lower natural kingdoms. Man will eventually work with the three lower natural kingdoms, but only when brotherhood is a practice and not a mere concept.

<sup>8</sup>Only certain general facts about transmutation can yet be imparted, while the detailed work concerning the process may not be dealt with owing to the inability of the race as yet to act altruistically.

<sup>9</sup>Those who work on the consciousness aspect (LA: the members of the planetary hierarchy is intended) consider that the thoughts of men should be lifted from the study of the ways of physical existence to broader concepts, wider vision, and synthetic understanding.

<sup>10</sup>The way can be pointed only to those who are ready, who are recovering old knowledge (gained either through discipleship or through remembrance of experience undergone in Atlantis), and the indications given provide sufficient guidance to enable them to penetrate deeper into the knowledge. The danger consists in the very fact that the whole matter of transmutation concerns the material form and the working materials of the devas. Man does not yet master even the matter of his own envelopes, and always incurs risk when he concentrates his attention on the not-self. LA: By the “not-self” are meant the envelopes and their passive consciousness.

<sup>11</sup>The magician can safely work at transmutation only when he knows 1) the nature of the atom; 2) the tones of the worlds; 3) the method of working consciously through the second triad, while knowing the protective sounds and formulas and having attained the purity of intention; 4) the method of the interaction of the energies of the three triads, the formulas of these energies and later the formula of a cosmic energy; 5) the tone of his own department (ray).

<sup>12</sup>All this knowledge is in the hands of the 45-selves and higher selves. They work with the positive nucleus, that is, with the consciousness and will aspects, not with the negative envelope, the matter aspect, the latter work being the sphere of the black magicians. This distinction must be clearly understood and explains why the whole brotherhood refrain from interfering in everything concerning the matter aspect, why they concentrate upon the force aspect, upon the centres of energy. They reach the whole through the agency of the few centres in a form.

<sup>13</sup>What is called “conscious manipulation of the fires”, the whole process of transmutation, as regards man, concerns itself only with the kinds of energies that reached a high stage of development in the previous solar system and in the present one: the energies of the first triad and those of the second triad. It is with these that transmutation concerns itself from the human standpoint. The energies of the third triad are not at this stage to be considered.

<sup>14</sup>The endeavour of the alchemists to transmute the baser metals into gold was but a preliminary step, an allegory and a symbol of the work of transmutation.

<sup>15</sup>We might get some idea of the work of transmutation, if we studied the work of the planetary hierarchy in all its three main departments on this planet, the work it does in aiding the evolutionary process. The work of the planetary hierarchy is concerned with “transmuting” the monads, that is, transferring them from a lower natural kingdom to a higher. This work involves three distinct steps, which can be seen and traced by means of higher objective consciousness: 1) the fiery stage – the form is energized, begins to burn from energy, lower matter is substituted by higher; 2) the solvent stage – the form cannot any longer stand the ever stronger energies, but starts to dissolve; 3) the volatile stage – the monad leaves the form for good and seeks another, a higher form. “Radioactivity, pralactic solution, and volatility of essence” are other expressions of the same idea. In every transmuting process without exception these three stages are gone through. The planetary and deva hierarchies concern themselves with this transmutative process according to their main departments as follows: the third department in its five divisions (3–7) deals with the first stage; the second department, with the last stage; and the first department, with the second stage. In the third department, the work is divided among the sub-departments so that the seventh and fifth are largely centred on pouring forth energizing power when it becomes necessary to transfer the monads from old forms into new ones, from a lower natural kingdom to the next higher; the third and sixth deal with the energy aspect of the envelopes; and the fourth with stimulating the monads to coordinate the energies of the first and second triads.

<sup>16</sup>The work of the hierarchy can be interpreted always in terms of alchemy.

<sup>17</sup>The members of the planetary hierarchy carry on the work of transmutation consciously, it being a result of their own previous

emancipation. The 45-selves transmute in the three worlds of man, 47:2-7, 48:2-7, and 49:2-7. The 44-selves work in worlds 45 and 46, aiding the second selves in the first stage of their transmutation into third selves. Cosmic emotional selves (who are at least 42-selves), such as Gautama the Buddha, work in worlds 43 and 44, aiding third selves in their further transmutation. What has been said applies to all efforts made by the planetary hierarchies and governments in all 49-globes, seven-globes, and globes, for the unity of effort is universal.

<sup>18</sup>In every case, ability of conscious self-control and ability of self-transformation precede ability of aiding others in their transmutation. Initiates of at least the third degree (LA: causal selves) learn to transmute and superintend the passage of monads out of the animal kingdom into the human. Initiates of lower degrees learn how to control the lesser devas, working at transferring vegetable monads into the animal kingdom. These lower-degree initiates work under supervision by higher-degree initiates.

<sup>19</sup>Advanced intellectual people should be able to cooperate in the transmutation of the metals, as their intellectual development relates to the mineral elements and the builders that they would control by the same ratio as the thought power of the categories of initiates just mentioned relates to their objects of transmutation. (LA: that is to say, the higher the kind of thought power the workers at transmutation have developed themselves, the higher the kind of monads they are able to work with) However, owing to the failure in Atlantis, and the consequent stultification of consciousness evolution, with results according to the law of reaping, the knowledge of how to do this work of transmutation has been lost to mankind, which was a safeguard taken by the planetary hierarchy. Only in a future where the organism and the etheric envelope are pure enough to withstand the forces used in this work will mankind regain the alchemical knowledge.

<sup>20</sup>As time proceeds, man will gradually recover past knowledge and powers developed in Atlantis, acquire envelopes resistant to the fire devas of the lower kind which work in the mineral kingdom, understand radioactivity or the radiatory energy accompanying the transmutation of the monads, and turn chemical and physical formulas into sounds and tones for their work with mineral monads. In this last statement lies the most illuminating hint that it has been possible as yet to impart on this matter.

<sup>21</sup>Conscious transmutation is possible only when a man has trans-

mutated the elements in his own envelopes. Only then can he safely – through utilizing the affinity of the kinds of matter – aid the work of transmutation of elemental monads into mineral monads. Only when he has transmuted the correspondence to the vegetable kingdom within his own organism can he transmute mineral monads into vegetable monads. Only when he has become a mental self, can he work at transmuting vegetable monads into animal monads. Only when he has become a causal self, can he work at the transmutation of animal monads into human monads.

<sup>22</sup>In the transmutation process the magician or alchemist works with “deva essence” (LA: tertiary matter) by controlling the lesser (not self-conscious) devas in cooperation with the greater (self-conscious) devas. LA: Such beings of the deva evolution as have not reached the stage of self-consciousness are often called nature spirits and not devas.

<sup>23</sup>There must be a clear understanding of the distinction between black and white magic: 1) The white magician deals with positive electrical energy, the black magician deals with negative electrical energy. 2) The white magician occupies himself with the consciousness aspect, the black magician centres his attention on the matter aspect. 3) The white magician aids the monad in its envelope to develop itself the higher energies, so that the envelope is eventually dissolved; the black magician imposes the higher energies from without and destroys the envelope without the participation or raising of the monad’s consciousness.

<sup>24</sup>Five postulates on the transmutation of matter: 1) All matter is living matter, composes the envelopes of elementals or deva beings. 2) All forms, vibrating to any keynote, are fabricated by the building devas out of the matter of their own envelopes. Hence they are called the great mother aspect, for they produce the form out of their own matter. 3) The devas are the life which produces form-cohesion. They are the third and second aspects united, the life of all subhuman forms. (Laurency comments: Man is only the first aspect.) 4) All devas and builders in the physical world are peculiarly dangerous to man, for they work with etheric energies that can burn and destroy the organism. 5) The devas (LA: devas who are not self-conscious are meant here) do not work as individually conscious beings through self-initiated purposes as does a man, but they work in groups through latent active intelligence, on orders issued by the greater builders (LA: self-conscious devas), through ritual, or compulsion induced through colour and sound.

<sup>25</sup>A magician, therefore, who transmutes in the mineral kingdom works practically with deva essence (LA: tertiary matter) in its earliest form in evolution, and has to remember 1) the effect of the backward pull of involution which lies back of the mineral kingdom, is its heredity; 2) the sevenfold nature of the peculiar group of devas which constitute its being; 3) the effect of next higher, the vegetable kingdom, into which the monads are to be transmuted.

<sup>26</sup>The difference between the white brotherhood and the black brotherhood is clearly brought out in the different methods of using the energies. In the white method, the energy of the monad itself is stimulated and strengthened till it through its own potency burns up its envelope and abandons it. This is seen in the fourth initiation when the causal envelope is destroyed by fire. The true alchemist, therefore, of the future will in every case centre his attention upon the positive nucleus. The same is true of the masters (45-selves); they concern themselves with the monads, not at all with the “deva aspect” (the envelopes), whether men or minerals are concerned. The black method is the reverse of this. They black ones direct their attention to the form, the envelope, and seek to destroy through external forces, seeking to imprison the monad as it leaves its destroyed form. This hinders the evolution of the monad concerned. All magic work that is concentrated on the form, the envelope, and not on the indwelling consciousness, is in danger of degenerating into black magic. All contact and all collaboration with the devas in the worlds of form (47:4–49:7) is in danger of degenerating into black magic.

<sup>27</sup>Science is exploring and working with the negative energy of matter (“fire by friction”), the negative energy of matter; the positive energy (“electric fire”) manifests itself in the phenomenon of radioactivity. It remains for science to discover the levelling and balancing third force, “solar fire” (Laurency calls this third force “*tertia essentia*”), mental energy. It is only when science has comprehended all three factors, admits the agency of mental energy as manifested in certain groups of devas, and realizes that energy in the three worlds of man is triple and yet one that this triune force will become available for the use of man. This will become possible towards the end of this eon only. These potent forces will not be fully utilized, nor fully known till the middle of the next eon. At that time, much energy will become available through the removal of all that obstructs. This is effected, in relation to man, at the judgment day separation, but it will produce

results in the other natural kingdoms also.

<sup>28</sup>The central factor of solar fire in the work of transmutation will come to be understood through the study of the (fire =) mental devas, who are, in themselves (essentially and through electro-magnetic radiation), the external heat or vibration which produce the force which plays upon the spheroidal wall of the atom and the response within the atom which produces radiation and the liberation of the monad from its envelope.

<sup>29</sup>In a cosmic scale, the energy of the collective being who uses the solar system as its envelope is “electric fire”, the energy of the envelope is “fire by friction”, and the cosmic causal-mental energy, 29–35, which cosmic devas (of whom Agni, Indra, and a third one whose name is not to be given are the dominants) direct in their work of transmutation, is “solar fire”.

<sup>30</sup>This triple relationship can be said to apply to the 49-globes, chains, and globes also, remembering always that in connection with man the energy which is his third force emanates from the systemic causal world. LA: The human monad is the first force, the energy of the envelopes of incarnation is the second force, and Augoeides, acting through the causal envelope, is the third force.

<sup>31</sup>The fact that hitherto alchemists working in the mineral kingdom have failed to achieve their objective has been due to three things: 1) Inability to contact the monads. This is due to ignorance of certain of the laws of electricity and, above all, ignorance of the set formula by which the monad can be contacted. 2) Inability to create the necessary channel along which the monad upon liberation from its envelope may travel into its new form. Many have succeeded in breaking the form, but they have not known how to guide the liberated monad, and all their labour has consequently been lost. 3) Inability to control the fire devas who are the external energy through which the mineral monads are liberated. This inability is especially distinctive of the alchemists of the fifth root-race. They have been practically incapable of this control, having lost the words of power, the formulas, and the sounds. This is the consequence of the abuse of colour and sound for selfish ends that was made in Atlantis. This knowledge of formulas and sounds can be comparatively easily acquired when man has developed the inner ear. However, such an individual will not be interested in the transmutative processes of the grosser kind, such as are involved in the manufacture of pure gold.

<sup>32</sup>Every natural kingdom has its tone, and the mantric sounds, which concern any process of transmutation within that kingdom, will have that tone as the key or base tone. The tone of the mineral kingdom is the basic tone of matter itself, and it is largely the sounding of the tone combinations, based on this key, which produces volcanic eruptions and other natural catastrophes. Every volcano is sounding forth this tone.

<sup>33</sup>The mineral kingdom is divided into three subkingdoms: 1) The baser metals, such as lead and iron, with all allied minerals. These correspond to the matter aspect. 2) The standard metals, such as gold and silver. These correspond to the consciousness aspect. 3) The crystals and precious stones, which correspond to the will aspect and are the consummation of the work of the mineral devas.

<sup>34</sup>When scientists fully appreciate what it is which causes the difference between the sapphire and the ruby, they will have found out what constitutes one of the stages of the process of transmutation. This they cannot do, however, until they are able to control the fourth ether.

<sup>35</sup>The coarser aspects of transmutation, such as transmutation of mineral forms of life only will not interest the alchemists of the future. Instead, they will direct their attention to the consciousness development of mineral monads, and, therefore, acquire knowledge of the devas, stimulate the monads, apply colour and sound. This will also make it possible to utilize atomic energy immensely more than now. Energy will be obtained directly from the atmosphere. By the discovery of the tone of the vegetable kingdom, and by its due sounding forth in different keys and combinations will come the possibility to produce marvellous results within the vegetable kingdom.

<sup>36</sup>Every root-race has its own particular style of vegetation, or certain basic forms and designs which can be traced in all countries where the race lives. These types are brought about by the interaction between the basic tone of the vegetable kingdom itself, and the tone of the root-race of men who are evolving simultaneously.

<sup>37</sup>When the human tone dominates too strongly, it is apt to drive out the vegetable monads of their forms of life.

<sup>38</sup>The process of transmutation is effected more easily in the vegetable kingdom than in any other. This is explained by the following facts: The devas who work in the vegetable kingdom are a special group, and have a closer and more peculiar relation to its kingdom than have the builders or devas to any other kingdom. This second kingdom



and its evolutionary process was given an incentive by the coming of the lords of the flame from the second or Venus globe – pre-eminently the globe with which this kingdom has a particular connection. The cosmic being, who is the dominant of the second globe, has a close connection with the solar being who is the dominant of the entire vegetable kingdom.

<sup>39</sup>This analogy between the second or vegetable kingdom and globe 2 in our chain can be worked out in connection with the other kingdoms and globes, so that it will be seen that this globe 4, Terra, is above everything else the globe of human evolution in this 49-globe. This analogy also gives the clue to the mystery of the presence of the great kumara himself upon Earth.

<sup>40</sup>The tone of the human kingdom, sounded in quadruple intensity on this globe, has produced portentous happenings. The following numerical correspondences bear a close scrutiny: The fourth creative hierarchy is the human. The fourth 49-globe is our 49-globe. The fourth chain is the Earth chain. The fourth globe is our planet Terra. The fourth natural kingdom is the human. The fourth eon is the first strictly human. The four kumaras are the archetypes of mankind. The fourth solar systemic world, 46, is the human goal. The fourth ether, 49:4, is the physical correspondence of world 46.

#### *7.10 Intelligence in the Last Three Eons*

<sup>1</sup>After the separation (“judgment day”) in the fifth eon and the passing into temporary obscurity of 40 per cent of mankind, the remaining 60 per cent will present the following distribution:

20 (12) per cent will be at least 44-selves, some of them even 43-selves.

40 (24) per cent will be at least 45-selves.

30 (18) per cent will be at least causal selves, some of them even 46-selves.

10 (6) per cent will be at least mental selves with incipient causal consciousness.

<sup>2</sup>In the middle of the fifth eon Mercury, Venus, and Earth will form a temporary triangle of force.

<sup>3</sup>Ordered active groups will sound the final mantra “I am that I am” only in the sixth and seventh eons, and certain groups will not do so in

this solar system at all. "I am that" will peal forth fully consummated in this system of duality, for even the initiate of the third degree understands its mantric force. Nevertheless, initiates of the sixth and seventh degrees will not preponderate in this system. (LA: For an explanation of the meaning of these mantras the reader is referred to Paper 2B1, 2.4-7.)

<sup>4</sup>In the next eon, all the previous stages will be recapitulated, and intelligence will demonstrate in ways inconceivable as yet to the half-awakened (LA: that is to say, half-asleep) consciousness of man.

<sup>5</sup>In the fifth eon 60 per cent of mankind will be fully aware, functioning with uninterrupted continuity of consciousness and recollection of experiences in the physical, emotional, and mental worlds (47:4 – 49:7). The emphasis of intelligence evolution will be laid upon the acquisition of causal consciousness (47:1-3), and upon the methodical construction of the bridge uniting 47:4 and 47:1.

<sup>6</sup>In the sixth and seventh eons, a synthesizing process will work in a manner analogous to that which lies ahead in the sixth and seventh root-races of this globe period.

<sup>7</sup>In the fifth eon, mankind will be subjected to a division corresponding to the one that took place in the animal kingdom in the third and fourth root-races during our current eon. Some monads will be passed and will continue their evolution on this planet, while others will be rejected and will go into pralaya.

<sup>8</sup>Just as the human monads who are passed in the fifth eon will enter into the fifth natural kingdom or be well on their way to it before the climax of the seventh eon, so the animal monads who were passed in this eon (during the the fourth root-race epoch) will causalize in the fifth eon.

<sup>9</sup>The judgment day in the fifth eon will be a planetary strife in the mental world compared to which the present unrest in the world will seem as nothing. This present struggle has been to test the ability of human monads to overcome emotionality by mentality, to transcend feeling or pain through the power of thought. (LA: Ponder on how Gautama the Buddha comforted Kisagotami, who had lost a child!) The struggle in the fifth eon will be between causal and mental consciousness, and the battleground will be the causal envelope. The present struggle on the planet is between a few leaders. The struggle in the fifth eon will be between groups. This future struggle will result in the triumph of the second self over the first self, in the driving out of

certain groups as yet unable to liberate themselves from the matter aspect (LA: life in the first triad), and preferring captivity to the spiritual life (LA: life in the second triad). This triumph will mark the beginning of the obscuration of our 49-globe and gradual passing into pralaya during the remaining two and half eons.

<sup>10</sup>Earth, Mars, and Mercury will in the fifth eon form a systemic triangle in which systemic idea mentalite (29–35) will circulate freely. The attention of the solar ruler and the attendant kundalini flow will have been redirected from the present Earth – Venus – X triangle to this new triangle. An entirely new group of human beings will start incarnating in the Earth 49-globe simultaneously as 40 per cent of the present mankind, the part of it that is emotionally polarized, will pass into temporary pralaya, preparatory to their transference to another 49-globe. The remaining 60 per cent will be at least mental selves. Beings will begin to come in from Mars to Earth. The planetary collective being of Mercury will begin to synthesize, and to be transferred to its synthesizing 49-globe. This is not Saturn but (according to Lauryency) Uranus.



SECTION 8  
THE DEVA EVOLUTION, PART ONE



### 8.1 Agni, the Ruler of Fire

<sup>1</sup>Agni, 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.

<sup>2</sup>Agni 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.

<sup>3</sup>It 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.

<sup>4</sup>Agni 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.

<sup>5</sup>The 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.

<sup>6</sup>Three 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.

<sup>7</sup>Agni 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

<sup>8</sup>Agni 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*

<sup>1</sup>The 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*

<sup>1</sup>From 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.

<sup>2</sup>The 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.

<sup>3</sup>Where 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.

<sup>4</sup>The 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.

<sup>5</sup>It 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.

<sup>6</sup>The 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.

<sup>7</sup>The 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.

<sup>8</sup>They 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 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 2.33.6, KofL3 3.2.3

<sup>9</sup>A 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.

<sup>10</sup>The 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).

<sup>11</sup>The 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.

<sup>12</sup>The 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.

<sup>13</sup>In 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.

<sup>14</sup>The 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.

<sup>15</sup>Using 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*

<sup>1</sup>From 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.

<sup>2</sup>The worlds of man, 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.

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

<sup>4</sup>*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.

<sup>5</sup>Moreover, 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

<sup>6</sup>*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

<sup>7</sup>*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.

<sup>8</sup>These 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

<sup>9</sup>These 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.

<sup>10</sup>Forces 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 emo-

tional 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).

<sup>11</sup>Forces 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.

<sup>12</sup>Here 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.

<sup>13</sup>*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

<sup>14</sup>The 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.

<sup>15</sup>It 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*

<sup>1</sup>When 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.)

<sup>2</sup>The key to comprehension is always the law of correspondences. PhS 2.58.2

<sup>3</sup>The 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

<sup>4</sup>These 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.

<sup>5</sup>Other 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".

<sup>6</sup>The "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.

<sup>7</sup>Each 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.

<sup>8</sup>In 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.

<sup>9</sup>Man 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.

<sup>10</sup>Both 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.

<sup>11</sup>The 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.

<sup>12</sup>The ruler of the *agnichaitans* is Kshiti, that of the *agnisuryans* is Varuna, and that of the *agnishvattas* is Agni.

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

<sup>14</sup>*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.

<sup>15</sup>*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*

<sup>1</sup>The 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.

<sup>2</sup>First 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.

<sup>3</sup>The 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.

<sup>4</sup>A 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.

<sup>5</sup>Three 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*

<sup>1</sup>These are the devas which exoteric 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 into the same individual.

<sup>2</sup>“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 systemic etheric (49:1-4), in the second case, the cosmic etheric (43–46).

<sup>3</sup>The 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.

<sup>4</sup>The 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.

<sup>5</sup>The 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.

<sup>6</sup>The 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.

<sup>7</sup>The 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.

<sup>8</sup>It 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.

<sup>9</sup>The 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.

<sup>10</sup>The 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*

<sup>1</sup>The 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.

<sup>2</sup>Fourth, 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.

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

<sup>4</sup>Class 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.

<sup>5</sup>Class 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 to 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

<sup>6</sup>Class 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.

<sup>7</sup>Class 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 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.

<sup>8</sup>As 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 kindoms 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.

<sup>9</sup>The 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.

<sup>10</sup>In 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.

<sup>11</sup>This 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

<sup>12</sup>The 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.

<sup>13</sup>As 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 con-



ditions 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*

<sup>1</sup>The 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.

<sup>2</sup>Each 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.

<sup>3</sup>The 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.

<sup>4</sup>This 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.

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

<sup>6</sup>The 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.

<sup>7</sup>Therefore 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*

<sup>1</sup>We 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.

<sup>2</sup>We 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 involu-

tionary 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 sumtotal of material activity which produces the physical world, for all physical forms are the product of the desire of some greater or lesser being.

<sup>3</sup>The worlds of man (47–49) are energized as follows:

<sup>4</sup>The 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.

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

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

<sup>7</sup>These 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.

<sup>8</sup>The 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*

<sup>1</sup>The 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).

<sup>2</sup>Previously, 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.

<sup>3</sup>The 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.

<sup>4</sup>The 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.

<sup>5</sup>From 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.

<sup>6</sup>The 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.

<sup>7</sup>In 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.

<sup>8</sup>There 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.

<sup>9</sup>The 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

<sup>10</sup>Only 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.

<sup>11</sup>Man 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.

<sup>12</sup>In 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.

<sup>13</sup>The 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.

<sup>14</sup>The 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 emo-

tional 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.

<sup>15</sup>These 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.

<sup>16</sup>These 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.

<sup>17</sup>These 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.

<sup>18</sup>The 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.

<sup>19</sup>The 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.

<sup>20</sup>Wherever 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.

<sup>21</sup>In 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.

<sup>22</sup>In 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.

<sup>23</sup>To 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.

<sup>24</sup>The 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.]

<sup>25</sup>When 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.

<sup>26</sup>As the initiate conquers 46-consciousness, he intuitively comprehends the different characters of the seven solar sytemic 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.

<sup>27</sup>Starting 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.

<sup>28</sup>The 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.

<sup>29</sup>*Summary.* Here follows a brief enumeration of the principal groups of agnisuryans.

<sup>30</sup>*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).

<sup>31</sup>*Second.* Seven great devas, who are the positive force of each of the molecular worlds 48:1-7.

<sup>32</sup>*Third.* Various groups of devas, who might be enumerated as follows.

<sup>33</sup>1. 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.

<sup>34</sup>2. 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.

<sup>35</sup>3. 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.

<sup>36</sup>4. 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.

<sup>37</sup>5. Those devas who form the emotional life of any thought-form.

<sup>38</sup>6. 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.

<sup>39</sup>7. 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.

<sup>40</sup>The 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-systemic. 2) Zodiacal stimulation, which is an extra-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.

<sup>41</sup>8. 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.

<sup>42</sup>9. Devas of all degrees of vibratory capacity who make up the bulk of the desire forms of every kind.

<sup>43</sup>10. The devas of transmutative force.

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

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 involuntary 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 sumtotal 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. 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 being 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 to 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 to 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 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 centers: 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 obscuration. 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 venes, 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 include 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. 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.

<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

<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.

<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 fulfill 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 pre-eminence 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 are awakened, 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.

<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 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 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.

<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 sumtotal 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 to 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 (lack 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. Angoëides 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 Angoëides 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 Angoëides. 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 Angoëides 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.

<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.



SECTION 10  
THE AUGOEIDES, PART ONE



### 10.1 *The Nature of the Augoeides*

<sup>1</sup>The Augoeides\* are self-conscious monads belonging to the deva evolution. They are monads that attained unity (46) in past eons already.

<sup>2</sup>The Augoeides make up the fifth parallel evolution, the fifth “creative hierarchy”.

<sup>3</sup>LA comments: The term “creative hierarchy” is the theosophical designation of what Laurency calls “parallel evolution”. The path of evolution leading the monads from the mineral kingdom via the vegetable and animal kingdoms to the human kingdom and beyond is called by Laurency the “human parallel evolution” and by theosophists the “fourth creative hierarchy”. It is clear from what is said here that the Augoeides have never been men, but pursue a path of evolution parallel to the human evolution. (WofM 1.43, 15.5)

<sup>4</sup>This fifth parallel evolution is the vehicle or recipient of essentiality (46).

<sup>5</sup>LA comments: This essential (46) consciousness can in its turn influence (inspire) causal consciousness (47:2,3) as well as higher emotionality (48:2,3) in man. Man contacts his Augoeides via the first triad emotional atom and via the mental molecule. (WofM 8.10.6)

<sup>6</sup>This fifth parallel evolution in its many grades embodies the “I principle”, and its members – the Augoeides – are the producers of self-consciousness and the builders of man’s causal envelope. In the causal-mental world, they are essentially man himself.

<sup>7</sup>LA comments: “In the causal-mental world, they are essentially man himself” means that man in this eon and at his present general stage of development is essentially an emotional being, so that where the majority are concerned the higher mental and causal consciousness expressions, insofar as they occur at all, are not their own but are inspired by their Augoeides.

<sup>8</sup>The Augoeides enable man to build out his causal envelope, to unfold the twelve-part centre of the causal envelope (the so-called egoic lotus), and gradually to free himself from the limitations of the form which he has constructed, and thus to put himself, in due course of time, into the line of another kind of energy, the essential (46). Through the work of the Augoeides man can become conscious without causal or mental envelope, for they are but the forms through which essentiality manifests itself.

<sup>9</sup>LA comments: Just as the organism is only an instrument or a manifestation of the etheric envelope, so the cosmic organic, to which 47 belongs, is intended to be only an instrument or a manifestation of the cosmic etheric, the lowest ether of which is precisely 46.

<sup>10</sup>The monad comes cyclically under the influence of the different hierarchies, all of which temporarily build for it an envelope, give to it in this way the possibility of certain qualities and experiences, so that it can increase its vibratory capacity, until eventually it sets itself free from the limitation imposed through the union with this hierarchy. The monad then can reach the next higher kingdom, bringing with it the gain of its increased experience and ability.

<sup>11</sup>The departments are the positive aspect in manifestation and the parallel evolutions (the creative hierarchies, the evolutionary streams of the monads) are the negative aspect (as far as the departments are concerned) and are responsive to the impulses of departmental energies. The union of departments and parallel evolutions gives rise to certain activities. Within each department and each parallel evolution in this system a dual force again will be found. The deva matter is also dual, for the evolutionary deva monads are positive, their envelopes are negative.

<sup>12</sup>The Augoeides originate from the cosmic causal (29–31) world.

<sup>13</sup>Their highest group is connected with that portion of the crown centre of the planetary ruler which corresponds to the heart. Here is the clue to the mystery of emotional mentality, the kama-manas of the Indians. The emotional devas are vitalized from the planetary heart centre. The causal-mental devas are vitalized from the crown centre, via the point within that centre connected with the heart. These two dominating groups are the sumtotal of emotional mentality in all its manifestations.

<sup>14</sup>Our solar system must never be considered as without connection to that which preceded it. In the preceding solar system, all the kinds of matter composing it, 43–49, attained a certain vibratory capacity, and the material energies became (relatively speaking) highly evolved. Certain monads attained self-consciousness, and are the present Augoeides.

<sup>15</sup>In the present solar system the vibrations of the cosmic emotional world (36–42) are becoming dominant. Through those vibrations, conveyed by world 46 (where are the cosmic etheric centres of the planetary ruler) and world 48, both first selves and second selves are benefitted in their consciousness development.

<sup>16</sup>At the close of this solar system there will be second selves ready for manifestation in the coming third system. They will have to wait, however, until worlds 45–49 have reached a definite stage of vibratory development, as the monads who became second selves in the previous system had to wait in this system, until the lower three worlds (47–49) had reached an adequate vibratory capacity.

### 10.2 General about the Work of the Augoeides

<sup>1</sup>The work of the Augoeides is vast and intricate.

<sup>2</sup>LA comments: It is important to realize that their work does not concern only mankind, not only the fourth natural kingdom. They perform important work also in connection with the fifth natural kingdom, on a planetary and solar systemic scale.

<sup>3</sup>The work of the Augoeides is to unite, to connect. Above all else they are the “transmuting fires” of the solar system, and are those agents who through their envelopes pass the energies of the solar and planetary collective beings as these energies descend from the higher into the lower, and as they ascend from the lower into the higher.

<sup>4</sup>All the Augoeides are energized by and connected with the fifth spirals of the cosmic physical triad atom (43) of the solar ruler. The seven atomic worlds of the solar system (43–49) are the seven spirals of the cosmic physical triad atom of the solar ruler.

<sup>5</sup>All the Augoeides work as a unit.

<sup>6</sup>In the *Secret Doctrine* there are two statements, which are often overlooked by the casual reader and which are here cited in paraphrase: 1) Two connecting envelopes are needed, the one of 45:1-3, the other of 47:1-3 matter. These envelopes are in the possession of certain deva collectives, which are called “triangles”. 2) These beings are monads, who in past eons acquired at least what corresponds to second self consciousness (at least 46).

<sup>7</sup>LA comments: The Augoeides and the Protogonoi are called “triangles”, since they enter into and activate triune forces. The active force is Protogonos with the third triad. The passive force is the first triad with the enclosed human monad. The overcoming, neutralizing, or third force is Augoeides with the second triad and the causal envelope, which he gives to the human monad. The Protogonoi are the “higher counterparts” of the Augoeides. Just as the Augoeides have second self capacity, the Protogonoi have third self capacity. Augoeides supplies the causal envelope which unites the first and second triads, and he

makes it possible for the first self to become a second self. Correspondingly, Protogonos supplies the higher superessential envelope (45:1-3), which unites the second and third triads, and he makes it possible for the second self to become a third self. (WofM 13.1,2)

<sup>8</sup>Where man is concerned the Augoeides have as their foremost tasks to unite the second triad with the first triad, to be the connecting link between these two triads, to construct causal envelopes out of their own matter and to give them to the monads about to become human. In so doing they invest the monads with the faculty of self-consciousness, they produce man.

<sup>9</sup>Secondly, their task is to impress on the first triad mental molecule that portion of the solar ruler's purpose which the individual can work out in the physical world. It is their work also to energize the first triad mental molecule of all men, and to coordinate, by means of the force which they embody, and to energize man's envelopes of incarnation, so that they may in due course of time intelligently express the lawful will and purpose of the indwelling monad.

<sup>10</sup>LA comments: What in CF is called the "implanting of the spark of (manas =) intelligence" is the process in which this energizing of the first triad mental molecule was done for the first time with our Earth mankind (the monads that became human beings in the current eon).

<sup>11</sup>At first, man assimilates the influence of the Augoeides unconsciously and responds to the plan blindly and ignorantly. Later in evolution man recognizes the work of the Augoeides in a conscious cooperation with the plan of evolution. After the third initiation, the will or purpose aspect predominates. (LA: Note the wording here: purpose aspect, the solar ruler's purpose.)

<sup>12</sup>As results of the work of the Augoeides the centre of the causal envelope (the causal "lotus") is opened and the human monads are brought together to form groups called causal (CF: egoic) groups.

<sup>13</sup>The Augoeides, the fifth parallel evolution, are naturally a potent factor in the evolution of the fifth natural kingdom. In fact, the Augoeides make this kingdom possible, for they not only bridge the gap between the third and fourth kingdoms, but bridge also the gap found between the fourth and fifth.

<sup>14</sup>LA comments: They enable the monads to pass from the animal to the human kingdom and later to pass from the human to the fifth kingdom. That is how they make the fifth kingdom possible.

<sup>15</sup>Where the solar ruler and the planetary rulers are concerned, the



Augoeides produce conditions whereby the cosmic etheric envelopes (43–46) and the cosmic gross physical envelopes of these beings are united, that is to say, on a cosmic scale what corresponds to man’s incarnation on a solar systemic scale: the union of the systemic etheric (49:1-4) with the systemic organic, or dense physical (49:5-7). This is more fully discussed in Section 11, The Augoeides, Part Two.

<sup>16</sup>The Augoeides exist in three groups, all of which are concerned with self-consciousness.

<sup>17</sup>A distinction must be made between those who incarnated in primitive mankind and those who simply were responsible for the implanting of the spark of intelligence in man. This opens up for us the questions of causalization and the incarnation of divine beings. This is also connected with the relationship of the monads who form the various centres in the envelope of a planetary ruler and that planetary ruler himself.

<sup>18</sup>A distinction must be made between those who incarnated in primitive mankind and those who only “implanted the spark of intelligence” in human beings. This brings up the subjects of causalization and of the incarnation of divine beings. This is also connected with the relation between the monads that are part of the different centres of a planetary ruler’s envelope and this planetary ruler himself.

<sup>19</sup>LA comments: Note here that the union of the Augoeides with the human monads is presented as their incarnation in mankind! Laurency points out in several places (WofM 8.1.1; 8.27.1,2; KofL3 5.24.6) that the theosophists ever since Blavatsky, including Bailey, did not clearly distinguish between Augoeides and man’s causal envelope. They called both the “Soul” or the “Ego”. On the basis of such a misleading terminology it is of course consistent to describe the union of Augoeides with the human monad as the incarnation of the “Soul” in the “lower self”. See also my paper *Some Problems of Human Consciousness Development in Alice A. Bailey’s Presentation of Esoterics and their Hylozoic Solution*.

<sup>20</sup>On all the planets the Augoeides are working, always in their three groups. They vary the methods employed, however, according to the stage of evolution reached by the mankind of the planet concerned, and the reaping of its planetary being. The three groups’ method of work on the Earth can be studied in *The Secret Doctrine*. The three groups should be carefully considered from the standpoint of their work, which

is hinted at under the terms of: 1) those who refused to incarnate, 2) those who implanted the spark of (manas =) intelligence, 3) those who took bodies and molded the type. The intermediate group can be subdivided into two groups: 1) those who implant the spark of intelligence, and 2) those who stimulate and nourish the germ in the best types of animal man.

<sup>21</sup>Much profit would come if the student would study the subject from the standpoint of energy and of magnetic interaction. Those who refused to incarnate or to energize the prepared forms, were acting under Law, and their opposition to incarnation in these forms was based on magnetic repulsion. They were too similar to the forms in which they were to incarnate, so that the latter were not negative or receptive to them. Where the other group is concerned, those who implanted the spark, the receiving forms were negative to the implanting ones being positive, and therefore the progress of the work. In all these cases negative deva matter is energized by positive with the goal in view of producing a third type of electricity.

<sup>22</sup>The causal-mental world is made up of the highest kind of matter and energy of the cosmic gross physical envelope (47–49) of the planetary ruler, whereas the cosmic etheric centres of the planetary ruler are to be found in world 46. From world 46 come the vitality and impulse that impel the cosmic gross physical envelope of the planetary ruler into expedient and coherent activity. It is in the causal-mental world, therefore, that this impulse is first felt and the contact between this higher energy is realized. By studying how energies connect his own etheric envelope with the organism, the student will pass to a fuller comprehension of these greater, planetary conditions.

<sup>23</sup>It is in the cosmic gaseous world, the causal-mental world, that the full force of cosmic etheric vitality (46) is felt, just as the air man breathes (49:5) conveys pranic vital force (49:4) to him. (LA: A very good and graphic example of “as in great things, so in small things as well” and of the universal principle stating that the next higher kind of energy has the next lower matter as its medium, instrument, envelope, or vehicle.) That is why the Augoeides, while being 46-selves, also manifest themselves as the principle of self-consciousness in the causal world: essential beings use causal matter and energy as their instrument and vehicle. Augoeides is essential consciousness (46), but manifests himself primarily as self-consciousness and intelligent consciousness.

<sup>24</sup>In the current eon the Augoeides had to wait for a specific moment

at which to resume their work. A parallel case can be seen at the entry in the Atlantean epoch of human monads from the moon chain. The parallel is not exact, as a peculiar condition prevailed in the moon chain, and a peculiar reaping condition brought them in to begin incarnating on Earth at that time.

<sup>25</sup>Augoeides works with man only when man is incarnated in the physical world. He does not concern himself with man during his life between incarnations. Man's process of incarnation and his life in the physical world are, therefore, important fields of work for Augoeides.

<sup>26</sup>LA comments: Note that the Augoeides are manifested cyclically on a great scale as well as on a small one: They entered into manifestation only in the middle of the current solar system and in our seven-globe only in the middle of the current eon. They work actively with men only when the latter are to incarnate and during their incarnation, the incomparably shorter time of the human monad's sojourn in the human kingdom, since life between incarnations is considerably longer than the lives themselves.

### *10.3 The Principal Work of the Augoeides with Men*

<sup>1</sup>The work of the Augoeides with men is of a triple nature:

<sup>2</sup>1) *Directing the vibration towards the first triad.* The three triad units do not always hold the same position relative to the causal centre, but according to the stage of development so will they change position, and receive the inflowing force in different order. At the earlier stages, the physical atom is the first to receive the inflow, passing it on to the emotional atom and the mental molecule. This force is circulated four times around the triangle (this being the fourth eon) until the mental molecule is contacted for the fourth time and the energy becomes centred in the fourth spiral of the mental molecule. Then and only then do the devas of the envelopes of incarnation begin their work at coordinating the matter which will form the mental envelope. Next they produce the emotional envelope and finally the etheric envelope.

<sup>3</sup>At a later stage in the evolution of man (the stage of civilization) the emotional atom is the first contacted, and the energy circulates through it to the other two triad units. At the stage of humanity, the mental molecule is the first contacted. In this case it is now possible to align the three envelopes (mental, emotional, and etheric envelopes), a possibility which will later be an accomplished fact. The fifth spiral of the physical and emotional atoms increases its vibration. As we know,

there are only four spirals in the mental molecule, and the moment that they are in full activity, the coordination of the antahkarana, or the causal bridge, becomes a possibility. The fact that more of the petals of the lotus are unfolding is partially dependent on the vibrations in the spirals and their awakening.

<sup>4</sup>As soon as the mental molecule has become the triad unit that first receives the force current from the Augoeides, a condition is brought about in which the force in the future will enter the three triad units simultaneously through the three unfolded petals of the outer circle. This marks the fact that the man has reached a very definite stage in evolution. It is the work of the Augoeides to direct the force and apply it to the triad units. Later in evolution their work in this connection becomes more complex, for the petals are unfolding, and the triangle is revolving more rapidly.

<sup>5</sup>2. *Pronouncing the mantra which will make possible the 777 incarnations.* Each of the the three numbers – 700, 70, and 7 – stands for: a cycle of incarnations of the causal being; a particular sound which will enable the causal being to express some subdepartment of its second self department; one of the three outer circles of petals which will unfold as the result of experience gained in the incarnations; the particular group of Augoeides who form the causal envelope of the monad concerned.

<sup>6</sup>The mantric sounds are therefore based on these numbers. As time elapses, the mantra grows in volume, depth, and number of sounds involved. Through the mantra the force is directed, the petals concerned are stimulated into activity, and the devas of the envelopes of incarnation become aware of the work to be done in preparation for any incarnation.

<sup>7</sup>3. *Building into the causal envelope that which is required for its completion.* In the early stages this work is comparatively small. But as the individual has reached the stage of humanity (the higher mental stage), and the man is demonstrating character and ability, their work is rapidly increased. Then the Augoeides are kept fully occupied in the work of perfecting the causal envelope and expanding causal consciousness. All this is accomplished by means of the material furnished by the first self. When the first self becomes gradually self-active and radiant, these radiations are attracted to the causal envelope, and are absorbed into it through the activity of the Augoeides.

<sup>8</sup>These three activities are the main work of the Augoeides where

man is concerned. Where the group, and not the individual, is concerned, their work is to adjust the individual causal beings in their groups, and to make them group conscious. However, this is possible only towards the final stages of human evolution, and is done by the highest group of the Augoeides. The middle group who form the nine petals are always the most active. They work in connection with the lower group and give to that group its energy, which the lower group then directly transmits to the first triad.

#### 10.4 *The Devas of the Envelopes of Incarnation*

<sup>1</sup>The devas of the first triad are divided into four groups or three groups. The division into four groups starts from the matter aspect and is due to the fact that these devas build man's four envelopes of incarnation: the organism, the etheric, emotional, and mental envelopes. The division into three groups starts from the motion aspect and is connected with the fact that the envelopes mentioned are energized through the three units of the first triad. Each one of these groups is further divided into subgroups according to the molecular kinds.

<sup>2</sup>LA comments: The etheric envelope is energized directly through the physical atom of the triad, whereas the organism is not energized directly but indirectly, through the etheric envelope. Hence the saying that "the organism is not a principle".

<sup>3</sup>The mental devas (47:4-7) work through the first triad mental molecule, and are divided into four groups (LA: according to the molecular kinds 4-7). They are the first condensation of the lower threefold of envelopes of man (the organism is not counted here), and represent the lowest manifestation of force emanating from the cosmic causal-mental world (29-35), and finding its link with men through the first triad mental molecule.

<sup>4</sup>These devas ensoul the matter of man's envelopes of incarnation, just as the Augoeides sacrifice themselves to give him his causal envelope and self-consciousness.

<sup>5</sup>LA: In esoterics the devas of the first triad and of the envelopes of incarnation are traditionally called "lunar pitars" according to the symbol "moon" consistently used for the first triad. The Sanskrit word pitar means "father". I prefer the form pitar to the form pitri commonly used in older esoteric literature. Also H.P.B. uses sometimes the form pitar, see for instance *The Secret Doctrine*, Fifth (Adyar) Edition, Volume III, p. 97. According to the same symbolism, the Augoeides are called

“solar pitars”.

<sup>6</sup>The devas of the first triad might be divided, in connection with man, into three groups. The highest group receives the energy from the Augoeides, and ensouls the spirals of the three triad units. The second group is the positive energy that builds man’s envelopes of incarnation. The lowest group is the energized matter of the three envelopes. (LA: The qualification “in connection with man” has been added to remind us of the fact that the human monad is not the only kind of monad possessing a first triad, that also mineral, vegetable, and animal monads have first triads, and that devas that build envelopes are at work in the subhuman evolutionary kingdoms as well.)

<sup>7</sup>In connection with the solar system they represent the matter aspect (LA: and above all worlds 47:4–49:7). They are the products of earlier cycles, wherein consciousness activity was achieved, but self-consciousness was acquired only by certain cosmic beings who passed through conscious matter, and gave to it that potentiality which will enable atomic matter, after many eons, to develop self-consciousness.

<sup>8</sup>The old esoteric designations of the three groups of lower devas who build envelopes are: 1) the pitars who see, but neither touch nor handle, 2) the pitars who touch but do not see, 3) the pitars who hear but neither see nor touch. As they all have the gift of esoteric hearing, they are characterized as the “pitars with the open ear”. They work entirely under the influence of the mantra of the Augoeides. They are nevertheless a very important group of devas (LA: and elementals). They are a group who came into manifestation as a coordinated triplcity only in the fourth eon in order to provide envelopes for man. The reason for this lies in the reaping of the seven planetary beings, as they energize the fourth, fifth, and sixth hierarchies. In the earlier eon in each 49-globe, these three groups attained a certain stage of evolution (LA: and involution), and represented the highest evolution (LA: and first involution) of (the substance aspect =) matter in the lowest three worlds, 47–49. Only the highest and most perfected of the atoms find their way into the envelopes of man, those which have been the integral parts of the higher evolutionary forms.

<sup>9</sup>LA: Here CF uses the term “substance aspect” for the lowest three worlds, 47–49 (actually 47:4–49:7, since the causal world, 47:1-3, belongs to the second triad). This term, which in the average reader must give rise to a confusion of ideas, is connected with the facts that worlds 47–49 are the worlds of the first triad and that the first triad

primarily manifests the matter or “substance” aspect. Correspondingly, the worlds of the second self, 45–47 (more exactly: 45:4–47:3) are denoted the “consciousness aspect” or the “Soul”; and the worlds of the third triad, 43–45 (more exactly: 43:4–45:3), are called the “will aspect” or “Spirit”. (KofL3 4.1.10)

<sup>10</sup>The interaction of the energies of the Augoeides (CF: the solar Pitris) and of the building devas of the envelopes of incarnation (CF: the lunar Pitris) produces a very definite effect upon the lower group, the devas of the envelopes of incarnation, and is one of the means whereby they will eventually reach the stage at which the Augoeides are now. Therefore, man should consider what he directs mental and emotional energies to. He has a responsibility for assisting the devas of his envelopes in their evolution.

<sup>11</sup>There are also in connection with our peculiar (LA: note this word! WofM 3.19.5, 9.103; KofL1 2.13.18; KofL2 7.2.9; KofL5 23.3.3) Earth 49-globe, those envelope devas who reached their present stage of activity in the moon chain. They are deva groups, but unlike the Augoeides they have not passed through that stage in the deva evolution which corresponds to the human stage (LA: they are not self-conscious beings). Thus for them it has yet to be achieved, and their present experience in connection with the human evolution has that end in view. It should be remembered that it is a fundamental law in evolution that any being can give out only that which it possesses itself, and possession of the various qualities and faculties of consciousness from that of the atom up to the solar ruler, is the result of long cycles of acquisition. The Augoeides, therefore, could give to man his self-consciousness; the envelope devas could give to him only the instinctive consciousness of his envelopes. In their collectivity in all the natural kingdoms on our planet and elsewhere, they give to the planetary rulers and to the solar ruler the sumtotal of the consciousness of matter of their respective envelopes.

<sup>12</sup>There are solar angels and lunar pitars also for the solar system and the 49-globes. There are in connection with a solar system certain bodies in cosmic space which have as definite an effect on the system as the moon has on the earth. War wages as yet between the solar systemic lunar pitars, and those beings who in the cosmic worlds are analogous to the solar angels. Here it must be considered that the solar ruler has his emotional and mental envelopes in the cosmic worlds, and also that there are solar systems in process of disintegration in a manner

similar to the disintegration of the moon, and that eventually our solar system will pass into a similar state. The true mystery of evil lies here, and the explanation for the “war in heaven” must here be sought. Similarly it must be remembered that 49-globes pass into obscurity and die, through the withdrawal in all cases of the evolutionary monads. All that is then left is the negative energy, which gradually dissipates, and seeks the central reservoir of energy. The spheroidal form is thus disintegrated. This can be seen working out now in the case of the moon, and the same rule holds good for all such bodies.

*10.5 General about the Work of the Augoeides at Causalization  
and at the Construction of the Causal Envelope*

<sup>1</sup>Causalization, the monad’s acquisition of a causal envelope, marks one stage of the process in the intensification of first triad energy. The monad is then ready for self-consciousness.

<sup>2</sup>LA: The causal envelope is basically the twelve-petalled causal centre (the “lotus flower”). The surrounding envelope is a subordinate phenomenon.

<sup>3</sup>It is very important to know that the Augoeides construct the causal centre with its petals out of their own matter, which is matter energized with self-consciousness. Subsequently they energize the first triad with their own positive force, so as to bring the fifth spiral in the triad atoms (LA: the mental molecule, 47:4, is like all molecules made up of atoms) in due course of time into full activity and usefulness. All possibility, all hopefulness and optimism, and all future success lie in these two facts.

<sup>4</sup>All that H. P. B. has to say about the first three eons of our Earth chain (LA: the text here, CF 769, erroneously says “scheme”. It should of course be “chain”. The first three rounds, or eons, of our Earth scheme were rounds of the first chain, not of our fourth chain.) is read as dealing with the period of condensation of the causal envelope in the causal world, and as covering the time leading up to the appearance of man in the fourth eon. (LA: This is summed up in *The Solar System* by A.E. Powell.)

<sup>5</sup>The form is prepared before taken possession of by the human monad. The causal envelope is constructed out of 47:3 matter. The Augoeides vitalize it with their own energy. Their positive impulse in conjunction with the negative energy of matter produces a temporary balancing of forces the result of which is the transparency of the causal



envelope. It remains with the new human monad first to upset the equilibrium, and then to regain it on a higher level, producing a radiant form, full of primal colours.

<sup>6</sup>At the coming in of the Augoeides to unite the second triads with the first triads and so produce self-consciousness, four events occur, which are now given in their time sequence:

<sup>7</sup>*First.* There appear in 47:3 matter nine vibrations corresponding to the fivefold vibration of these Augoeides in conjunction with the fourfold vibration inherent in this molecular kind, the fifth from below. This produces the causal centre, nine-fold to begin with, which at this stage is tightly closed, so that the lotus flower is just a bud. The petals vibrate and scintillate, but the light radiated is not but excessively bright. Such causal envelopes at the “bud” stage are brought together in groups according to the influence of the different groups of Augoeides who formed them and have them in their care.

<sup>8</sup>*Second.* Through the activity of intelligence there appears in the causal-mental world a triangle of energy that begins slowly to circulate between the second triad mental atom, a point at the centre of the causal lotus, and the first triad mental molecule. This triangle of energy, which is also called the “triangle of intelligence” (CF: manas triangle), grows ever stronger until it produces an answering vibration from both the lower and the higher, essentiality and mentality. This triangle is the nucleus of the future antahkarana. The work of the highly evolved man is to reduce this triangle to a unity, and by means of unselfish aspiration to unity (which is simply transmuted emotionality influencing both causal and essential energies) turn it into the path along which the monad will ascend to the second triad.

<sup>9</sup>*Third.* A downflow of essential (46) energy takes place through the triangle of intelligence until it reaches a point at the very centre of the lotus. There it causes three more petals to appear which close in on the central flame, covering it closely, and remaining closed until the time comes for the revelation of the “jewel in the Lotus”. The causal lotus is now composed of twelve petals, nine of which appear at this stage in bud form and three are completely hidden. At the same time, the first triad with its three units is enclosed within the lotus, and appears as three points of light in the lower part of the bud, beneath the central part. The first triad appears at this stage as a dimly burning triangle.

<sup>10</sup>The causal envelope, though only in an embryonic condition, is now ready for full activity as the eons slip away, and is complete in all

its threefold nature. The matter aspect, which concerns the material envelopes of the man in worlds 47:4–49:7, can be developed and controlled through the three units of the first triad. The will aspect lies concealed at the heart of the lotus, in due course of time to stand revealed when the Augoeides have done their work. The consciousness aspect, the love–wisdom of the second triad (AAB: of the divine Ego) as it reveals itself by the means of causal consciousness is predominantly there. In the nine petals lies hid all opportunity, all inherent capacity to progress, and all the ability to function as a self-conscious monad, that being we call man.

<sup>11</sup>All this has been brought about by the fact that certain beings have sacrificed themselves in order that man may be. From their very essence they give out that which is needed to produce the individualizing principle and self-consciousness, and thus enable the monad to enter into fuller life by means of limitation by form, by means of the lessons garnered through a long pilgrimage, and through the assimilation of the experience of many existences.

<sup>12</sup>*Fourth.* When these three events have occurred, the light that circulates along the triangle of intelligence is withdrawn to the centre of the lotus, so that this prototype of the future antahkarana disappears. The threefold energy – the petals, the atoms, and the “jewel” – is now centralized, because impulse must now be generated, which will produce a downflow of energy from the newly made causal envelope into the three mental, emotional, and physical worlds.

<sup>13</sup>As we have seen, the work of the Augoeides in the causal world resulted in a downflow of energy from the third triad and this energy, in conjunction with the energy of the first triad, produced the causal envelope in the causal world. In ordinary electric light, we have an illustration of this. By the approximation of the two poles, light is created. Here it is the case of the light of the third, and there are seven kinds of energy in connection with the one pole and four in connection with the other.

<sup>14</sup>Therefore, though the originating impulse comes from the central point, it is not at first apparent. At the moment of causalization, there appears in the causal world a dim outline of a form, and it is obvious that this event must have been preceded by some preparation. Through the activity of the Augoeides the twelve petals have gradually taken form, as the point of third triad energy at the heart has begun to make itself felt even though not as yet localized. Then the first three petals

take shape, and close down upon the vibrant point, or “jewel” under the law of attraction. One by one the nine other petals take shape as the vibrations begin to affect causal matter. The three kinds of petals are each under the influence of one or other of the major rays, which in their turn come under the influence of force from cosmic centres.

<sup>15</sup>These closely folded petals form a bud. Only faint vibrations are to be seen pulsating in the bud, just enough to testify to the bud being alive. Shadowy and dim appears the outline of the causal envelope. It is an ovoid or sphere, and very small as yet. This process of forming the causal centre has gone on from the moment that the first triad of animal man reached the point where his self-initiated energy could begin to make itself felt in mentality. When the envelopes of incarnation (the etheric, emotional, and mental envelopes) reach a higher degree of self-activity and proper radiation, this nebulous envelope in 47:3 begins to be organized. This happens as the result of the downward pull that the lower exerts on the higher, and as the response of the third triad to the attraction of the first triad. But causalization in the proper sense is not yet effected. This radioactivity in the first triad and downflow of energy from the third triad cover a long period during which the Augoeides are working in the causal world with the causal envelope, and the lower building devas are also working in their lower worlds with the envelopes of incarnation.

#### *10.6 The Causal Groups*

<sup>1</sup>The individual causal envelopes form groups. These groups form in their turn a greater centre, a vaster lotus, which embodies the consciousness of a still greater being. The “jewel” of this being is found in 47:2. All these greater beings in their turn form seven fundamental groups. These seven groups or aggregates of causal envelopes form the seven centres of consciousness and will of our own planetary ruler. These seven centres will in time be synthesized into the three higher centres, so that the entire energy and force which they represent is gathered up and absorbed by that centre in the planetary ruler which corresponds to the highest centre in man, the crown centre.

<sup>2</sup>Each planetary ruler embodies one type of cosmic energy. Each of his centres embodies this type of energy in one of its seven differentiations. Each of these seven in turn manifests itself through the causal groups, and these again are composed of those centres of energy we call causal envelopes.

<sup>3</sup>These multitudes of causal groups form an interlocking whole, though all are different as to their level of development and their radiation of energy. Just as the petals in the individual causal lotus unfold in different order and at different times, so the causal groups also unfold differently in time and sequence. This produces a wonderful appearance for those having causal vision. Just as the 45-self can, by studying the condition of a causal group, ascertain the levels of consciousness of the human monads who are part of it, so the planetary ruler can ascertain through conscious identification the levels of consciousness of the various groups through whom his work must be accomplished.

<sup>4</sup>The incarnation of the human monad in the physical world is thus governed by impulses from three kinds of beings: first of all, by impulse from the collective being representing some subray, that is: some one of the seven larger group beings; second, on impulse from the smaller causal group; third, on impulse from the individual causal being. The impulse from the group being of the subray is based on the will and purpose of the dominant monad. The smaller causal group has no such dominant (LA: by “dominant” is meant the highest developed monad in a collective being, a monad that has a lead of at least one evolutionary kingdom over all the other monads making up the collective; KofR 2.16.7, 4.7.3), but the monads entering into it belong all to the human kingdom, and its impulse is will coloured by desire. The impulse of the individual causal being is based on the desire of the human monad to manifest itself in the physical world.

<sup>5</sup>LA: Distinguish carefully between causal being and causal self! Causal being is any monad that has acquired a causal envelope of its own, but is not yet self-conscious in it. Causal self is a monad that has acquired causal self-consciousness. WofM 7.16.4-7, 10.2.3

<sup>6</sup>As the identification of a man with his group becomes matured, the desire impulse becomes modified until it is eventually superseded by group will. Therefore, human monads do not incarnate singly but according to group urge, and thus collectively. This is the basis of collective sowing and reaping, and of family sowing and reaping. The individual urge is, of course, a reaction to group urge, and is the result of individual sowing and reaping.

<sup>7</sup>Average man is confined to thinking in the physical brain, and is, therefore, unable to think in group terms.

<sup>8</sup>This causal impulse in any group or any individual makes itself felt

as a pulsation, or access of energy, emanating from the central point of the lotus. This central activity is produced by the action of the planetary ruler working through the groups in his centres. According to which centre is under stimulation, so will the groups in the centre concerned be influenced.

<sup>9</sup>From the group centre, therefore, emanates an urge to renewed activity, and this urge spreads throughout the *group lotus*, until the causal beings who respond to that particular department vibration esoterically “awaken”. All this time (as far as the monads are concerned) this force has emanated from the third triad, and has passed from the central point (LA: of the group lotus) to other central points (LA: of individual causal lotuses). In each such case the positive nucleus is influenced by this flashing forth of electric energy. Each point concerned responds by a primary contraction followed by an outgoing of energy. Each of the Protogonoi concerned proceeds to sound a word. This words expands into a mantra, and the Augoeides vibrate in response.

#### *10.7 The Work of the Augoeides at Man’s Incarnation*

<sup>1</sup>The joint activity of the Augoeides and the envelope devas in the incarnation of the causal being is our next subject of consideration. The causal being, driven by desire for physical experience, has made the initial move and a vibration, emanating from the centre of the lotus bud, has reached the lotus petals, and has consequently vibrated in deva matter, in matter vitalized by the Augoeides. As the Augoeides are called into activity (according to the group influenced) the vibration is increased, and a dual sound is emitted. This dual sound is the basis of the mantra on which the incarnation of the causal being is founded. The vibration, pulsating through the outer circle of petals (for the three inner circles are not as yet responsive) arrives at the triangle of forced formed by the first triad, and rouses the three lower spirals of the triad units, causing a slight response in the fourth, and leaving the higher three yet dormant. In each eon one of the spirals has been activated (PhS 2.57.2), and in this fourth eon (through the activation of the fourth spiral) the human kingdom came into being. Only in the next eon will the fifth spiral be an active functioning unit in a sense incomprehensible now.

<sup>2</sup>What is said here applies primarily to the mankind causalized on this globe in the current eon, and was also equally true in the earlier seven-globe (chain). The monads, however, who have come into our

seven-globe from the earlier one, the moon chain, are generally much ahead of earth's mankind, and their fifth spiral is awakening into organized activity in this eon. All in nature overlaps. (LA: By "earth's mankind" is meant that part of mankind which causalized in our seven-globe, the "forty per cent".)

<sup>3</sup>When therefore this vibration from the will aspect in the cente has arrived at the first triad, it is an indication that the entire lotus is turning its force downwards. For the period of incarnation the flow of causal energy is towards the lower, and consequently away from the higher. There is at this stage very little turning of causal energy in the direction of the third triad, for the causal being has not yet generated enough force, and is not as yet self-active towards the third triad. Its activities are primarily internal and self-centred for the greater part of the time, or are directed towards arousing the first triad and not towards the unfolding of the petals.

<sup>4</sup>The three groups of Augoeides concerned with the evolution of man in the causal-mental world have each a specific function, as we have already seen, and the lowest of the three deal primarily with the transmission of energy to the first triad. It is when this lowest group sounds the causal mantra that the lunar pitaras enter upon their work.

<sup>5</sup>This is the case in every 49-globe of the solar system, but in the Earth 49-globe a peculiar condition of affairs was brought about through the planetary failure that occurred in the moon chain. This is the cause of the present balancing of forces in our chain. The fourth chain in every 49-globe sees the work of the Augoeides in connection with man begun. It sees also the lunar pitaras in activity with his envelopes through the impulse given by the Augoeides. The matter of those envelopes has passed through three chains, and in this chain three rounds, or eons, and has reached a certain vibratory capacity. (LA comments: There is an analogy here with the four turns the energy makes in the triangle of the first triad, 10.3.2). To word it otherwise: the tone of the third kingdom can be clearly sounded, and is followed naturally by the fifth, or the dominant. The simultaneous sounding of the third and the fifth, basing it upon the planetary keynote, produces the effect of a threefold chord, or a fourth tone, a complex sound. This is the chord of mankind as a whole. Within mankind there is again diversity, based upon its own chord, and this produces the many chords and tones; these produce in their turn manifestation in lower matter.

<sup>6</sup>The progress of causal energy as it passes down to the first triad can

now be indicated. In each one of the three worlds (47:4, 48:1, and 49:1) the work is threefold: 1) The response of the triad unit to the vibration set up by the Augoeides, or to word it otherwise: the response of the highest group of lunar pitars to the chord of the causal being. This definitely influences the spirals of the triad unit, according to the stage of evolution of the causal being concerned. 2) The response of mental, emotional, or etheric matter to the vibration of the triad unit. This concerns the second group of lunar pitars, whose function it is to gather together the matter attuned to any particular key, and to aggregate it around the triad unit. They work under the law of magnetic attraction, and are the attractive energy of the triad unit. On a tiny scale the triad has to the envelope matter a function similar to that of the sun to all other matter of the solar system. It is the nucleus of attractive force. 3) The response of the negative envelope matter and its molding into the desired form through the dual energy of the two higher groups of devas.

<sup>7</sup>The unity of this threefold work is seen in the fact that the matter of each solar systemic world is divided into atomic matter, molecular matter, and elemental essence. The words “matter” and “essence” can preferably be changed for the word “energy”. The third group of lunar pitars is really not pitars at all, but elementals, blind incoherent forces, subject to the energies emanating from the two higher groups. Only the first and highest group is pitars in the proper sense.

<sup>8</sup>To return to the reincarnating monads: When the initiatory impulse has been given, the vibration thrills through the petals, and activity starts in those of them which respond to the tone of the word. The Augoeides direct the vibration, and the mantra for that particular type of causal being sounded. When the vibration reaches the mental molecule of the triad at the base of the causal lotus, the lunar pitars are called into activity. They begin to work out their formulas for the particular kinds of envelopes which are required.

<sup>9</sup>It should be noted here that the monad in the third triad works through a word of power; in the second triad, through mantras; in the first triad, through mathematical formulas.

<sup>10</sup>When the Protogonoi have sounded the word, the third triad energy at the centre of the lotus sinks back into quiescence. The work has been begun, and the whole process then proceeds under law. The Augoeides have begun their activity, and only when their work has reached a very high stage, the Protogonoi can begin to play a more active part. As the Augoeides continue sounding out the mantra, which is the basis of their

work, the lunar pitars respond to certain sounds in that mantra (not to all by any means at first) and gather out of those sounds the formula under which their work must proceed. So the word is the basis of the mantra, and the mantra is the basis of the formula.

<sup>11</sup>At each incarnation, finer envelopes are required, and the formulas therefore grow more complicated, and the sounds on which they are based become more numerous. In time, the formulas are completed, and the lunar pitars respond no more to the sounds or mantras chanted in the mental world. This indicates the stage of perfection and shows that the worlds of the first self (47:4–49:7) have no more a downward pull for the monad concerned. Desire for manifestation and experience in these lower worlds has no more sway, and only conscious purpose is left. Then, and only then, can the true mayavirupa\*\* be constructed. The 45-self then sounds the mantra for himself, and builds envelopes without formulas in the lower three worlds. At the time too that man is an aspirant to discipleship, the mantras of the Augoeides begin to die down, and slowly, the word of Protogonos emerges, as the third circle of petals open up. When the three petals of the fourth, most inmost circle burst open, and the central spark is revealed, then the monad fully knows the word, and mantras (LA: of the Augoeides) and formulas (LA: of the lunar pitaras) have no further use.

<sup>12</sup>The planetary ruler sounds his word in cosmic worlds, and then this word is resolved into mantras in the cosmic etheric world (43–46), for he is in a position to create consciously in those worlds. He works nevertheless through formulas in the cosmic gross physical world of his 49-globe, the three worlds of man.

#### *Notes on Some Terms Used in this Paper*

\**The Augoeides* versus *Augoeides*. To distinguish the singular of the word *Augoeides* from the plural, the definite article, the, is used only with the plural.

\*\*The *mayavirupa* is the temporary physical envelope which the 45-self forms on occasion through the power of the will and in which he functions in order to make certain contacts in the physical world and to engage in certain work for the mankind. It is an electromagnetic aggregate envelope, not an organism, hence the Sanskrit name, which means “illusory body”.



SECTION 11  
THE AUGOEIDES, PART TWO



### 11.1 Causalization and the Races

<sup>1</sup>If this treatise serves no other purpose than to direct the attention of scientists and philosophers to the study of energy in man and in groups, and to interpret man and mankind in terms of electromagnetic phenomena, much good will have been accomplished. The knowledge of the polarity of a man, groups, and of congeries of groups will bring about a revolution on the planet second only to that effected by causalization.

<sup>2</sup>*In the third root-race* causalization took place. It was an event which became possible through certain polar relationships, and because superhuman intelligences understood the pertaining natural laws and took advantage of a peculiar electromagnetic condition to hasten the evolution of the race. It was the result of the knowledge of natural law and its adaptation to opportunity.

<sup>3</sup>*In the fourth root-race* another application of force occurred. Again the opportunity was taken advantage of, this time to open the door into the fifth natural kingdom by the method of initiation. A third kind of electromagnetism played its part in bringing about this event, and it is the effect of this electromagnetic phenomenon on the monad which indicates a man's suitability for initiation, and his availability as a transmitter of spiritual energy to the world. (LA: The difference between psychic and spiritual is explained in KofL1 9.3419.) Every initiate is technically a transmitter of force and his work is consequently threefold: 1) To provide a threefold envelope capable of the necessary resistance to the force and able to receive and hold it. 2) To transmit the force as energy to those whom he serves. 3) To store up a certain amount of it for two purposes: a) To provide a reservoir of force for emergencies and for special work as required by the Great Ones. b) To act as a dynamo for the immediate group which all advanced souls, disciples, and initiates gather around them in the physical, emotional, or mental world.

<sup>4</sup>*In the fifth root-race*, another tremendous happening may be looked for, and the time lies immediately ahead. It had its beginning in the energy which eventually culminated in the world war. When fresh electromagnetic stimulation reaches the solar system from cosmic centres, the effect is always first destruction, then revelation. Restrictive forms must be dissolved. So it will be in this root-race as well, the fifth. The planetary hierarchy will avail itself of this incoming force in order to push the plans closer to their realization. In every such case the effect

is felt in some one of the lower three kingdoms beside the human.

<sup>5</sup>I is apparent that in the epoch of causalization, also the animal kingdom was stimulated. This stimulation has persisted, and has led to the phenomenon of domestic animals and their high intelligence as compared to that of the wild animals. In the Atlantean epoch, the opening of the door into the fifth natural kingdom, the essential (46) kingdom, had a profound effect upon the vegetable kingdom. This effect, which is of a nature corresponding to the process of initiation in man, involves a rapid achievement of relative perfection, and can be studied in man's work at plant improvement.

<sup>6</sup>In the tremendous event which is impending, in the great revelation which is near, the planetary hierarchy will again take advantage of the time and the energy to bring about certain events which will work out primarily in the human kingdom but which will also be seen as force regeneration in the mineral kingdom. The radioactive elements are a manifestation of this, comparatively a new development, which only needed the drawing forth of the type of energy now beginning to pour in on the earth. This force began to flow in at the end of the eighteenth century, and its full effect is by no means yet felt, for it will be several hundred years before it passes away. By means of it, certain discoveries are possible, and the new order comes in upon it. The Great Ones, who know the time, will bring about, in our root-race, that which corresponds to the occurrences in the earlier third and fourth root-races.

### *11.2 The Three Methods of Causalization*

<sup>1</sup>In the moon chain (the third seven-globe immediately preceding ours) the principle of intelligence grew normally. Instinct gradually developed until it imperceptibly passed into intellect, being of a similar nature. In our chain (the present, fourth seven-globe) and in the current fourth eon, a peculiar condition necessitated extra-planetary stimulation, and the Augoeides effected a transition of monads from the animal kingdom to the human through a downflow of energy via the Earth's primary from an extra-systemic centre. (LA: the "Earth's primary" means Venus).

<sup>2</sup>We have dealt with the method of causalization applied in connection with the coming in of the Lords of the Flame, because it is the prime method in this solar system. Whatever methods may be pursued in the different 49-globes and seven-globes, this is the method universally applied at the middle of manifestation. Reaping conditions may

vary between the different planetary beings so as to effect modifications and bring into action Augoeides who do not work in exactly the same way, but the results are always similar.

<sup>3</sup>In the next eon, causalization will begin to show indications of the third method, the one characteristic of the next solar system. This method has been described as that of “esoteric abstraction” (LA: abstraction in the original sense of “withdrawal”). It will concern itself with withdrawing vitality from the etheric envelopes of the people then being at the lowest stage, and temporarily turning that energy to strengthen their mental activity. This will be effected by an action of dynamic will. We can somewhat understand this, if we consider the connection between the lowest systemic ether, 49:4, and the lowest cosmic ether, 46. 11.8.4

<sup>4</sup>These three methods of causalization have been treated here from the standpoint of our own 49-globe. In all the 49-globes where human beings are found at some period or another, these three methods will be used. The three methods mark the gradual control by the solar ruler in cosmic worlds of his three lower envelopes. LA: The “three lower envelopes” of the solar ruler are his cosmic mental (32–35), cosmic emotional (36–42), and cosmic physical (43–49). Do not forget that the different 49-globes are centres in the cosmic physical envelope of the solar ruler!

<sup>5</sup>The first method has its correspondence in the latent consciousness of matter, and works under the law of economy. It concerns primarily the self-consciousness of the solar ruler in his cosmic gross physical body, and his centring in it. It is likewise the same for a planetary ruler, and a part of the problem of evil is to be found in the readiness of certain of these cosmic selves (particularly our planetary ruler in the moon chain) to remain centred in the cosmic etheric envelope after having supposedly dominated the matter aspect, or gained the control of the first triad in an earlier system.

<sup>6</sup>The second method is the distinctive method of the present solar system. It is the result of force that emanates from the cosmic causal-mental world (29–35), and sweeps the Augoeides into activity. It has its correspondence in the potential “consciousness of desire”, and works under the law of attraction. This law concerns especially our present solar system, and deals with the ability of the solar ruler to “love wisely”, in the esoteric sense of the term. In the earlier solar system, the monad achieved emancipation from the first self through the faculty of

discrimination. The present import of the expression “faculty of discrimination” gives but a faint indication of the process then going on in the solar system. Through the force engendered during the process a vibration was set up which persists today in matter. This vibration is evidenced by the active intelligence and the discriminative selective capacity of the atom. In our present solar system emancipation will be brought about through esoteric dispassion. This likewise will leave its mark upon matter, tinging it in such a way that in the third solar system, matter will demonstrate a second quality.

<sup>7</sup>“Non-attachment through abstraction” is as near as we can get to designating the method of the process of liberation in the third solar system, but it is useless for man to speculate upon this, as his intellect cannot conceive what it is about.

<sup>8</sup>Thus, in the current solar systemic period, the three methods of causalization are used in our 49-globe as follows: in the Moon chain, the gradual evolution of self-consciousness under natural law; in the Earth chain the acquisition of self-consciousness through the aid of extraneous agencies; in the next eon and chain (seven-globe) abstraction through will power. When the third method begins to be applied in our present solar system, it will nevertheless be in an embryonic manner.

### *11.3 The Causalization of Mankind Was the Effect of Greater Events*

<sup>1</sup>The causalization of the human monads in the epoch of the third root-race was the effect of a greater event: our planetary ruler assuming a cosmic gross physical envelope, an envelope consisting of the atomic matter of the three lowest worlds (47–49).

<sup>2</sup>LA: That the planetary ruler incarnated means that he became present with his self-consciousness in planetary centres consisting of 47:1, 48:1, and 49:1 matter. These centres consisting of 47-, 48-, and 49-atomic matter, whose consciousness was until then part of the “planetary subconscious”, are called by the common name of “cosmic gross physical envelope of the planetary ruler”. WofM 9.62.4

<sup>3</sup>The human monads are contained in the cosmic gross physical envelopes (47–49) of the planetary rulers, and therefore can respond to their consciousness and energy expressions. LA: Note the plural here – the planetary rulers! Human monads are to be found in all the 49-globes of our solar system. PhS 2.45.8, 2.49.2, WofM 7.11.3

<sup>4</sup>LA: It is important to understand that cosmic collective beings, such

as the planetary and systemic ones, have envelopes exclusively made of atomic matter, or expressed more exactly: their envelopes are the atomic matter of the planetary and solar systemic globe systems. It is to be emphasized here that atomic matter belongs to the cosmos, and molecular matter is part of the solar system. Another important fact to be contemplated in this connection is that consciousness in atomic kinds 47–49 is accessible only to the 46-self, that is to say: only to the individual as a member of the planetary collective being (KofR 1.35.9). When cosmic collective beings “incarnate”, that is: assume a gross physical envelope, which in the case of such a *cosmic* being is a *cosmic* gross physical envelope, consisting of atomic matter 47–49, the most important particles of this atomic matter are those mental atoms that are vehicles of self-consciousness, that is to say: those mental atoms which enter into the human second triads and in the centres of the causal envelopes. The causalization of the monads – thus their becoming human, which implies that they are attached to second triads and are endowed with causal envelopes – and the incarnation of cosmic collective beings should therefore be understood as two sides of one and the same process. As long as the future human monads remained in the animal kingdom and so had neither second triads nor causal envelopes, the cosmic collective beings were unable to “incarnate”. WofM 2.6.2

<sup>5</sup>It must be remembered here that the solar ruler and the planetary rulers are only in physical incarnation in the worlds of the solar system (43–49), their causal envelopes being in the cosmic causal world (29–31). Therefore, full expression for them is impossible during the manifestation of the solar system. In contrast, man is able to express himself fully during his human manifestation, which he does when he acquires causal consciousness. (WofM 10.3) From the viewpoint of the solar system and its worlds (43–49), these cosmic beings must be considered as physical beings only, whereas man can be considered as what he is, a complete being.

<sup>6</sup>It should also be remembered that the seven atomic worlds of the solar system (43–49) form the seven spirals in the cosmic physical triad atom (43) of the solar ruler. All consciousness, all memory, all faculty acquired is stored up in the triad units. It is on the atomic kinds that the consciousness of the solar ruler centres itself. This cosmic physical triad atom of the solar ruler is a recipient of force from a cosmic source, a source outside the solar system.

<sup>7</sup>When in this period there is an inflow and development of intelli-

gence, this is due to the coming into full vitality and activity of the fifth spiral (LA: thus the solar systemic atomic world 45) of the cosmic physical atom (43) of the solar ruler. This vitalization shows itself in the intense activity of the causal-mental world, and in the threefold nature of the electromagnetic phenomena occurring in it. 11.8.5

#### *11.4 The Manifestation of the Envelopes Must Precede the Incarnation of the Monads*

<sup>1</sup>First of all emanates from the cosmic causal envelope (29–31) of the solar ruler the energy called his “will to be”. This energy is conveyed to the cosmic mental world (32–35) through the cosmic mental molecule (32) of his fourth triad (32, 36, 43). The energy, now being cosmic causal-mental, is then conveyed further through the cosmic emotional atom (36) of the solar ruler’s fourth triad to the cosmic emotional world (36–42), where it is gradually transmuted into “desire”, which finally produces manifestation in cosmic gross physical matter (47–49).

<sup>2</sup>When this cosmic gross physical manifestation has been formed, vitalizing force flows down from the cosmic causal world (29–31) into the solar systemic causal world (47:1). This force, at the correct cyclic moments, causes certain events in the three lower solar systemic worlds (47–49). The first of these events is the appropriation by the solar ruler of that cosmic gross physical envelope, and the manifestation of the physical Sun and the physical planets. From our standpoint this covers an inconceivably vast period of time, but to the solar ruler it is but a brief period.

<sup>3</sup>The next momentous occurrence is the appropriation by the different planetary rulers of their cosmic gross physical envelopes (47–49). This happens at individually different times according to their evolutionary stage. It happens later for the seven lesser than for the three greater.

<sup>4</sup>At a still later period comes the appropriation by the individual monads of their envelopes of manifestation. LA: The human monads and their causal envelopes are meant by this.

<sup>5</sup>LA comments: It is important to realize that this entire process called the “incarnation of the solar ruler and the planetary rulers” takes a very long time, covers many eons. The incomparably longest time is taken up by the preparatory work at the “manifestation of the envelopes”, that is, the formation of the globe systems and their centres, at first in 43–46, later in 47–49. The very incarnation, the self-conscious



appropriation by these cosmic beings of these prepared centres as their envelopes in lower worlds, comes considerably later and coincides with the causalization of the human monads. Therefore, distinguish between the two basic ideas here: the *formation* of the envelopes, manifestation, and the *appropriation* of these envelopes by the rulers, their incarnation. Two different processes are concerned, precisely as is the case with man's incarnation.

### *11.5 Cosmic and Interstellar Conditions of Causalization*

<sup>1</sup>A triangle of force formed by Sirius, two of the Pleiades, and a small star whose name is not to be mentioned governed the appropriation by the solar ruler of his cosmic gross physical envelope (47–49). When the cosmic etheric envelope (43–46) had been formed and coordinated, this triangle in interstellar space was formed under law which permitted a flow of force into the solar systemic causal-mental world. That triangle still persists, and is the cause of the continued inflow of cosmic mental force. This is connected with the spirals in the cosmic mental molecule (32) of the fourth triad (32, 36, 43) of the solar ruler. As long as the solar ruler's will to be persists, the energy will continue to flow through. In the fifth eon, it will reach its height.

<sup>2</sup>When the solar ruler manifested desire for self-expression in cosmic physical matter, and when the response to this by the lower manifestation had reached out into the cosmos, an effect was produced which caused a response in certain allied star systems. This set loose energy which swept into the solar system, carrying with it the Augoeides.

### *11.6 Planetary and Solar Systemic Conditions of Causalization*

<sup>1</sup>Only as the heart centre (in world 46) of a planetary ruler becomes vitalized and attains a certain vibratory capacity does the causalization of the monads become possible under the Law. This happens in each planetary ruler in his cycle, and each differing cyclically. The physiological analogy is the stimulation which the fetus receives between the third and fourth month of pregnancy, when its heart is activated and individual existence becomes possible. This stimulation emanates from the causal envelope of the mother and coincides with the awakening of the third spiral in the first triad physical atom of the child.

<sup>2</sup>It is only as the threefold cosmic gross physical envelope (47, 48, 49) of a planetary ruler has reached a certain vibratory and energetic capacity as the corresponding envelope had in the previous solar

system, that the monads in their different groups can causalize. These causal groups are part of different planetary centres.

<sup>3</sup>It must be borne in mind that just as in each eon all the preceding stages are rapidly recapitulated, so in the solar system as a whole a similar procedure can be seen. When the lower three worlds (47–49) have reached a certain vibratory capacity, then incarnation in a cosmic sense becomes possible. The “heart” awakens in an esoteric sense, and certain cosmic beings incarnate, the causal groups appear in the causal world, and the human monads in becoming causalize. Method and time may vary according to the nature of any particular planetary ruler, but for each and all the “heart” has to awaken before the response comes from the lower.

<sup>4</sup>The devas of the first triad (the lunar pitars) have to carry on their work in our 49-globe and solar system before the Augoeides unite with the human monads in becoming, and stimulate them into self-conscious life and separated existence.

<sup>5</sup>The four 49-globes, which are the envelopes for the four planetary rulers who are called the “lower four” of the solar system, have to reach a certain stage of vibratory capacity and of consciousness before a similar happening occurs in the solar system as a whole, and the lower four and higher three are synthesized. (LA: By the “lower four” are meant those who in respect of consciousness correspond to man’s envelopes of incarnation, 47:4–49:7, or more exactly: the first triad, the mental, emotional, and etheric envelopes. By the “higher three” are meant those who in respect of consciousness correspond to man’s causal envelope, Augoeides, and the second triad.) The heart centre of the solar ruler is active, and response comes already from all the 49-globes, as three spirals are active in all of them, but the solar collective being is not yet fully and cosmically self-conscious. (LA: Distinguish between the solar ruler and the solar collective being! The solar ruler is the furthest developed and therefore dominant monad of the entire solar system. The solar collective being is the collective of all monads who have joined the solar systemic government and the organizations subject to it. These monads are at least cosmic selves, have at least 42-consciousness. [WofM 17.4] The term “49-globes” here rather has reference to the planetary government and hierarchies than to the globe systems they inhabit and govern.) The centres awaken and demonstrate it by giving response. (LA: Here “centres” means the planetary government and hierarchies.) Only one solar systemic centre is re-

sponding fully to the heart stimulation, and that is Venus, who is passing through the final eon.

<sup>6</sup>Five of the planetary beings of the seven lesser 49-globes are the channels for the force of cosmic intelligence (29). One of them, the Venus planetary being, embodies in itself the function of the fifth creative hierarchy. This accounts for the activity of Venus in the epoch of causalization in this eon. In the next eon, the fifth creative hierarchy will be utilizing our Earth 49-globe in this way, and then intelligence will be working in mankind in a fully mature manner.

<sup>7</sup>LA: Distinguish carefully between these five planetary beings and the five so-called planets of intelligence with their collective beings. By “planets of intelligence” are meant those five 49-globes where the transformation of causal into essential consciousness is just beginning. Venus is not in that group. To make this distinction clearer, we could in the first case speak of the “channels, or representatives, of intelligence”, and in the second case of “planets of intelligence”. (See 6.16.1-3!)

<sup>8</sup>Those five cosmic beings who are members of our planetary government and are called the “five kumaras” or the “five mind-born sons of Brahmā, are the representatives of the force of cosmic intelligence on our planet and also reflect the functions of the planetary rulers who are the representatives of intelligence.

### *11.7 The Fifth Principle*

<sup>1</sup>What is understood by the fifth principle is the expression in the causal world of that energy which emanates from the cosmic causal envelope (29–31) of the solar ruler, via his correspondence to the first triad mental molecule (32 corresponds to 47:4).

<sup>2</sup>The fifth principle, causal-mental consciousness, is embodied in the five lesser planetary rulers. (LA: These five “representatives of intelligence” with their five 49-globes must not be confused with those which have in other contexts been called the “five planets of intelligence”). The fifth department, the department of the fifth planetary ruler, is potently responsive to the energy flowing through the fifth parallel evolution (LA: the Augoeides).

<sup>3</sup>The planetary chains are centres of force, and as they are awakened and stimulated, they bring into incarnation conscious beings (CF: manasaputras) of the corresponding department.

<sup>4</sup>In the fivefold enumeration (3–4–5–6–7), the fifth department holds the third or middle place. Therefore, the fifth department is closely con-

nected to the Moon chain, the third chain, as a mediator of energy within it, and further a connection to the third natural kingdom, the animal kingdom, and the third eon.

#### *11.8 Men Causalized, the Solar and Planetary Rulers Incarnated*

<sup>1</sup>Through the carrying out of their work, causalization, in mankind, the Augoeides create the conditions also of certain planetary and systemic events. In the producing of self-consciousness in the human kingdom, the full conscious appropriation by the planetary ruler of his cosmic gross physical envelope is consummated. The cosmic etheric physical (43–46) and cosmic gross physical (47–49) envelopes of the solar ruler and of the planetary rulers are united, so that each one of these cosmic beings incarnates in one coherent cosmic physical envelope. The expression “for the greater life it was incarnation, for the lesser lives it was causalization” describes two sides of one and the same process.

<sup>2</sup>When a human being seeks to incarnate, his energy passes down from the causal world into the physical gaseous (49:5). When the planetary ruler wishes to incarnate, his cosmic gross physical envelope (47–49) is stimulated by energy from the cosmic causal world (29–31) in an analogous manner. A similar process can also be seen in connection with the energy of the human organism, as it stimulates the individual cell, and makes it cooperate with other cells, fulfilling its function in the body as a whole. Human causal envelopes are like cells in the cosmic organism of the planetary ruler. When science recognizes this fact, it will turn its attention to the gaseous elements of the organism and to their relation to the heart in particular. The heart will be found to be not only the engine which circulates the blood and other vital fluids, but also the generator of a certain type of intelligent energy, which is the positive factor in the life of the cell.

<sup>3</sup>There comes a phase in the life of the planetary ruler when his cosmic etheric centres in world 46 are particularly vitalized. Being thus vitalized, they produce an increased activity in world 47, the causal-mental world, and the consciousness and life energy of the planetary ruler then begin to make themselves felt in that world. Simultaneously, under the Law, cosmic causal-mental energy pours in from worlds 29–35. This dual energy, cosmic causal, 29–31, and cosmic mental, 32–35, contacts the energy which is inherent in the cosmic gross physical envelope of the planetary ruler, particularly its cosmic gaseous

elements, the planetary causal world (47:1-3), and brings this energy into intensive activity. This produces in the causal world correspondences to the centres in world 46 mentioned above: the causal groups arise. These causal groups are composed of human monads with their newly formed causal envelopes. Simultaneously as the causal groups are formed, the second and third triads are attached to the first triads of the human monads in the lowest three worlds (47:4–49:7). A solar systemic triangle is formed, and through this release of threefold energy, the work of the Augoeides and the lower envelope devas is coordinated (LA: manifesting itself in the union of second and first triads).

<sup>4</sup>The force set loose from the cosmic causal-mental world in connection with causalization is cyclic in character. In the current eon, the fourth, the maximum force of this cycle was felt in the third root-race epoch of the fourth globe. In the next eon, during the fourth root-race epoch of the fourth globe, there will come a new such cycle, of which more will be said later.

<sup>5</sup>The causal groups unite the “three kinds of electricity” that exist in a potential condition in causal-mental matter. (LA: These “three kinds of electricity”, which of course are triune forces, are: 1) positive force in 47:1, the second triad mental atom; 2) negative force in 47:4, the first triad mental molecule; 3) balancing force in 47:3, the causal envelope.) This triune force, produced by the conscious appropriation by the planetary ruler of his cosmic gross physical envelope, vitalizes deva matter, so that the planetary ruler’s lowest envelope, his cosmic gross physical one (47–49), is manifested. 11.3.7

<sup>6</sup>The response of deva matter to the inflow of force into the causal-mental world has a threefold effect: 1) It produces a greatly increased vitality in the planetary centres in world 46, due to reflex action, which makes itself felt both “above” and “below” the world of activity. 2) It stimulates the efforts of the furthest advanced animals, and a dual effect is produced through this, for the fourth natural kingdom makes its appearance in the physical world and the second triads are reflected in the causal envelopes in the causal world. 3) The cosmic gross physical envelopes (47–49) are linked and coordinated with the cosmic etheric envelopes (43–46) of the solar ruler and of the planetary ruler. Therefore, the lower three solar systemic worlds are united with the higher four, and the devas from the previous solar system are brought into conjunction with those of a newer order who were awaiting the

right conditions. The cosmic physical incarnation of the planetary ruler is completed. The lower three natural kingdoms, being negative to the higher force as positive, their interaction brings into being the human kingdom. The energies of the three triads are brought together, and the work of full self-consciousness begun (LA: triune force!).

<sup>7</sup>LA comments: It is important to realize that all this talk of material and energy phenomena in world 46 and in the causal world concerns the Augoeides, essential (46) and causal (47:1-3) devas. This has nothing whatever to do with “lifeless, dead, or unintelligent” matter. Never forget that hylozoics is about living matter, material forms that at the same time are envelopes of intelligent beings! This very important fact is highlighted in the previous paragraph by the talk of “deva matter”. The planetary centres in world 46 are collectives of Augoeides in 46:1, just as the planetary centres in 47:1 are collectives of human causal envelopes. Once more it is emphasized that the cosmic physical body of the planetary ruler consists of atomic matter of kinds 43–49, and that this atomic matter is alive, is “deva matter”.

<sup>8</sup>Causalization, the formation of the human kingdom, from a certain standpoint, marks the attainment of one perfected septenary. The three involutory or elemental kingdoms and the three subhuman natural kingdoms find their seventh principle in the human kingdom, and through the formation of this kingdom, this septenary is completed. When the monads have passed through these seven kingdoms, they finally achieve self-consciousness, a relative achievement. This relative perfection has then to be developed further in higher kingdoms, and these kingdoms are stages at which the separated self-consciousness of the monads concerned is superseded by collective self-consciousness.

<sup>9</sup>Certain centres in the solar ruler and planetary ruler are also stimulated and become self-active in their radiation of departmental energies. It is this radiation which will eventually bring about conscious group activity. (LA: Where the present mankind is concerned, this lies in a distant future.) This will lead to that interaction between the planets which, under the law of attraction and repulsion, will bring about final synthesis. (LA: What is said here concerns an immensely distant future at the end of the manifestation of the present 49-globes.)

<sup>10</sup>In cosmic worlds, the process of causalization produces a corresponding activity in the cosmic causal envelope (29–31) of the solar ruler, and hence increased vibration in that centre in the seven-solar system, which our solar being is. It also produces “esoteric recognition”

in the prototype of the septenate, the seven stars of the Great Bear. This cosmic contact will persist until the end of the present solar system, when the solar being is temporarily set free from cosmic physical existence.

#### *11.9 The Work of the Augoeides on a Solar Systemic Scale*

<sup>1</sup>The Augoeides carry on their work throughout the entire solar system, and they circulate constantly between different 49-globes. This implies that there is between the 49-globes a constant transmission of energies, and of groups of monads carrying those energies. Such a transmission becomes possible in any 49-globe when its human kingdom becomes self-active. A great transmission on a planetary scale really marks the setting in of the period of obscuration. Venus is a case in point. When transmission occurs on a solar systemic scale, it marks the point when the planetary rulers begin to dissociate themselves from their cosmic gross physical envelopes, the three worlds of man (47–49).

<sup>2</sup>The Augoeides in the causal world (47:1-3) of the solar system collectively embody as much of that will and purpose of the planetary ruler as he can work through in one single incarnation and as they, in their groups, can develop.

<sup>3</sup>Just as there are solar systemic essential and causal devas, the Augoeides, who collectively embody the will or purpose of the planetary ruler, so there are cosmic causal (29–31) devas, who collectively embody the will or purpose of the solar ruler. These cosmic devas are the cosmic “prototypes” of our Augoeides. They are energized by force from the cosmic causal-mental world, a force which has been in operation ever since the cosmic causalization of the solar ruler many eons ago.

#### *11.10 In the Next Solar System, Causalization Will Be Superseded by Superessentialization*

<sup>1</sup>In the next solar system, the correspondence of causalization will be effected from world 44 and be carried out by the Protogonoi. Just as in our solar system the worlds of the first triad are not considered to be a principle, the corresponding will be true of the worlds of both the first and the second triads (47:4–49:7, and 45:4–47:3, respectively), and their consciousness will be classed as subconscious. By analogy with this, the future causal (47:1-3), essential (46), and lower superessential (45:4-7) devas will have a position our first triad devas have now, for

all will form a part of the common consciousness, and yet, will be esoterically considered as “below the threshold” of consciousness. Man has to learn to control, guide and use the deva matter of which his envelopes are made. This goal involves the development of full self-consciousness, which is brought about through the agency of the Augoeides, the builders and vitalizers of the causal envelope. In the next solar system they too will no longer embody the kind of consciousness towards which man aspires. In the present solar system man rises by dominating the first triad and its devas; in the next solar system, by dominating the second triad and the Augoeides.

<sup>2</sup>LA: It is strange that the text does not explicitly say that the correspondence of causalization in the next solar system will involve the acquisition by the monad of a higher superessential envelope (45:1-3), thus enabling the monad to be conscious in such an envelope. Nevertheless this is the intended meaning, and so the term “superessentialization” may be used, but carefully, since it should be used only for the higher superessential (above 45:4), the envelope attached to the lowest unit of the third triad (45:1) and the consciousness existing in it.

#### *11.11 The Augoeides and the Initiations*

<sup>1</sup>Causalization marks one stage of the process in the intensification of first triad energy (CF: “fire by friction”), whereupon the monad is ready for self-consciousness and entry into the fourth natural kingdom. Correspondingly, initiation marks a stage in the intensification of second triad energy (CF: “solar fire), whereupon the monad can develop self-consciousness into group consciousness, and prepare for its entry into the fifth natural kingdom.

<sup>2</sup>Identification with the collective of all groups can be said to be the final stage of the evolutionary process. It marks a period towards the close of the solar system when all groups begin consciously to work out the plan of the solar systemic government. It involves a realization, which only the present 44-selves can begin to conceive though not yet practise. They work consciously carrying out the plan of the planetary government, but are as yet far from appreciating fully the will and purpose of the solar ruler.

<sup>3</sup>It is the positive force of the causal devas that produces initiation. Their function is embodied by the hierophant. He sees before him the causal envelope (CF: vehicle for buddhi), passes the energy from the



higher worlds through his envelopes, and by means of the rod, charged with positive causal force, transmits this causal energy to the initiate so that he is enabled to know consciously and to recognize the plan for his group centre through the immensely increased stimulation. This force descends from the second triad mental atom via the antahkarana and is directed to whichever centre the hierophant, under the Law, sees should be stimulated. He stabilizes the force, and regulates its flow as it circulates throughout the causal centre, so that when the work of unfoldment of its petals is accomplished, the 46-energy at the heart of the lotus can assert itself freely. After each initiation more petals of the centre are unfolded, and the centre radiates more light or fire, which ultimately burns through the three inmost petals, and permits the energy of the third triad to be manifested. While this is brought about in 47:2 matter – of which the causal envelope is now made – a corresponding stimulation takes place in the centres of the etheric, emotional, and mental envelopes.

<sup>4</sup>Initiation and the mystery of numbers primarily concern consciousness, and not fundamentally the “ability to function on a plane”, nor the “ability to handle the energy of matter”, as some occultists have presented the matter. Initiation and the mystery of numbers deal with the subjective life, life as part of the consciousness and self-realization of a planetary collective being or of a planetary ruler, not life in matter. LA: Note that in CF, and generally in A.A.B.’s writings, “consciousness” or “consciousness aspect” also has the special meaning of second triad consciousness and energy, thus consciousness and energy of the kinds 45:4-7, 46:1-7, and 47:1-3. Laurency comments on this in KofL3 4.1.10 and WofM 2.11.4. This is also dealt with in my paper, *Some Problems of Human Consciousness Development in Alice A. Bailey’s presentation of Esoterics and Their Hylozoic Solution*. Connected with this is the fact that the third, fourth, and fifth initiations are the most important ones in this solar system. These initiations also enable the monad to be permanently self-active and self-conscious in the three units of the second triad.

<sup>5</sup>At the initiations undergone in the causal world, the five-pointed star flashes out above the head of the initiate. This concerns the first three initiations, which are undergone in the causal envelope. It has been said that the first two initiations take place in the emotional world. This is, however, a misconception. It is true that the individual feels their effect strongly in the mental, emotional and etheric envelopes, and

acquires through the initiations the ability to control these envelopes. These effects are interpreted by the initiate as though the very initiations had taken place in the envelopes mentioned and the worlds corresponding to them. But it must always be remembered that the major initiations are taken in the causal envelope or – after the dissolution of the causal envelope – in the 46-envelope. At the final two initiations (LA: the fourth and the fifth are meant), which set the individual free from worlds 47–49, enable him to function in the cosmic etheric envelope (43–46) of the planetary collective being and to wield the force which vitalizes that envelope, the initiate becomes the five-pointed star. It descends upon him, merges in him, and he is seen at its very centre. This descent is brought about through the action of the initiator, wielding the rod of power, and puts an individual in touch with the centre of the planetary ruler of which he is a part. This he effects consciously. The sixth and seventh initiations take place in world 45. Then the five-pointed star “blazes forth from within itself”, and becomes the seven-pointed star. It descends on the individual and he enters into the flame.

<sup>6</sup>The five-pointed star signifies the full development of the fifth principle, the completed development of the monad through (“on”) the five rays, and the assimilation of all that is to be learned on them, and the acquisition not only of self-consciousness, but also of group consciousness. It infers the full unfoldment of five of the egoic petals, leaving four to open before the final initiation. LA: “Final initiation” here means the third, the initiation through which the monad becomes a causal self, see WofM 7.9.1. This initiation is final only in the sense that it concludes the human evolution.

<sup>7</sup>The five-pointed star in the causal world signifies, among other things, the evolution, by means of the five senses in the three worlds (47, 48, 49) of the fifth principle, the acquisition of self-consciousness, and the activation of the fifth spiral in the atoms. LA: Note that the number five appears also in the fact that the lowest three worlds can also be divided into five molecular worlds: 49:5-7, 49:2-4, 48:2-7, 47:4-7, 47:2,3 (KofR 1.11.3).

<sup>8</sup>The six-pointed star signifies the perfected second self who functions through both the three units of the first triad and the three units of the second triad.

*11.12 The Work of the Augoeides Differs  
in the Different 49-Globes*

<sup>1</sup>The fundamentals laid down here about the work of the Augoeides do not deal specifically with our 49-globe but are true of the entire solar system. The work of the Augoeides differs in the various 49-globes in certain particulars. The older esoteric teaching was primarily concerned with the 49-globe of our Earth, and had little to impart about the other 49-globes and the methods of evolving self-consciousness applied in them. The general procedure in the causal world is the same, but as each 49-globe embodies its particular departmental energy, the peculiarity of that force will colour all its evolution, and the work of the Augoeides will correspond. It is not possible to state what is the departmental energy which is embodied in our 49-globe, as it is one of the secrets revealed at one of the initiations (LA: the third).

<sup>2</sup>Those Augoeides who are working in the Uranus, the Neptune, and the Saturn 49-globes work somewhat differently from those functioning in the Venus, the Vulcan, the Mars, the Mercury, the Jupiter, the Earth and the exoteric Saturn 49-globes, and so do the Augoeides who work in the inner round. We should note here that we again have a triplicity of groups, representing a triplicity of force. In the seven 49-globes the middle group and the lower group of Augoeides are active. In the planets of the inner round the higher group and the middle group hold sway, as these planets are the most occult and sacred in manifestation, and are peopled only with monads who are on the path of discipleship, and who are therefore group-active. Uranus, Neptune and esoteric Saturn are the synthesizing 49-globes, and provide conditions suitable only for the very advanced monads. They are the “reaping” planets. LA: They are so called, because they reap the results of evolution obtained in the seven minor 49-globes. PhS 2.49.1: “Of the ten 49-globes of the solar system three are greater and seven lesser. The three greater prepare for evolution in the lesser, gather up the results of evolution, and send forth newly formed collective beings. In the seven lesser globes evolution is specialized. When evolution in the latter has been concluded, the harvest is gathered in to the three greater globes.”

### *11.13 The Work of the Augoeides in the Next Eon*

<sup>1</sup>In the next eon, on the fourth globe and in the fourth root-race, a fresh cycle will reach its zenith for a very short period, and will again open the door of causalization. In this case, very advanced Augoeides will carry out a special piece of work. The current eon will provide no suitable human beings. The next eon may do so if the plans proceed as anticipated. In this case the Augoeides concerned will not causalize animal men as in the current eon, but will stimulate the germ of mentality in those members of the present human family who, though apparently men, are without the spark of reason. During the next six hundred years, these low aboriginal races will practically die out and will not reincarnate in this eon. In the next eon opportunity will again be offered, and the Augoeides will again renew their work of developing self-consciousness in men. These Augoeides will not, of course, enter in until the human type of that era is sufficiently refined for their purpose. These Augoeides are concerned with the unfoldment of the sixth petal of the cosmic causal centre of the solar ruler. They walk the same path of expansion as do those cosmic selves who are next below the planetary ruler, the so-called Buddhas of Activity. The latter are free for the period of this solar system, whereas the Augoeides mentioned have yet somewhat to work out. They could “come in” only in the middle of the fifth eon. They are a group of monads who arrested their own evolution (technically speaking) in order to take up a special piece of work in the Vulcan 49-globe. Therefore, they must return to continue and complete that which they have left undone. Owing to the results of their experience in Vulcan, the physical envelope necessitated is of such an order that they could not, in this eon, incarnate (LA: Note this! AAB in several places uses the word “incarnate” in reference to the Augoeides!) without disaster.

<sup>2</sup>In the middle of the fifth eon, the fifth parallel evolution, the Augoeides, will rise to their full power. This will precede the judgement day, and will mark a point of tremendous struggle, for causality-mentality (47), which they embody, will rebel against the passing of the monad to essentiality (46). This will happen within the whole of the then mankind, and will involve millions simultaneously, a repetition of the selfsame struggle which embroils the man who seeks to transcend the limitation of the first self and to lead the life of the second self. This will be the final battle, and will be succeeded by the judgement day,

when the too mental ones will be cast out and those awakened to essentiality will rule. This means that those in whom mentality is over-potent or underdeveloped will be considered as failures and will be removed to another globe, while those who are living the life of unity, and in whom it is waxing stronger – aspirants, disciples of various degrees, initiates, and adepts – will be left to pursue the natural course of evolution in this 49-globe.

<sup>3</sup>This is what is meant in the Bible by the talk of “Christ casting out Satan and then reigning on earth a thousand years”. “Christ” does not mean an individual here, but the “Christ principle”, essential (46) consciousness. Essential and higher consciousness will triumph for the remainder of the eon, and first-self consciousness will be held in abeyance until the sixth eon, when fresh opportunity will arise for certain groups of the discarded (LA: the Bible, Rev. 20:7, refers to this by saying that “when the thousand years are expired, Satan shall be loosed out of his prison”), though the majority will be held over until the next solar system. Something similar again will take place in the fifth chain, but as it concerns a centre in the planetary ruler of which we know but little, we need not here enlarge upon it.

#### *11.14 Esoteric Terminology and Symbolism Concerning the Augoeides*

<sup>1</sup>LA: The Section of CF on the Augoeides, pp. 679–886, probably is the most difficult one of the whole book where the average reader is concerned. The very text says of this: “The question of these Fire Dhyanis (LA: causal devas) and their relation to man is a most profound mystery, and the entire matter is so clothed in intricate legends that students are apt to despair of ever arriving at the desired, and necessary clarity of thought. Not yet will it be possible entirely to dispel the clouds which veil the central mystery” (CF p. 680). One important ground for this difficulty is, of course, the terminology used, which HTL has pointed out more than once (KofR 3, PhS 2.62, KofL3 4 and 5, etc.). HTL points out in particular (PhS 2.62.15) “the Indian predilection for using the same term for different things and different terms for the same thing”. This complication is especially apparent in the traditional discussion of the Augoeides. Different terms for the same thing: the Augoeides are called Agnishvattas, Manasa devas, Fire Dhyanis, Solar Angels, Solar Pitris, and Asuras. The same term for different things: it is remarkable that in this entire section of CF the

human monad is not always clearly distinguished from Augoeides, and seldom from the third triad; on the contrary, AAB uses the term “Monad” to denote the third triad and Protogonos. It is equally remarkable that the originally Pythagorean term, monad, is seldom used in its only correct sense, and that the Pythagorean term, Augoeides, is never used. It is to be noted also that the terms, “Divine Manasaputras” and Dhyani Buddhas” concern planetary collective beings, not the Augoeides. Among many complicating factors, the one last mentioned, this jumping about between very different beings with very similar names that makes CF so difficult reading except for those who are very well versed in hylozoics and read with attention.

<sup>2</sup>LA: Esoteric students have to be very attentive when reading, so that they will not mix up very similar terms that often denote quite different things. For instance, “vehicle *for* buddhi” means the causal envelope, whereas “buddhi” in itself means essentiality (46). This is easily understood upon some reflection: the causal envelope is an instrument *for* 46. It is useless to read these texts mechanically. Strive to exercise directed attention while reading!

<sup>3</sup>LA: The planetary ruler is called in CF now the Planetary Logos, now Divine Manasaputra, now Dhyani Buddha, now Prajapati. Planetary logos is a gnostic term denoting both the planetary ruler and the planetary collective of 45-selves and higher selves. Mānasa is an adjective derived from the noun manas, which denotes causal-mental, putra means son; mānasa putra, therefore, means “the son of causal-mental”. The qualification, “divine”, specifies that systemic causal-mental (47) is not meant, but cosmic (29–35). Dhyāni means “meditation”, and buddha “awakened”; dhyāni buddha therefore means “awakened through meditation”, and the meditation referred to is done at least in the cosmic causal-mental (29–35). This term is used in esoteric Buddhism. Prajāpati means “the lord of creatures”, and is a term that is particularly used in the Vedas (see, for instance, the *Brihad-Āranyaka-Upanishad*.)

<sup>4</sup>H.P.B.: “The individualized Monad has more spiritual consciousness than the monad itself on its own plane, the second.” LA: That is correct, but you have to know here that by “the monad itself on its own plane, the second” (= in its own world, world 44) H.P.B. meant the third triad. You also have to know that “individualized” was the theosophists’ term for “causalized” (KofR 1.34.1, KofL3 3.4.5). The third triad consists of three units of evolutionary matter. These are beings

belonging to the deva evolution and having active consciousness. They are not self-conscious beings, however, as is the “individualized” human monad.

<sup>5</sup>LA: “Man is a deva” (CF 729) is, from the factual point of view, an erroneous statement. If man were a deva, then there would be no reason for distinguishing between man and deva, which CF otherwise does. An Occidental esoterician firmly objects to such an absolutification, which must contribute to the confusion of ideas and the dissolution of concepts. It is correct to say, however, that man’s envelopes are matter formed and vitalized by devas. Also his self-consciousness has been made possible through a deva, Augoeides.

<sup>6</sup>The “trinity of man”, expressed symbolically in various ways, such as “the self, the not-self, and the intelligent link between them”; “Shiva, Vishnu, and Brahmā”, etc. indicates the three triads, their consciousness and energy (Shiva and the third triad are the “self”, Brahmā and the first triad are the “not-self”, Vishnu and the second triad are the “intelligent link between the them”). It is important to realize that the monad does not demonstrate these three “aspects” simultaneously in the lowest three worlds, that the monad does not do so as a human being, but simultaneously only as a third self in the highest three worlds of the solar system (43:4–45:3).

#### *11.15 On the Numbers Three, Four, and Five*

<sup>1</sup>In this solar system, the numbers three, four, and five are the most important ones. In the earlier solar system, the numbers six and seven were the most important ones. In the next system, it will be two and one. All of this concerns the evolution of consciousness, not matter or energy. LA: This can be expressed more simply and clearly. In the first solar system, it was the most important for the monads to acquire self-active consciousness in the first triad. In the second solar system (our present one), it is the most important for the monads to acquire self-consciousness and simultaneously group consciousness in the second triad. In the coming third solar system, it will be the most important for the monads to acquire self-consciousness and simultaneously enormously widened group consciousness in the third triad.

<sup>2</sup>The central three eons (3, 4, 5), just as the central three worlds (45, 46, 47) and the corresponding envelopes of the monad, are the most important ones for the evolution of the self-conscious monads in this system, and this working towards perfection of the three, the four, and

the five mark for the planetary ruler, as for man, the cycle of maturity. The earlier cycle marks growth towards maturity, and the later cycle the garnering of the fruits of earlier experience. Also the three stages of human development – the emotional, mental, and causal stages – can be here considered from this angle, and the central stage, the mental, be considered the most important.

<sup>3</sup>There is a stage in the evolution of consciousness where the three, the four and the five unite perfectly. LA: This is done only in the third self, through the 45-atom of the third triad.



SECTION 12  
THE DEVELOPMENT OF THE CAUSAL  
ENVELOPE, PART ONE



*12.1 Why Facts about the Development of Causal Consciousness  
Are Given Out*

<sup>1</sup>The development of causal consciousness is a subject that the individual cannot fully understand until after initiation. Nevertheless the planetary hierarchy considers that the main principles had better be given out at once in view of the fact that mankind unexpectedly has developed two new sciences: electricity and psychology. Having discovered and started to utilize electricity mankind is approaching another discovery, which will revolutionize world thought on these matters, and which will eventually solve a great part of the economic problem, thus leaving many more persons free for mental development and mental work. This expansion of knowledge can be looked for before the year 2075. The psychoanalytic theories are tending in a wrong direction, and may prove disastrous to the higher development of the race. LA: On the misdeeds of psychoanalysis, read above all Kevin MacDonald, *The Culture of Critique*, chapter 4; and René Guénon, *Le Règne de la Quantité (The Reign of Quantity)*, chapter XXXIV.

<sup>2</sup>If popular education, political activity, and economic and social endeavour are to be directed towards better goals, the public mind must apprehend, even cursorily, the following three facts: 1) Man is in essence divine. 2) Man is through his consciousness a part of universal collective consciousness. 3) Man is through his envelopes of incarnation an aggregate of lesser forms of life. Only when men have understood these three facts will they rightly comprehend their own nature. These three facts will now be explained somewhat further.

<sup>3</sup>Men need to realize that they are potentially divine, self-conscious monads, functioning primarily through the causal envelope but also through the envelopes of incarnation.

<sup>4</sup>The fact that man's consciousness is part of universal collective consciousness implies that unity is possible only in the mental world. The realization of this unity must lead to the tendency to develop within the physical brain a conscious realization of group affiliations in the mental world, a conscious recognition of group relationships, group ideals and group goal, and a conscious actualization of that continuity of consciousness which is the object of evolution at this time. It will further produce the transference of the consciousness of the human race from the physical world to the mental, and a consequent solving through "knowledge, love, and sacrifice" of all such problems as now

beset mankind.

<sup>5</sup>The lesser forms of life composing man's aggregate envelopes are in their collective nature dependent on him for their activity, and through the activity of the Augoeides they will themselves later be raised and developed to a stage corresponding to the human.

<sup>6</sup>This realization will change the thought of the age above all in medical science, social issues, and education.

<sup>7</sup>Medical science will be better adjusted to reality, resulting in a better understanding of the organism, of its treatment, and of its protection, and thus producing a juster apprehension of the laws of health. The aim of the physician will then be to find out what it is in a patient's life which is preventing causal energy from pouring through his lower envelopes; to find out what wrong mental and emotional habits are causing that inertia of the pouring down of second and third triad energy which is so conducive to wrongdoing, to ascertain what it is in the emotional envelope which is affecting the nervous system, and thus obstructing the flow of energy from the unity petals of the causal centre (via the first triad emotional atom) to the emotional envelope, and from there to the nervous system; to discover what is the hindrance in the etheric envelope which is preventing the right flow of prana (vital force from the sun) to every part of the organism. It is essential that in the future physicians should realize that disease in the organism is incidental to wrong etheric and superphysical conditions. This is already somewhat realized by those who advocate the importance of "positive thinking", but it will not be generally accepted until the existence and forces of the causal envelope have been recognized.

<sup>8</sup>Physicians will come to this realization when they accept esoterics as a working hypothesis, and then begin to note, for instance, the powers of endurance shown by causal or higher selves, and their capacity to work at high pressure, and to remain practically immune from disease until such selves, at the end of a long and useful life, deliberately die by separating the causal envelope from the two physical envelopes. Then physicians will concentrate on preventative action, substituting sunshine, a vegetarian diet, and the application of the laws of magnetic vibration and vitality for the present regimen of drugs and surgical operations. Then will come the time when finer and better human beings will manifest on earth. When also physicians learn the nature of the etheric envelope, and the work of the spleen as a focal point for pranic emanations, then they will introduce methods which

will do away with such diseases as tuberculosis, debility, malnutrition and the diseases of the blood and of the kidneys. When doctors comprehend the effect of the emotions on the nervous system, they will turn their attention to the amelioration of environmental conditions, and will study the effects of the emotional currents on the fluids of the body, and primarily on the great nerve centers, and the spinal column. When the connection between the organism and the aggregate envelopes is a fact established in medical circles, then psychic disease will be better comprehended and treated. When causal energy is studied, and the function of the physical brain as the transmitter of the intent of the causal being is better comprehended, then the coordination of man's entire being will be studied, and disease will be traced to its causes, and will be treated not only through its effects.

<sup>9</sup>When viewing man as a whole and as a social being, they will consider the emotional nature of mankind, the group relations involved, and the interaction between individuals and between groups. Then man will be taught his responsibility to the lesser lives composing his envelopes. This will produce a just direction of individual force, and its utilization for the stabilization, the development, and the refining of the matter of his different envelopes. Men will also be taught their definite responsibility under law to their own individual families. This will bring about the protection of the family unit, and its scientific development; it will cause the elimination of marital troubles, and the abolition of abuses of different kinds, so prevalent now in many family circles. Responsibility to the community in which a man is placed will likewise be emphasized. Men will be taught the true esoteric meaning of citizenship – a citizenship based upon causal group relations, the law of reincarnation, and the law of reaping. They will be taught national responsibility, and the place of the community within the nation, and of the nation within the comity of nations. Men will also be taught their responsibility to the animal kingdom. This will be brought about in three ways: 1) through a better understanding of man's own animal nature, 2) through a comprehension of the laws of causalization, and the effect of the influence of the human kingdom on the animal kingdom; 3) through the work of a lesser avatar who will appear in the beginning of the 21st century to teach man about his relationship to the animal kingdom. The sense of responsibility is one of the first indications of causal consciousness appearing in waking consciousness, and as more and more human beings come under such causal influence, conditions

will be bettered slowly and steadily in every department of life.

<sup>10</sup>Apprehension of man's true nature will bring about a fundamental change in the methods of teaching. The emphasis will be laid on teaching people the fact that man is a monad in a triad in a causal envelope, give them facts about the nature of the envelopes of incarnation, and the methods of aligning the lower envelopes with the causal envelope, so that the causal can communicate direct with the physical brain, and thus control physical man. Men will be taught how, through concentration and meditation, they can develop causal consciousness, and thus ascertain facts by themselves. Then will men be taught to think.

<sup>11</sup>There are two ways in which to develop causal consciousness, the mystical and the esoteric. In the mystical method, the individual's waking consciousness is raised from the physical to the causal. This method consists in emotional devotion, strenuous application, and a severe disciplining of the organism, the mystic uses the heart centre to enter the causal envelope and reach its consciousness. In the esoteric method, the individual's effort consists in bringing causal consciousness down into the physical brain consciousness. This involves necessarily a scientific apprehension of the laws of nature and the laws of life, and a recognition of the two selves: the first self and the second self, man and Augoeides. It involves a devotion to the work of bringing about a domination of the envelopes of incarnation through the control of Augoeides. It is the method of studying the constitution of those deva beings who have supplied the envelopes of incarnation and the causal envelope. To this must be added a severe application of the laws of nature and the laws of life to the individual life. In CF it is proposed to clarify the esoteric method.

### *12.2 The Nature of the First Triad*

<sup>1</sup>LA: The information given below has reference to the first triad only, as the heading says. Some data on the second triad are given as well, in passing and parenthetically.

<sup>2</sup>The first triad is made up of three units: a physical atom, an emotional atom, and a mental molecule. Generally speaking the triad units are characterized by:

<sup>3</sup>1) *The ability to respond to the vibration of some one of the seven planetary rulers*, as it is transmitted via his matter aspect, being one of the deva rajas (the deva lords of each one of the seven solar systemic worlds, 43–49).

<sup>4</sup>2) *Form-building power*. From each triad units is emitted the vibration that in each new incarnation builds an envelope of the kind of matter the unit belongs to. The vibration of the emotional atom acts on the triad physical atom as well, making it form the seven centres of the etheric envelope. The building of the organism is the result of consequent automatic reaction on energies from the etheric envelope, for man is essentially as regards the physical world an etheric being. Hence the saying that the “organism is not considered a principle”, referring to the very fact that the organism has not been formed through the action of any triad unit of its own.

<sup>5</sup>3) *Relative permanence*. In the “seventh principle” of each envelope is stored up and developed quality and ability acquired, so that under the law of reaping they can be actualized again in new incarnations. The “seventh principle”, therefore, is the atomic memory. This permanence, however, is only a relative one. There is no permanence whatever in the envelopes; they are dissolved when the monad has exhausted their possibilities.

<sup>6</sup>4) *Higher energy level (“heat”)*. Herein lies an important distinction between the triad units in all worlds, and the other atomic and molecular matter of the corresponding kinds. It is not possible yet to explain what makes the whole difference between the triad units and other matter, but the following can nevertheless be stated: The triad units are such atoms and molecules as have been appropriated by monads that collectively form the centres in the envelope of a planetary ruler, whereas other matter goes to the formation of other parts of the “great body of light” of the planetary ruler. The triad units are vitalized by the energies of the consciousness aspect, whereas other matter is vitalized by the energies of the matter aspect. The triad units passing out of the control of the deva hierarchy and coming under the control of energies issued by the planetary government. The triad units are under the direct control of the lower of the three groups of lipika lords, and are the agencies through which they work in the imposition of reaping upon individuals according to their sowing.

<sup>7</sup>The triad atoms are spheroidal, except for the 48-atom, which closely resembles a heart, and the 46-atom, which has its spirals arranged so as to form approximately a figure eight with a central stream bisecting the double spiral.

<sup>8</sup>The triad units have five functions: they distribute energies, they retain faculty acquired, they assimilate experience the individual has

had and transmute that experience into quality, they make up a memory that is permanent through the incarnations. (PhS 2.15.13) The four functions first mentioned are the direct result of the departmental energy of the second triad, when it activates the triad unit in question. When the three units of the first triad are fully active, and also the mental atom of the second triad has been activated, they enable the individual to have continuity of consciousness when functioning in the causal envelope.

<sup>9</sup>The fundamental difference between the mental triad unit and the other two units of the first triad consists in the fact that the former is a molecule having only four spirals, whereas the latter are atoms having seven spirals. (The mental and essential atoms of the second triad have only three spirals.) This fact has to do with evolution itself, for the mental molecule represents the will aspect of the first self (LA: and the will aspect takes prominence in the next solar system only), while the emotional atom embodies the consciousness aspect (LA: which is salient in the present solar system), and the physical atom the matter aspect. (LA: which was characteristic of the former solar system). At the monad's transference to the fifth natural kingdom, the faculties which the monad acquired in the first triad are synthesized in the second triad. This is done in a dual process: first the monad's consciousness is shifted from the first to the second triad, and then the energies of the first triad are synthesized in the second triad.

<sup>10</sup>The spirals within a triad unit have three functions, namely being 1) the vehicle of the individual's collected abilities and qualities which he has acquired in each one of the lowest three worlds (more exactly: 47:4-49:7, since 47:1-3 is the domain of the second triad); 2) the synthesizer (the "seventh principle") of each one of the three envelopes: mental, emotional, and etheric; and 3) the positive nucleus of force which holds together the matter of each one of the three envelopes.

<sup>11</sup>The four lower spirals are especially influenced by the department of the first triad, the fifth and sixth spiral are more specifically influenced by the department of the second triad. The fifth spiral (the third counted from above) has a particular value, since it synthesizes the lower four. It is responsive to five types of energy.

<sup>12</sup>The first triads of the four lower natural kingdoms in their totality form the spirals in the greater triad units of certain solar or lunar collective being, while the second triads of human monads form the spiral streams of force within certain (LA: planetary) centres. (LA: by



“lunar” is meant any deva collective in worlds 47:4–49:7; by “solar, any deva collective in worlds 45:4–47:3.)

<sup>13</sup>A triad unit is the positive pole and the corresponding envelope is the negative pole. The interaction of the poles is the basis of form-building. The positive pole is in its turn dual, since it is negative to the building evolutionary monad (LA: human monad or deva monad). Atoms are force centres, and the centres of the envelopes are aggregates of force points (LA: atoms and molecules) which have reached such a degree of evolution that they can respond to the energies of quaternary matter (evolutionary monads) in a somewhat intelligent manner.

<sup>14</sup>Every atom is a point of force, a manifestation of the energy flowing that cosmic being who in relation to the solar ruler represents negative electricity.

<sup>15</sup>Every form and aggregate of atoms and molecules is a force centre produced by the action of positive and negative energy.

<sup>16</sup>Back of all forms and of all matter lies a third kind of force, which utilizes these two other forces to produce eventual harmony, and which is itself in its own world the sumtotal of the second force. This third force can be called the synthesizing, the electric fire, the point of equilibrium, harmony or unity, dynamic will. This force works through a dual manifestation of differentiated energy, through the energy of matter, the coherency of forms, through force centres, and force points. It is dynamis in triple demonstration, of which the final and third is as yet unknown and inconceivable (to mankind).

### *12.3 The Three Triads in Evolution*

<sup>1</sup>The energy of the third triad is positive, the energy of the first triad is negative, and the energy of the second triad is equilibrizing. Each of these two last energies demonstrates within itself two forces, but the effect is a unified whole. 1.2.12-17, 1.3.1-10

<sup>2</sup>The energy of the third triad stands for that kind of manifestation which will reach its highest stage of development in the next solar system. The energy of the second triad makes possible the development of the consciousness of the monad through the medium of the causal envelope in the three worlds of human evolution. The energy of the first triad makes it possible for the monad to have experience in the lowest worlds.

<sup>3</sup>The evolution of consciousness can be divided into three stages represented by the three triads. At the first stage the first triad is

dominant. At the second stage Augoeides and the second triad gradually become dominant, and causal consciousness is developed, so that this eventually controls the envelopes of incarnation, whereupon the latter can be discarded. At the third stage the third triad is dominant.

<sup>4</sup>The knowledge of the department of the second triad and of the relation of this department to the energy of the second triad is particularly important to three categories of people: Those who are interested in the true psychology, or in the evolution of consciousness; those who are disciples or aspirants, and hence are coming more and more into touch with their second triad; those who want to serve people not by appealing to their first self ("personality") but by trying to reach their second self.

<sup>5</sup>The development of the monad into a second self and then into a third self occurs under the law of reaping and the law of cycles. All manifestation is the result of active energy producing certain results, and expenditure of energy in any one direction will necessitate an equal expenditure in an opposite. The following three stages of expansion of the monad consciousness into the second self and subsequently into the third self can be distinguished:

<sup>6</sup>1)The stage at which the energy manifested acts outwardly. The monad becomes identified with its envelopes of incarnation. This is the stage of the first self.

<sup>7</sup>2)The stage at which adjustment under law is being sought, and the monad is neither entirely identified with its envelopes, nor identified entirely with itself. This is the period of the fiercest conflict, wherein the disciple generates enough transmutative force to carry him to the opposite extreme of the earlier stage: exclusive identification with the self.

<sup>8</sup>3)The stage at which the monad is centred in the second triad, is group conscious, and has overcome the attraction of the first self. The monad feels the attraction even of the third triad. The earlier process has then to be repeated on a higher turn of the spiral, namely in that the monad must overcome its identification with the second self in order to reach the third self.

<sup>9</sup>It is important to think of these processes in terms of energy and of force, instead of the envelopes or kinds of matter employed. The esoterician must recognize and work with three kinds of force: the positive or energizing force; the negative or recipient force, which assumes form under the impact of the positive form; light, or harmonic force, which is

produced by the union of the first two and whose result is radiant energy and the equilibrizing of those two.

<sup>10</sup>A man can attain group consciousness, he can enter planetary collective consciousness, he can acquire consciousness in both the first triad and the second triad. But it remains for a later solar system to acquire the consciousness and energy of the third triad. (LA comments: This must be made clearer, so as not to give the reader the false notion that present human monads cannot attain the sixth natural kingdom in this solar system. They certainly can, if they first pass the human kingdom and then the fifth natural kingdom. The monad who in a previous existence was Pythagoras is an instance of this. This monad became human in the fourth eon of the previous seven-globe, the Moon chain; reached the fifth natural kingdom in the current eon of our present seven-globe; became known to history as 46-self Pythagoras, is presently a 44-self, and will become a 43-self in the sixth root-race. What is meant in the above text is that only in the third solar system will it be possible for a monad of the human kingdom to acquire self-consciousness in the third triad. This is connected with a general principle of the “evolution of evolution”, namely: In the first solar system, monads of the fourth natural kingdom, human monads, could acquire consciousness in the first triad only. In the second solar system, our present one, human monads, while still in the human kingdom, are able to acquire incipient self-consciousness in the second triad, but not in the third triad. Only in the third solar system will it be possible for monads to acquire self-consciousness in the third triad, while still remaining in the human kingdom.)

<sup>11</sup>The molecular worlds in which human beings develop, 47:4–49:7, carry the subconscious of the planetary ruler. They represent those centres from which the kundalini of the solar system is turning, that which is not a principle, and that which is gradually passing into obscuration.

<sup>12</sup>The first triad belongs to cosmic gross physical matter (47–49), is part of the planetary ruler’s gross physical envelope. Consequently, when in the process of evolution, and through initiation, the individual has succeeded in passing to the second triad, and centred his consciousness in the three units of that triad, this is the same as being able to function consciously in the cosmic etheric envelope (43–46) of his particular planetary ruler. (LA: More exactly, in the two lower ethers of this cosmic etheric envelope, 45 and 46. The two higher ethers, 43 and

44, are still inaccessible to the monad in the second triad, the second self. To access these, the monad must first become a third self. This relationship constitutes a near-complete analogy with the first self's conquest of systemic etheric objective consciousness, which in his case is limited to the lower two ethers, 49:3 and 49:4. (EE 10.17.23)

<sup>13</sup>In order to function consciously in his individual etheric envelope, a man has to burn through its protective web. In order to function consciously in the cosmic etheric envelope of the planetary ruler, the individual has to burn through an analogous protective web, his own causal envelope. When all first selves have achieved this, the planetary ruler is set free from cosmic gross physical manifestation. This stage is succeeded by the comparatively brief one of cosmic etheric existence (covering the period of planetary obscuration), and then the planetary ruler is liberated from cosmic physical incarnation (43–49) altogether.

<sup>14</sup>Mental consciousness cannot reach beyond 47:4, and so it is pointless to expect a man to realize certain ideals or to understand certain truths before he comes consciously under the control of the second self, before he begins to sense the vibrations of the mental atom (47:1). The mental molecule suffices for his need, and no bridge exists between it and the mental atom. Herein lies a reason for tolerance. (HTL comments here: no demands or expectations.)

<sup>15</sup>Each of the seven rays (departmental energies) connected with the causal envelopes of men (LA: the ray or departmental energy of the second triad of any human monad) demonstrates as a unity in the atomic matter of the causal world, 47:1; as a triplicity in its subatomic matter, 47:2; and as a seven in the lowest causal matter, 47:3. In the lowest region of the causal world, 47:3, there are formed the 49 groups in which human beings evolve. In the course of his many incarnations, and as the cyclic septenaries pass over him, man passes under the influence of each one of the seven subrays of his own second triad ray. Then he begins to synthesize the seven into the major three subrays, and then into the unity on his own second triad ray. The septenary status governs the time from causalization till he becomes a disciple. The threefold status governs his discipleship up till he becomes a causal self. The monad achieves the unity of its second triad ray only when becoming a 45-self. Also it is only as a 45-self that the monad is consciously a part of the planetary collective being (the “planetary logos”, or the “heavenly man”).

<sup>16</sup>There are only six triad units (LA: 49:1, 48:1, 47:4, 47:1, 46:1,

45:4) connected with human evolution. A planetary ruler has only five triad units (LA: 43, 36, 32, 29, and 22), and even then only one (43) in the worlds of the solar system. Where the planetary rulers are concerned, it should be remembered that the solar system (43–49) is their envelope of cosmic physical incarnation, and that their triad units, with the exception of the cosmic physical atom (43), are cosmic and extra-systemic.

<sup>17</sup>The cosmic causal envelopes of the planetary rulers are in world 31, while the cosmic causal envelopes of the solar ruler and of the three beings closest to him are in world 29.

#### *12.4 The Causal-Mental World*

<sup>1</sup>The causal-mental world is the vastest of all the worlds with which we are concerned. It is the key world of the solar system, the pivot on which the solar wheel turns. It is the meeting place of the three lines of evolution (LA: the three parallel paths of evolution). All the planetary collective beings, manifesting themselves through the different 49-globes, are expressing themselves in world 47. There are in the solar system certain 49-globes that have no matter lower than 47, and so have no physical planet such as the Earth, and the other gross physical planets. Those 49-globes are composed of cosmic etheric (43–46) and cosmic gaseous (47) matter. All the planetary collective beings of the solar system possess envelopes of causal matter as their lowest matter, and therefore in the causal world communication between all these collective beings is possible, no matter what their respective goals of attainment may be. Therefore, the “atoms in their envelopes”, that is to say: the monads, can equally get in touch with each other, once they have acquired causal consciousness and know the different group “keys”, the group tones and colours. In this fact is the basis of the true relationship of oneness between the various causal groups, no matter what stage of evolution they are at, what department they belong to, and in which 49-globe they are in.

<sup>2</sup>True unity exists in the realization that the greater life ever includes the lesser, and that each expansion of consciousness brings man closer to this realized oneness.

<sup>3</sup>Therefore, in the causal world (47:1-3) there exists a channel of communication, based on similarity of vibration and oneness of endeavour, between every one of the 49-globes in the solar system. Only in the causal world (as regards worlds 47–49 and the human kingdom)

is it possible to establish relationships and transmit thought matter between 1) individual monads and causal groups, 2) causal groups on the same level or on different levels, 3) monads or causal groups of different 49-globes.

<sup>4</sup>The greater building devas, who are working out the decisions of the solar systemic government, mainly use worlds 44 and 47 for communication. In world 47 they communicate with their subordinates by means of telepathy, and in world 44 they communicate with each other by means of a medium incomprehensible to man at present (LA: the planetary hierarchy calls this medium “akasha”, KofR 2.17.2,3; 6.9.5).

### *12.5 General About the Causal Envelope*

<sup>1</sup>The causal envelope has the following functions: it separates the individual’s consciousness from that of other individuals, it carries the potential of second self consciousness, it activates and awakens the first triad.

<sup>2</sup>LA comments: Note that one of the most important functions of the causal envelope, that is, to make self-consciousness possible, is not mentioned specifically. This is because self-consciousness is attributed to second self consciousness, since the causal envelope is made through the mental atom, the lowest unit of the second triad. The monad cannot possess self-consciousness as long as it has only its first triad and the envelopes made through it (of 47:4 matter at the utmost). Only the causal envelope (and higher, of course) and its centre affords the monad self-consciousness. That is why animals do not have self-consciousness.

<sup>3</sup>LA: Human causal envelopes are made of 47:1-3 matter, in varying proportions depending on the individuals’ stages of development. The causal envelopes of the undeveloped majority consist of 47:3 matter, whereas the causal envelopes of developed people increasingly are made of 47:2 matter. The causal envelope of a perfected causal self is entirely made of mental atoms, 47:1.

<sup>4</sup>The causal envelope encloses the three units of the first triad: the mental molecule (47:4), the emotional atom (48:1), and the physical atom (49:1). LA: Note that the second triad mental atom (47:1) is not mentioned.

<sup>5</sup>The triad units shine with a dull red glow. The three energies demonstrating in the causal envelope is third triad energy at the centre, second triad energy enclosing it, and first triad energy in the lower part

of the envelope. This manifestation has traditionally been compared to a candle flame: the third triad energy is the hot blue nucleus of the flame, the second triad energy is the orange-coloured glowing gaseous envelope, and the first triad energy is the glowing red wick which lies at the base of the flame.

<sup>6</sup>These three kinds of energy, meeting and unified in the causal envelope, produce in time a radiation which streams out from all sides of the lotus and affords the envelope its spheroidal shape. The more fully developed the causal being may be, and the more the petals are unfolded, the greater the beauty of the surrounding sphere, and the more refined its colouring.

<sup>7</sup>To the third self the causal envelope is the correspondence to the heart centre, a flaming wheel within the third triad's envelope (43–47). This wheel has nine spokes around a hub, which is divided in three, and which hides the central energy or dynamo of force. The causal envelope can be seen as twelve vibrations emanating from the mental atom. Of these twelve, three are major vibrations that pursue a circular activity around the centre; nine are minor vibrations that extend to periphery of the envelope. The radiations from the tip of each petal afford the causal envelope its spheroidal shape.

<sup>8</sup>The causal envelope is also seen as the twelve-petalled lotus. In the undeveloped man, the innermost three of these twelve petals are still unrevealed, or embryonic, and hence the causal envelope is frequently called the nine-petalled lotus. Only when the individual has succeeded in awakening or unfolding the outer nine petals, or in arousing the energies of the nine spokes, which is consummated at the first three initiations, the inner three petals are revealed. These three complete the twelve, are concerned with second self, and respond to vibrations from the third triad. They are really related more intimately to the evolution of the planetary being, and are connected with the stimulus which this being receives from the solar ruler. When the one initiator (LA: the planetary ruler), at the third and fourth initiations, vitalizes these three innermost petals, it brings about the dissolution of the causal envelope and the passing of the monad to the essential envelope.

<sup>9</sup>The centre of the causal envelope is made of 47:3 matter. The centre may be described as follows:

<sup>10</sup>At the very centre of the lotus is a brilliant point of a blue-white hue, called the jewel in the lotus. This central point is surrounded, and completely hidden, by three closely folded petals. Around this central

nucleus are arranged the outer nine petals in three circles of three petals each.

<sup>11</sup>The outer nine petals are of a predominant orange hue, though the six other colours are found as secondary colours and in different degrees in the various petals. The inner three petals are of a lemon-yellow hue. At the base of the lotus petals are the three points of light which mark the position of the three units of the first triad.

<sup>12</sup>The twelve petals are formed out of the matter of the causal devas. This matter has not merely the faculty of perception, as has the matter of the envelopes of incarnation, but also has the faculty of self-consciousness. Hence the human monad, having finally entered into this centre, acquires not merely knowledge of reality but also permanent self-consciousness.

<sup>13</sup>The third triad energy is mediated by the second triad mental atom, the central point, or the “jewel in the lotus”; and the second triad energy is mediated by the outer nine petals. Yet these two, and the first triad energy, are one in manifestation within the causal envelope, and the interchange of energy and vitality proceeds steadily. The third self (LA: actually its deputy, Protogonos) uses the second self (LA: its deputy, Augoeides) as an instrument for the human monad’s consciousness development, and the second self (LA: Augoeides) uses the first self (LA: the human monad in the first triad) as medium of expression.

<sup>14</sup>The right understanding of how the monad functions self-consciously in the causal envelope brings about the ability to work expediently and efficiently with one’s own evolution, and to do good work in aiding the evolution of one’s fellow human beings.

#### *12.6 The Position of the Triad Units in the Causal Envelope*

<sup>1</sup>To causal objective consciousness, causal vision, the causal envelope appears as a vibrant material sphere within which the three units of the first triad can be seen as three fiery points. At the heart of the sphere is the shining causal centre, emitting seven rays which play upon the triad units and which in the average individual produce most effect on the emotional atom. The physical triad atom has a position relatively close to the causal centre. The force of the centre plays through the physical atom, and passes on to the emotional atom in the form of five rays. Of the three triad units, the mental molecule is furthest from the causal centre.

<sup>2</sup>In this solar system the emotional atom receives more stimulation



and vitalization than any of the other two triad units, and this on the following five grounds: 1) Mankind at present is at the emotional stage, and the emotional triad atom controls the etheric envelope and so the organism. The first triad 48-atom has a direct connection with the second triad 46-atom and the third triad 44-atom. 2) The goal set before mankind is that of the individual becoming self-conscious in the second triad 46-atom, becoming a 46-self. 3) This solar system is a particular manifestation of the consciousness aspect, and of the second ray. The monads whose third triads are on the second ray predominate in this solar system. 4) Our solar system is the heart centre of our seven-suns-system. This is one of the clues to the mystery of electricity. The “sacred planets” (LA: certain of the 49-globes, but not all of them) and certain allied globe systems in the cosmic etheric (43–46) matter of the solar system are the “petals” of this heart centre. Naturally, also that 49-globe which is the heart centre of the solar system has an especial position. (LA: It should be added here that world 46, the second ray, and the heart centre are closely connected with each other.) 5) Our solar system (43–49), being the cosmic physical manifestation of the solar collective being, is penetrated by the cosmic emotional envelope (36–42) of that collective being. Likewise, man’s physical manifestation is penetrated by his emotional envelope. The solar collective being is centred in cosmic emotionality (36–42). It has not yet attained cosmic causal-mental (29–35) self-consciousness, and so cosmic desire (36–42) is its main incentive. (LA: Consider the necessity of distinguishing between the solar collective being on the one hand, and the solar ruler with the solar government on the other. CF uses the term Solar Logos for both kinds of beings. There is a difference, however, of at least one divine kingdom between the two kinds!)

<sup>3</sup>Therefore, the emotional atom of the first triad is of a particular importance. The force which flows through the emotional atom is following the line of least resistance and is in its influence on physical man twice as strong as the energy reaching him through the other two triad units. (LA: Connect this with the fact that in this eon the will of the first self is principally emotional will.) The solar collective being expresses itself now through the second ray, and this ray is the sumtotal of the radiation of all the planetary beings. This solar systemic second ray vitalizes all the atoms of the solar system.

<sup>4</sup>Likewise, the force that flows through the cosmic heart centre is the principal force in the manifestation of a solar being and of a planetary

being. By analogy and reflective actions the corresponding is true of man in relation to his heart centre, and hence the importance of the emotional triad atom. Man's heart centre and triad emotional atom are in the direct line of reception of active force emanating from cosmic beings. This force, when rightly directed and properly controlled, is the great transmuting agency, which eventually will make the human monad a perfected second self, a master of love-wisdom.

<sup>5</sup>LA: What will presently follow is a summarizing account of the activation of the first triad in a process going on during the entire sojourn of the monad in the human kingdom. What is said below should not be mixed up with the description above (in 12.6.1) of the position and activity of the triad in the causal envelope, a description that bears on the average individual at the emotional stage. This needs to be pointed out, since the text in CF 514 makes this mix-up, and therefore must be separated into two texts here, the one already given in 12.6.1 and the one now following:

<sup>6</sup>The physical atom and the emotional atom interact with increasing intensity, so that eventually the two units function as one. In this process (LA: which normally goes on through many thousands of incarnations) the energy output also increases enormously. Subsequently, this unit of two atoms begins to interact with the mental molecule, so that a process similar to the one just mentioned is set up and pursued until these two units as well merge into a functional unity. Thereupon the causal centre finally synthesizes the functions of the triad in a process the psychological counterpart of which is the alignment of the personality with the individuality enduring in the causal centre. The monad, being now self-conscious in the inmost part of the causal centre, and working there through the second triad mental atom, activates the centre with increasingly stronger energies, so that the monad eventually dissolves both the centre and the surrounding envelope, whereupon the atoms that made it up are returned to the general reservoir of matter. (LA: At this stage, the monad can safely dissolve the causal envelope, since it is now fully able to centre itself in the second triad mental atom, being self-conscious and self-active through it. In actual fact, at the end of this process the monad is able to centre itself even in the second triad 46-atom. WofM 7.1.7)

<sup>7</sup>The process in which the three units of the first triad are synthesized and eventually dispersed is on a greater scale analogous to the synthesis of the first triad in the second triad, and that of the second triad in the

third triad. The result of both syntheses is that the monad is set free to be self-conscious and active in the next higher atomic kind (46:1 and 43:1, respectively). Analogous processes on even greater scales are undergone by cosmic selves, such as the planetary rulers, the solar ruler, and even higher cosmic selves such as the ruler of the seven-suns-system and the seven rishis.

### *12.7 The Building of the Causal Envelope*

<sup>1</sup>Introductory comment by LA: By the expression “building of the causal envelope” two quite different processes may be intended: 1) the original activity of the Augoeides, the process in which the human causal envelope with its centre is formed; 2) the expansion, refinement, and transformation of the causal envelope wrought by the human monad itself during the latter part of its sojourn in the human kingdom, starting from the higher levels of stage of culture. To avoid ambiguity, the former activity is called the “forming” or “making” of the causal envelope here below, and the latter activity is called the “expansion” of the causal envelope. Basic facts about the latter process are given in PhS 2.23.7-10, 2.42.3; WofM 7.3.

<sup>2</sup>Firstly the work of the Augoeides is to be dealt with. By sacrificing themselves they endow man with self-consciousness, building his causal envelope out of their own essence. Three things have to be studied to begin with: 1) The effect of the higher energy on the lower envelopes, as it gradually makes itself felt during the evolutionary process, emancipates man and simultaneously also “elevates” the devas of the lower envelopes (the “lunar pitars”). 2) The effect of this energy in the causal world in the development and unfoldment of the causal centre (the “lotus”). 3) The activation of the inmost part of the lotus. The activation last mentioned demonstrates in a twofold manner: as the realization by the man in the physical brain of his divine nature, resulting in a consequent demonstration of divinity upon earth, prior to liberation; and as the conscious activity of the causal self in the causal world in cooperation with its group or groups. In the first case, we have the effect of the causal being on its envelopes and their subsequent control. In the second case we have the self-awakening of the monad in the causal world. In the third case we have the realization of group consciousness, the entry by the monad into the consciousness of the planetary collective being (LA: 46:5-7, to begin with).

<sup>3</sup>LA: Distinguish carefully between causal being and causal self!

Causal being is any monad that has acquired a causal envelope of its own, but is not yet self-conscious in it. Causal self is a monad that has acquired causal self-consciousness. (WofM 7.16.4-7)

<sup>4</sup>The forming of the causal envelope is the result of the dual vibration of the fivefold (dhyanis =) Augoeides in conjunction with the (pitars =) devas of the four envelopes of incarnation. Through a conscious effort of the planetary beings, these Augoeides and lower devas are brought into a close relationship. This produces in 47:3 matter a ninefold vibration or whorl which, after a certain period of persistence, assumes the form of a nine-petalled lotus. This lotus is folded over in bud shape on the central point ("heart", outlet of third triad energy) which by its action upon the matter of the lotus forms the three inner petals. The three inner petals closely shield the inmost point, but are nevertheless of the same matter as the outer nine petals.

<sup>5</sup>The devas may be better understood if it is remembered that they embody and convey the two kinds of energy (LA: the second triad and the first triad energies). The Augoeides are the matter of the causal envelope and the causal groups, and the medium of expression for the third selves (the Protogonoi), for "spirit manifests itself by means of soul" (LA: the third triad manifests itself by means of the second triad, or Protogonos manifests himself by means of Augoeides). The devas who form the envelopes of incarnations, and are traditionally called the lunar pitars, are energized and used by the Augoeides, the solar pitars. These Augoeides again are in many groups and express a dual energy, positive and negative. The positive energy: the devas who are the ensouling life of the causal lotus which coordinates, preserves, and activates the petals; the negative: the energy of the lotus matter itself. (LA: The greater Augoeides and the lesser ones: the former activate and control the latter.) There is a close analogy in connection with the planetary and solar rulers between prana, the life force which animates the etheric envelope of man, and by means of that force coheres the organism, and that synthesizing life force of the solar ruler which animates every atom in every world of the solar system. If in this connection one meditates on the fact that all the worlds of the solar system (43–49) are the cosmic etheric physical and cosmic gross physical manifestation of the solar and planetary rulers, then the part played by the Augoeides may become somewhat elucidated, and their relation to the solar and planetary rulers may become also clearer.

<sup>6</sup>The expansion of the causal envelope is the result of two kinds of

energy, the energies of the envelopes of incarnation with their reflex action upon the causal envelope, and the energy of the self-active monad as it makes its direct impress on the matter of the causal centre.

### *12.8 The Development of the Causal Envelope*

<sup>1</sup>The causal envelope develops, too, and not only the envelopes of incarnation. The causal envelope develops through the envelopes of incarnation, and the envelopes of incarnation develop through the causal envelope. (LA: What mediates this interaction is the lesser or lower causal envelope, the incarnating part, the triad envelope, the “personality” – many terms for one and the same thing!) As the personality becomes more active and intelligent, results are produced in the higher causal envelope. Since the causal envelope is permanent through the monad’s entire sojourn in the human kingdom, these results of evolution (qualities, abilities acquired, experience processed) are constantly accumulated in the envelope without loss, whereas the results of evolution stored in the ephemeral envelopes of incarnation are lost, unless they can, after being processed, be brought over to the causal envelope. Therefore, the causal envelope becomes more active and its manifestation of energy is increased. Towards the close of the monad’s evolution in the human kingdom a constant interchange of energy is taking place; the envelopes of incarnation become filled with light from the causal envelope, and reflect its radiance. The causal envelope then becomes like a sun, and the envelopes of incarnation like moons shining with light borrowed from the sun. (LA: Hence the ancient esoteric symbols of sun for the causal envelope, and moon for the envelopes of incarnation; the solar angels = the Augoeides; the lunar pitars = the devas that form the envelopes of incarnation.) Through this interaction the causal envelope shines with ever greater intensity. In higher worlds a similar interaction takes place for a brief period between the envelope of the third triad (LA: 45:1-3 interact with 47:1-3) and its reflection, the causal envelope, but only in the coming solar system will this interaction be carried to its logical conclusion.

<sup>2</sup>The first triad is the medium of communication between the causal devas (CF: solar angels) and the devas of the envelopes of incarnation (CF: lunar pitars). By means of the first triad the causal being (= the monad in the causal envelope, WofM 7.16.4-7, KofL1 4.20.5), according to its stage of evolution constructs its envelopes of incarnation, acquires knowledge in the lower three worlds (the mental, emotional,

and physical worlds), thus buys his experience, and becomes conscious. Later on, the monad (LA: having now become a causal self) is active through the petals of the causal centre, thus with the aid of the causal devas, and so acquires knowledge and becomes even more conscious. (LA: Note the expression “buys his experience”. See KofL1 9.12! Payment is a basic principle of esoterics. See also *The Fourth Way* by P.D. Ouspensky, p. 280)

<sup>3</sup>When the energies of the first triad become sufficiently intensive, and the energies of the second triad become equally fierce, and the third triad begins to be active – a visible sign of which is the blazing out of the inmost nucleus of the causal centre – the entire causal envelope becomes self-active in its radiation.

<sup>4</sup>At the early stages after causalization, the causal centre has the appearance of a bud. The blue third triad energy in the central nucleus is not apparent, and all the outer nine petals are closed down on the inner three. The orange colour looks dead, and the three points of light at the base are just points. The triangle which is later seen connecting the points is not demonstrated. The surrounding sphere is small and colourless and is to be appreciated only in the undulations (like waves in the air) caused by the vibrations of the lotus.

<sup>5</sup>By the time the third initiation is undergone, a great transformation has occurred. The outer sphere is much wider and is pulsating with every colour in the rainbow. The streams of electrical energy circulating in the sphere are so powerful that they are escaping beyond its periphery, resembling the rays of the sun. The nine petals are fully unfolded, forming a setting for the central jewel, and their orange colour is now translucent, shot with many other colours, that of the second triad ray predominating. The triangle at the base is now activated and scintillating, and the three points are small blazing fires, showing as three whorls of light, two (49:1 and 48:1) sevenfold and one (47:4) fourfold, circulating their light from point to point of a rapidly moving triangle.

<sup>6</sup>By the time the fourth initiation is undergone, the activity of this triangle is so great that it looks more like a wheel in rapid revolution. The three petals at the center are opening up, revealing the “blazing jewel”. At this initiation, the hierophant directs the rod of power at the triad units, charging them with electric positive force from the third triad. The radiation they emit in response is so strong that it destroys the entire sphere. Then the Augoeides pronounce a certain word of

power by which they gather back into themselves the energy they once gave out, thus producing the final dissipation of the form. The triad units return to the general reservoir. The causal envelope and the first triad are no more. The third triad energy that existed in the inmost nucleus of the causal centre becomes centred in the 46-atom and 45:4-molecule of the second triad. The monad stands free of the lower three worlds (47–49), and functions consciously in the essential (46) world.

<sup>7</sup>LA: “Fire and Flame destroy the body of an Arhat, their essence makes him immortal.” *Bodhi-mür*, Book II, quoted in *The Secret Doctrine*, vol. I, p. 73, fifth (Adyar) edition. Arhat is the Buddhist term for 46-self. Fire and flame are the energy of the third triad and the 47:1 energy intentionally directed by the causal self at his liberation. The body referred to is the causal envelope.

<sup>8</sup>When the Augoeides return to the source which sent (CF: “breathed”) them out, the lesser deva matter becomes dependent on its own energy, since the energy that built the form now is withdrawn. The form then breaks up and the lesser builders and devas return to their group soul. These lesser devas are of many different kinds, and certain of them, those who form the human envelopes of incarnation, are the highest kind of matter through which consciousness can manifest itself in the worlds of man (47:4–49:7), and are on the road towards self-consciousness. They are nearer to what corresponds to the human stage than any other matter. They occupy a place in the deva evolution analogous to that which a man holds in the human kingdom who is nearing discipleship. The goal for the devas below the rank of mental devas is causalization and to become self-conscious beings. The goal for a man is initiation and to become a second self and a third self, and to do for people of the what the Augoeides have done for him: make it possible for them to express self-consciousness.

### 12.9 *The Unfoldment of the Petals*

<sup>1</sup>The development of man’s causal consciousness is connected with the formation, vitalization, nurturing, and unfoldment of the nine petals. The petals of the outer circle are called the petals of “knowledge”, those of the middle circle are called the petals of “unity”, and those of the inner circle are called the petals of “sacrifice”. The petals of the first circle contain the summation of experience and developed consciousness; the petals of the second circle contain the application of that knowledge in aspiration to unity and service; and the petals of the third

circle contain the full expression of knowledge and aspiration to unity turned toward the conscious sacrifice of all to the furthering of the plans of the planetary government, and to the carrying out of its purposes in group work.

<sup>2</sup>Each of these three groups of petals comes under the definite guidance of a group of Augoeides, who form them out of their own matter and who in essence are the tripartite causal centre during its manifestation. Through these Augoeides flows the energy of those cosmic selves who are called the buddhas of activity, the buddhas of unity, and the buddhas of sacrifice. The planetary ruler is such a buddha of sacrifice. Each one of the three groups of Augoeides, besides influencing its own circle of petals, has also a special influence on its particular petal in all three circles.

<sup>3</sup>The petals of the first circle concern knowledge, unity, and sacrifice in the physical world. Physical knowledge grows through experience of sowing and reaping in the physical world. By breaking the Law and paying by suffering for his ignorance the individual achieves knowledge. The petal of physical unity unfolds through self-love being gradually superseded by love of others. Physical sacrifice at this stage (the emotional stage) is brought about more through the driving force of circumstances and less through free will and clear insight. The sacrifice of physical life for the sake of desire: low desire to begin with, later emotional aspiration to something higher, though still desire

<sup>4</sup>The petals of the second circle concern knowledge, unity, and sacrifice in the physical and emotional worlds. The petal of knowledge unfolds as the individual learns how to consciously balance the opposites and so gradually apply the law of attraction and repulsion. The petal of unity unfolds as love of the form is superseded by love of the self within the form. The petal of sacrifice unfolds as the individual strives to give up his own desires for the sake of his group. His motives are still coloured by his desire for reward, but are nevertheless purer and more conscious.

<sup>5</sup>The petals of the third circle concern knowledge, unity, and sacrifice in the mental world. The petal of knowledge unfolds as the individual consciously utilizes all that he has learnt and is learning for the definite benefit of mankind. The petal of unity is unfolded as the individual consciously and steadily applies all his powers to the service of mankind with no thought of return or reward. The petal of sacrifice is unfolded through the purposeful, unflagging efforts the individual makes to



overcome the first self and to attain the second self, an aim that the individual pursues in a series of many lives before his final emancipation.

<sup>6</sup>The monad is self-active in the lower three worlds (47–49) just in so far as it activates the three units of the first triad with their spirals. The monad is self-conscious in these worlds in so far as it unfolds the petals of the causal centre. When the three petals of the first tier are fully unfolded, they affect through their vitality the three major spirals of the first triad physical atom, and likewise when the three petals of the second tier are fully open, the three major spirals of the emotional atom are influenced. Thereupon the spirals of the mental molecule are fully activated, but this happens even as the knowledge petal of the third tier opens. The opening of the two remaining petals reveals the glowing three-petalled flower occupying the inmost part of the causal envelope.

<sup>7</sup>Each of the three tiers of petals is distinguished by a predominant colour. The petals of the outer tier show a predominance of orange; those of the middle tier are mostly rose; and those of the inner tier shine with a dominant yellow.

<sup>8</sup>*The outer circle.* The first petal: knowledge in the physical world – orange, green, and violet. The second petal: aspiration to unity in the physical world – orange, rose, and blue. The third petal: sacrifice in the physical world – orange, yellow, and indigo. These three petals are organized and vitalized at the emotional stage, but remain unopened and begin to unfold only as the second tier is organized.

<sup>9</sup>*The middle tier.* The first petal: higher knowledge applied through aspiration unity in the physical and emotional worlds – rose, orange, green, and violet. The second petal: higher intelligent aspiration to unity in the physical and emotional worlds – rose, orange, rose, and blue. The third petal: intelligent sacrifice, motivated by aspiration to unity, in the physical and emotional worlds – rose, orange, yellow, and indigo. These three petals preserve the fundamental orange but add the colour rose in every petal, so that four colours are now seen. These petals are organized and vitalized at the mental stage, but remain unopened. The petals of the outer circle simultaneously unfold until they are fully open, revealing the second circle. The third circle remains shielded.

<sup>10</sup>*The inner tier.* The first petal: the will to sacrifice through knowledge in the mental world and thus intelligently to dominate all the envelopes of incarnation – yellow, orange, green, violet, and rose. The second petal: the will to sacrifice through aspiration to unity in the

mental world, and thus to serve – yellow, orange, violet, rose, and blue. The third petal: the utter sacrifice in all respects – yellow, orange, rose, blue, and indigo. These petals of the inner circle are organized and vitalized at the causal stage, and simultaneously the petals of the middle circle unfold, so that two circles of petals are duly opened, and only the third remains to be unclosed. The petals of the third circle are opened in connection with the initiations, by the enormous efforts of the individual himself, aided by the electrical work of the initiator, wielding the rod of power.

<sup>11</sup>The first triad is concerned with the matter aspect, the nine outer petals of the causal centre deal specifically with the consciousness aspect and the second triad, the three inmost petals represent the will aspect and the third triad. All three develop largely simultaneously, and have an important interaction. It is neither possible nor desirable to develop them separately.

<sup>12</sup>The petals unfold slowly in the early stages, and rapidly only as the individual himself works at it with conscious effort. Augoeides takes no active interest in the individual's development until the second petal in the second circle is beginning to open. The individual is ripe for initiation when his causal centre responds to energies issuing from the first department of the planetary hierarchy, a process that presupposes the cooperation of the fully conscious self.

<sup>13</sup>The sequence in which the petals unfold depends on the departments of the third triad and the causal envelope, and the department of the causal envelope is a subdepartment of that of the third triad. If the third triad is of the second department, the knowledge petal will be the first to open, but the second petal of love will almost parallel its development, since the second petal unfolds the most easily for a monad having a third triad of that type. As one circle of petals opens at an early stage, this influences the next circle so that its petals unfold more rapidly than those of the previous circle. Hence unfoldment is more rapid at the later stages. Also, there exist many cases of uneven unfoldment, so that, for instance, one petal in the second circle is unfolded already, whereas only one petal is unfolded in the first circle. This explains such a phenomenon as the power in service along certain lines displayed by some people, coupled with a comparatively low stage of development of causal consciousness. This is due to varying factors, such as the strength of the grip of the third triad on the other two triads; or the individual's dedication during many lives to a particular line of

service, resulting in the setting up of vibrations so strong that it will be difficult for the individual to respond to vibrations of other kinds (LA: such vibrations as have more to do with consciousness and knowledge). Other factors may also be involved such as the different degrees of evolution of different planetary beings and the sowing and reaping of the causal group to which the individual belongs.

<sup>14</sup>The majority of human monads have third triads of the second department, and in those people the petals of unity (the second petal in each circle) are more easily awakened, for aspiration to unity is the line of least resistance for the many. Yet the monads that have third triads of the third department are numerous and influential, and the first petal in each circle is for them the easiest to unfold. For both groups the “knowledge” petal is the first opened, owing to the inherent nature of the Augoeides themselves, and their basic vibration. For all, the petals of sacrifice are the hardest to unfold, for it always presupposes that both knowledge and aspiration to unity have been acquired.

<sup>15</sup>The facts given on the unfoldment of the causal envelope should be carefully contemplated by those who want to develop causal consciousness. This whole subject is of particular interest to students of esoteric psychology, is the subject that should be their next step ahead.

<sup>16</sup>The study of esoteric psychology involves a true conception of the nature of the causal envelope, or the arousing of the causal envelope to fully manifested activity. It must include the study of the laws of causal unfoldment, of the methods whereby, petal by petal, the causal centre may be perfected, and of the triple nature of its evolution. It also includes an understanding of energy in its dual aspect; internal vibration and external radiation. Practically this means that all advanced students will direct their attention to the centres, not to those of the etheric envelope, but to the centres of the causal envelope and to causal groups (LA: which are centres on a higher scale). This will produce later an understanding of the effect of one consciousness on another consciousness in the physical world, and this understanding will be applied in group evolution, and thus some human problems will find solution.

<sup>17</sup>Students of esoteric psychology will eventually ascertain much that will enable them to work better in the physical world. All successful work (LA: that is, successful in esoteric respect) is primarily based on two abilities: the ability of permitting Augoeides to work through the personality (LA: the lesser causal envelope, the triad envelope), so that he uses it simply as a tool; the ability of working in consideration of the

sowing and reaping of the causal group. Hitherto, much has been said about individual sowing and reaping. In the future, students will slowly pay more attention to group sowing and reaping, and this will lead to a more intelligent cooperation, to a more sympathetic understanding of group responsibilities, and to more adequate solutions of group problems.

<sup>18</sup>The whole idea of force or energy is very slowly coming to the fore in human thought also in the study of vocational education, business efficiency, and the place of the individual in any trade or enterprise. Human beings are being spoken of and considered in terms of potential force factors, and this is a step in the right direction.

<sup>19</sup>In the future, the emphasis will be laid in education upon how best the young can be taught to contact their own causal envelope or higher energy; how best they can be led to appropriate the knowledge and ability of their causal envelope for use in the physical world; how best they can find their group, and thus work along with it, and in unison with the total energy of that group; how best the three envelopes of their first self (the mental, the emotional, and the etheric) can be aligned with their higher force centre, and thus draw down a continuous supply of energy for the strengthening of their three lower envelopes and their expedient utilization. All this evolution will be gradual and necessarily slow. The powers of the causal envelope are stupendous and if released through the agency of an unready first self would lead to dire disaster.

SECTION 13  
THE DEVELOPMENT OF THE CAUSAL  
ENVELOPE, PART TWO



### 13.1 *The Causal Groups*

<sup>1</sup>All human monads whose causal centre is developing the petals of the first circle are divided into groups. These groups are not isolated from one another but interplay goes on between them, so that energy in any group produces reflex action in another. When in the Atlantean epoch the door to the human kingdom was closed, and consequently no more “bud lotuses” were formed, this was the result of the decision by the planetary government to cease from creating forms in the causal world but instead to further the evolution of the causal envelopes already existing. This caused a decrease of activity in certain of the planetary centres, and an increase in others. It also had an effect on the Augoeides, and consequently on the heart of the solar system (LA: the sun in world 46) from whence they are drawn. Streams of energy from the 46-sun were arrested and directed elsewhere, while the Augoeides already active in mankind centred their attention on the work begun. The work of the Augoeides, from their point of view, is not primarily the evolution of man, but is the process of their own development within the plan of the solar government. The evolution of mankind is, for them, only a method.

<sup>2</sup>Two problems now come into focus: 1) What is the position in our 49-globe of those vast groups of monads coming in from other 49-globes and representing other departments? 2) What is the effect produced by the arrival into the causal-mental world of monads whose causal envelopes are not “buds”, but are possibly fully developed, such as is the case of disciples and initiates?

<sup>3</sup>It happens in our planet that in existing groups monads appear who have not causalized through the law of attraction working between the animal kingdom of the Earth and the higher triads, but who have individualized elsewhere, and who therefore come in with their petals already organized, and perhaps with several petals unfolded. This has necessarily a profound effect both upon the groups in which they appear, and subsequently upon the people among whom they incarnate. This is touched upon in *The Secret Doctrine* when the question of the early teachers and guides, “divine kings”, who incarnated in the mankind of those times, is broached.

<sup>4</sup>The coming in to Earth of advanced human monads from the “inner round”, or from other 49-globes, or from higher globes, where they have been in pralaya awaiting opportunity, is produced in three ways

and is the result of a three activities: 1) It is caused by a closer mutual understanding between two planetary rulers. This must be viewed in terms of energy and of conscious transmission of energy out of a centre of one planetary ruler into a centre of another planetary ruler. The cause here is the will or purpose, the object is sensation, and the method is force transference. The corresponding is true of the coming in of monads from the inner round, and the coming in of avatars, of buddhas, of masters, of initiates, and of disciples, and of all who have to wait for group impulses, and are not controlled by individual urge or reaping, and whose cycles are controlled by cosmic forces and not by purely solar systemic forces. 2) The factors of the law of reaping, which can reach back to the previous solar system, 49-globe, or seven-globe. All these globe manifestations follow reaping impulse, and reaping impulse controls the time at which, and the manner in which, monads appear in Earth groups, whether such monads have newly formed causal envelopes (“lotus buds”), or are more advanced monads who have been transferred here from other globes, and whether they come in individually or in entire groups. 3) When monads are transferred from one sphere of activity to another, their place must be filled by others. Energy transmitted must be replaced with other energy, and this is another factor causing the appearance of groups of monads in a certain 49-globe. This whole question of the transference of monads from any one 49-globe to another, or from seven-globe to seven-globe, in the causal world, is one of very real intricacy, and cannot be elucidated more than what has been done here. KofL1 9.26.6

<sup>5</sup>The causal groups in our planet may be roughly divided into five groups according to the stage of development of the causal centre, as follows:

<sup>6</sup>The first group are the monads who causalized in the Lemurian root-race.

<sup>7</sup>The second group are the monads who causalized in the Atlantean root-race until the door from the animal to the human kingdom was shut. These two groups constitute Earth mankind in the proper sense.

<sup>8</sup>The third group is made up of the monads who have come in from the Moon chain (LA: the previous seven-globe) and who are much more evolved than the earth mankind.

<sup>9</sup>The fourth group is formed by the monads who have been swept in since the Atlantean epoch to take the place of those who have left the human kingdom and have attained unity, and whose causal envelopes



have been dissolved, leaving vacua which must be filled. The monads of the fourth group usually come in from one of the two 49-globes which together with ours form a triangle of energy, or a triune force. These monads are necessarily rare at present but will become more frequent as more and more human monads pass to the fifth kingdom by taking the fourth initiation.

<sup>10</sup>The fifth group consists of certain rare monads from other 49-globes than the two just mentioned. They are usually brought in so that they may perfect certain developments in their own nature, to carry out experimental work in connection with the deva kingdom, or to produce certain group results desired by the planetary government. They frequently do not incarnate but work primarily in the mental and emotional worlds, returning to their own globes eventually for the final stages of their liberation.

<sup>11</sup>All these causal beings and their causal groups have specific effects upon each other in the causal world, and these effects are as yet utterly unrealized by man. Nevertheless, they are the basis of the true psychology, and the grounds of all true activity. The student would do well to ponder upon the effect any advanced monad would be likely to have on other monads in its group, the Augoeides of the group, and the lower envelope devas who are linked with the Augoeides through the first triads.

<sup>12</sup>Facts about all human monads and their envelopes are recorded in the planetary archives. There are three archives, called traditionally the lunar archive, the solar archive, and the consciousness archive. The *lunar archive* contains data on the first self, the history of all the envelopes of incarnation employed by the human monads, their rate of vibration, their type, etc. This information is used by that representative of the law of reaping who sees to it that a new set of envelopes is produced at each incarnation of the individual, so that his sowing may be reaped. The history of the envelopes of incarnation is stored up in the first triad. The *solar archive* deals with the more permanent causal envelope, and contains facts about the history of that envelope, its rate of vibration, the history of the petal unfoldment, the history of the particular group of Augoeides and causal devas concerned with the formation of the causal centre, and the group of causal envelopes this particular envelope belongs to. This information is used by the 45-self who has made himself responsible for the consciousness development of any particular group of human monads. It is used also by advanced human

individuals who are consciously working with their group. The *consciousness archive* concerns data on the response of the monad to its surroundings. It is in many ways the most lengthy of the archives. These archives are mostly used by the planetary government in connection with its work at the planetary centres. The entire record of any group, however vast and extensive, is embodied in seven sets of 49 symbols each. These archives are updated once every seven years under supervision by the 44-selves responsible for the different groups involved.

### 13.2 The “777 Incarnations”

<sup>1</sup>In the three circles of petals lies concealed a key to the symbol of the “777 incarnations”. That figure does not indicate the actual number of incarnations, but three cycles of different duration, based on the septenary nature of the manifestation of the monads: 700 for the first circle, 70 for the second circle, and 7 for the third circle.

<sup>2</sup>LA: Instead of using the old theosophical misleading expression, the “777 incarnations”, HTL introduced the expression, the “777 levels”, and this will be used below consistently. See moreover KofR 1.34.4 and 3.4.12.

<sup>3</sup>The 700 levels concern the unfoldment of the outer circle of petals. This is the longest period, and concerns the monad’s sojourn in the “hall of ignorance”, at the emotional stage. The initial vibration is slow and heavy, and thousands of lives have to elapse before the interchange of energy between the second triad and the first triad is such that the consciousness of the man “awakens” in the “hall of learning”, at the mental stage. Present-day advanced people underwent these incarnations in the moon chain, and in some cases in certain planets connected with the inner round. Therefore, they did not incarnate on Earth earlier than during the Atlantean root-race. Human monads who had reached these higher stages refused to incarnate earlier, as the organisms offered them were too coarse. It was their privilege to discriminate, and they did not violate any laws of life in so doing. This division between the monads who reached the human kingdom in the Moon chain and those who did it only in our Earth chain is the basis of the great class distinctions, the conflict between workers and capitalists, the esoteric foundation of the “caste” system, so abused now in India. The problem of labour and capital has its roots in the difference in respect of consciousness between emotionalists and mentalists, between “equipped

and unequipped” causal envelopes, between those whose causal envelopes are only “buds” and those whose causal lotus has the three petals of the outermost circle organized and opening up.

<sup>4</sup>*The 70 levels* concern the unfoldment of the middle circle of petals, and the monad’s sojourn in the “hall of learning”, at the mental stage. On these seventy levels, the individual primarily develops his understanding of how to balance the opposites in his life of love and service. This cycle has its correspondence in the conflict between the lower and the higher priesthood in Atlantis. In the life of each individual, a similar conflict (LA: between his first self and his second self in becoming) rages during this period, ending as he enters on the path of discipleship and initiations. The interplay between emotional impulse and causal-mental energy makes the monad realize what it has learned in the two halls (LA: the emotional and mental stages).

<sup>5</sup>*The 7 levels* are covered at the causal stage and as the individual has become a disciple. The two outer circles of petals are stimulated in a new and special way through the conscious act of the disciple. Much of the vitalization of the petals has been done under the law of development and has been unconscious. Now all that changes as the mental envelope becomes self-active, and two of the will petals are coordinated, and one “awakens” vitality and unfolds.

<sup>6</sup>The energy from the two outer circles begins to circulate within the first triad, and when this is the case it marks a very momentous epoch; a dual work has been consummated in the first self and in the incipient second self: 1) the triad units have the four lower spirals fully active (two groups of two each) and the fifth is in process of being activated to the same degree; 2) the two circles of petals are “awake”, one being wide open and the other on the verge of opening. When the third circle of petals is awakened through the initiation, the individual is perfected as a first self, and the work of the Augoeides with man consummated.

<sup>7</sup>At the termination of the 777 levels, the individual undergoes initiation (LA: the third initiation) and enters upon a brief final synthesizing process in which he garners the fruits of the experience at the emotional and mental stages, transmutes knowledge into wisdom, realizes the ideals, and achieves the final liberation from the envelopes of the first self which have held him prisoner. The period of initiations is divided into seven stages, the first five of which concern the evolution of the second self, just as the five kumaras concern primarily the human evolution in the solar system and in this planet. This number five must

be studied from the point of view of energies, life forces, and poles, for example: the causal envelope synthesizes the life forces of the lower four envelopes, the third ray synthesizes the lower four rays, the fifth kumara unites in himself the work of the lower four.

### *13.3 Stages of Development*

<sup>1</sup>In the hall of ignorance (LA: at the emotional stage) emotional mentality rules, emotional and wishful thinking. The man seeks for the object of his desire through the allurements of illusion. All seeking thus the selfish fruits of reaping must each despise each other. Hence strife and greed, ill-will and hatred, death and retribution characterize this stage.

<sup>2</sup>In the hall of learning (LA: at the mental stage) intellect rules and seeks to guide. Desire of a higher kind, the fruit of mentality and its use, supplants the lower emotional urge. Man thinks and ponders, and seeks for the fruit of knowledge. He finds it but to realize that knowledge is not all.

<sup>3</sup>In the hall of wisdom (LA: at the causal stage) the third triad asserts itself more and more. Death is not known within this hall. Discord and strife both disappear and only harmony is seen. The knowers see themselves as one. In this hall unity of each with each, unity of action, goal and skill marks every high endeavour.

<sup>4</sup>True unity exists in the realization that the greater life always includes the lesser, and that each expansion of consciousness brings man closer to this realized oneness.

### *13.4 The Grouping of the Human Causal Envelopes*

<sup>1</sup>There are differences between the causal envelopes owing to their various stages of development. For instance, up till the middle of the Atlantean root-race (when the possibility of causalization ceased), there were causal envelopes at many different stages from the newly organized "buds" of freshly causalized men to the highly developed causal envelopes of the disciples and initiates who were superintending the evolution of the race. Now the causal envelopes might be grouped from the evolutionary standpoint as follows:

<sup>2</sup>LA: In the account made immediately below, the causal envelopes consisting of 47:3 matter are described in some detail, these envelopes being the great majority in that mankind which is now incarnating periodically. Then follows a brief summary of the causal envelopes con-

sisting of 47:2 matter which constitute a very small minority of the present incarnating mankind.

<sup>3</sup>*Bud causals.* Our 49-globe being at the midway point in its evolution, there are therefore no unopened “buds”, strictly speaking. All the causal lotuses have at least one petal open. All the lotuses are organized, but there are vast differences also within this group of the little developed. Objective consciousness ascertains these differences by observing the brilliancy of the triad units and the stage of petal unfolding. LA: At least objective 46-consciousness is required for such observation.

<sup>4</sup>*Brahmic lotuses* are causal centres in which the first or knowledge petal is fully unfolded. These people are intelligent in physical respect, but are of small mental development, typically the lowest kind of manual workers on every continent. They are also called “third class creators”, as they express themselves only through the act of physical creation, and their function is largely to provide organisms for those of their own group.

<sup>5</sup>*The lotuses of Brahman* are causal centres in which the first petal is fully unfolded and the second petal is showing signs of opening. In this group the consciousness aspect is more manifest than in the first group. The monads making up this group come from certain other 49-globes, notably Jupiter and Venus. They are called “second class creators”, for in the act of physical creation they are more swayed by love than by animal instinct as those of the group first mentioned. These monads are incarnating at this time in Asia, particularly in India, in southern Europe countries, and lately in America.

<sup>6</sup>*Primary lotuses* are a group brought in under the influence of the fifth ray, and therefore fundamentally allied to the energy which is the special manifestation in the 49-globe of the fifth ray and the basis of all achievement, that is, intelligence. This group did not incarnate during the Atlantean epoch but has come in during the epoch of the fourth and fifth subraces of the Aryan root-race. Individuals of this group are a good deal more advanced than those of the groups just mentioned, but need much to develop the second petal. With them the first petal is open and the third petal is opening, but the middle petal is yet shut. The second circle shows no signs of vitality. Owing to conditions in their planet of origin, their development has been one-sided, and hence their entering into this 49-globe in order to “round” themselves out, as it is called. They may be seen in the purely intellectual selfish scientific

type. They are responsible for much of the application of science and technology to the human needs, and they work largely in connection with the energy of the mineral kingdom. By this it must be inferred that the Augoeides who supervise this group are linked with a group of first self devas who respond magnetically to the devas of the mineral kingdom. Work for the race done by this group of human beings has at present a deleterious effect, but when the second petal is opened, the wonders then to be achieved by them in loving service along their own particular line will be one of the factors which will regenerate the fourth kingdom. It is foreseen that in the fifth eon eighty per cent will pass on to the fifth natural kingdom, and twenty per cent will remain in the human kingdom and enter pralaya.

<sup>7</sup>*Lotuses of passion or desire.* They are so called because their fundamental nature is love or desire in some one or other form. The bulk of the monads whose third triads belong to the second ray are among this large group. They are divided into five groups, of whom three causalized on the Earth, and two were the very latest to causalize in the Moon chain. They have the first two petals unfolded, and it is their present task to unfold the third. Many may succeed in unfolding it before the seventh root-race of this globe-period, but the bulk of them will unfold it in the next eon, on Earth, in the second root-race, and will have unfolded the entire first circle of petals, and organized the second before the close of the eon.

<sup>8</sup>In the third causal sphere, 47:3, there is no individual separation such as in the physical world, but nevertheless groups are separated from each other. These groups are far too many to be enumerated in detail. The five groups described above represent only the most general division, and there are other methods of grouping causal envelopes. These five groups are each subdivided into ten groups, and these again are broken up into lesser units, each having its own symbolic name.

<sup>9</sup>In the second causal sphere, 47:2, where the causal envelopes of advanced people, of disciples, and of initiates are found, the method of grouping centres will be according to department (1–7), subdepartment (1:1–7:7, 49 in all), main departments (1–3), and the 45-self whose group they belong to. These causal lotuses are all organized, and have a number of petals unfolded, while some are in the final stage of development. They can be divided into three groups according to their stage of development. The highest group comprises the lotuses whose “jewel” is in process of being revealed. The lotuses of the middle group

have not unfolded the petals of the third circle. The lotuses of the lowest group have not fully unfolded the petals of the middle circle.

### *13.5 The Petals and the Centres of the Etheric Envelope*

<sup>1</sup>There is a close connection between the unfoldment of the petals in the causal lotus and the etheric centres in man. It is through these etheric centres that psychic energy flows. The etheric envelope is vitalized by prana. Prana enables organic activity and physical consciousness development. Its effect is primarily on physical atoms and molecules. It has a triple effect on the organism: it preserves the health of the organism, it builds the organism and repairs it constantly, it is the medium whereby people come into physical contact with each other. Physical magnetism is largely, even if not wholly, dependent on prana. (LA: The term “psychic” is defined in KofL1 9.34.19.)

<sup>2</sup>The centres of etheric envelope are force vortices formed in etheric matter by emotional impulse, transmitted via the centres of the emotional envelope. These emotional centres in their turn are the transmitters of still higher energy. Thus it is true that the centres of the etheric envelope are the source of man’s psychic energy, and are therefore influenced by the unfoldment of the petals of the causal centre. Every petal is in its turn a kind of force centre, and the energy emanating from it influences the etheric centres, and produces psychic energy of different kinds.

<sup>3</sup>The energy flowing from the causal envelope is but little perceived at the early stages of development. Man follows his allotted path through animal and human instinct, and can be safely left to the stimulation emanating from his group centres, and to the ordinary driving force inherent in his envelopes, and to the earlier waves of evolution. It is only when he has reached a comparatively advanced stage that causal force pours through his centres in such a way as to produce results in consciousness, and when this eventually happens, he will become profoundly aware within his physical brain. What is meant here is not the ordinary animal psychism displayed by the higher animals, and found among certain primitive people. It is unconscious and uncontrolled and has no part in esoterics. What is meant is the conscious, higher faculties which are displayed by advanced people, by disciples and initiates, and which is the result of the pouring in of causal energy through mainly five of the centres of the etheric envelope. This is done in such a way that the individual becomes aware, in the consciousness of his physical

brain, of this energy, and also aware of its purpose, its technique, the effects produced within the envelopes of incarnation and on others, and his ability to employ it or not as he may desire, so that it is under his control.

<sup>4</sup>The only centres of his etheric envelope with which the esoterician is concerned are: the crown, the frontal, the throat, the heart, and the basal centre. His work is to transfer the energy out of the basal and the solar plexus centres into the higher four. It is presumed that he has already transferred, or is in process of transferring, the energy of the sacral centre into the solar plexus centre, with the aim in view of guiding it still higher to the throat centre.

<sup>5</sup>The splenic centre, being the distributor of prana, is specially developed under evolutionary law, and its energy is not transferred to another centre, but is consciously diffused. When its correspondence in the crown centre is awakened, this becomes the organ of esoteric healing. Through it the healer by an act of will absorbs prana and vitality from the ethers, and then breathes it out again on the individual to be healed by an act of compassion. EE 5.14, 9.5.2

<sup>6</sup>In connection with the etheric centres it should be noted that the figure twelve occurs in the frontal centre as well as in the crown centre. The frontal centre consists of (8 x 12 =) 96 petals, and the crown centre of (8 x 12 x 10 =) 960 + 12 petals. In both cases a definite relation to the twelve-petalled centre of the causal envelope is indicated. 8 x 12 occurs in both cases, where eight indicates four plus four, the four envelopes of incarnation and the four circles of the causal centre. The figure twelve is also seen in the heart centre.

<sup>7</sup>It is only when the heart, frontal, and crown centres of the etheric envelope are fully active with their petals unfolded that the petals of the inmost or fourth circle in the causal centre unfold.

<sup>8</sup>The connection between the four circles in the centre of the causal envelope, and the eight centres of twelve petals each in the mental envelope (47:4) is of great importance.

<sup>9</sup>The centres with which man has to deal are necessarily five owing to the following facts, which he must study if he desires to awaken his centres according to plan, and if he wishes safely to follow along the line of the true consciousness development: 1) Where man is concerned, the energy starts from the fifth world of the solar system, the causal-mental world. 2) It is through his fifth envelope, the causal envelope, that man can consciously work at his own evolution. 3) The



path of evolution is for man a fivefold one, covering the five worlds of man (47–49, are divided into five molecular worlds, KofR 1.11.3), and is divided into five stages (KofR 1.34.4). 4) Although this is the second solar system, yet it is in its fifth period, corresponding to the fifth stage in human evolution, the stage of ideality or the causal stage, that stage in which man undergoes initiations. 5) The fifth spiral is in process of awakening in the triad atoms. This has to be effected before the interplay of energy between the causal centre and the etheric centres becomes so powerful as to awaken man's physical brain, and cause him to become aware of the inner currents. This takes place usually when the fifth petal is organized.

<sup>10</sup>This whole question can also be viewed on a larger scale, from the standpoint of the five kumaras. The etheric centres of a man form together a minute "energy unit". The "energy units" of the group of men he belongs to form together a petal of a larger group centre. Such a group centre again forms a petal in some particular planetary centre which is a centre of force for the planetary ruler. It should be remembered here that the etheric centres of man are not in the same world as the etheric centres of a planetary ruler. Man's etheric centres are of the fourth systemic ether (49:4), whereas those of the planetary ruler are of the fourth cosmic ether (46). It is only when the individual has become a 46-self that his energy becomes incorporated into that of the planetary centre in its own world. The cosmic etheric centres (46) of the planetary ruler are transmitters and transmuters of force, and bear the same relation to him as do man's etheric centres to him. All the gross physical centres, such as the mouth, for instance, are transmitters of some kind of energy arising in the human brain or will.

<sup>11</sup>The energy emanating from the causal envelope works through the etheric centres and produces results in the mental, emotional, and etheric envelopes, varying according to man's stage of development. At the present general stage of mankind's development and through lack of alignment, this causal force does not reach the physical brain as fully as it later will. It does reach the centres of the emotional envelope, however. Therefore, these centres are played upon by two streams of force going in directions opposite to one another: the new causal force and the force which is inherent in physical matter since a very long time, in fact is the result of the previous solar system. Since in most people emotional matter is as yet insufficiently organized, it moves violently when aroused by causal energy. The conflict between these two

forces is frequently the cause of that lack of emotional control everywhere to be seen.

<sup>12</sup>Three data on the connection between the development of the causal centre and that of the etheric centre are particularly important from a practical point of view: 1) The etheric centres are said to become active in “four dimensions” when the aspirant works on the unfoldment of the fifth and sixth petals of his causal centre, has aligned his etheric, emotional, and mental envelopes with the causal envelope, and stabilized both the emotional and the mental envelope. (LA: The centres becoming active in four dimensions does not only mean that they rotate in more directions than before but also that the centres of the etheric envelope are put into alignment with those of the emotional envelope, so that emotional control of physical life becomes more perfect simultaneously as the the mental control of emotional life is improved. As this happens, the protective films that separate the corresponding centres of the etheric and emotional envelopes are dissolved, and emotional objective consciousness in waking consciousness is acquired in a natural manner.)

<sup>13</sup>In this connection the aspirant must study the laws of transmutation, “divine alchemy” through which he will learn how to transmute the lower force into the higher, how to transfer his consciousness into the higher envelopes. He will then become a channel for the causal energies in such a manner that also essential (46) energies begin to pour through the causal envelope down into the envelopes of incarnation. He must radiate and have a magnetic effect upon other people in the physical world, and be able to stimulate through his own heart centre those of other people.

<sup>14</sup>2) As the aspirant becomes increasingly radiant, begins the destruction of the etheric web which separates the etheric envelope from the emotional envelope and so prevents the individual from having waking consciousness in the emotional world. The first “rents” in the web occur, and through these the student becomes aware of what happens in the emotional world, and can have a better contact with his causal envelope. The crown centre increases its activity and becomes capable of receiving flashes of impressions from higher worlds. This happens only occasionally at first but increasingly often as the rents in the etheric web become more numerous. The energies of the lower etheric centres are transferred into the higher: the energies of the basal, sacral, and solar plexus centres are raised into the heart and throat

centres and into a centre between the shoulder blades which the aspirant creates himself temporarily. At a later stage the energies of the lower six centres – basal, sacral, splenic, solar plexus, heart and throat centres are raised into the frontal and crown centres and five more centres in the head. 13.6.26

<sup>15</sup>As the aspirant progresses, he not only balances the opposites, but he also acquires a psychological understanding of his fellow men: “The secret of his brother’s heart becomes revealed to him.” He becomes an acknowledged force in the world, and men turn to him for assistance and help. He becomes a helper and server of his race.

<sup>16</sup>It is also characteristic of this stage of development that the aspirant has an appreciation of the esoteric value of money in service. He seeks nothing for himself, save that which may equip him for the work to be done. His use of money is in fact one of the greatest tests that he undergoes in preparation for discipleship.

<sup>17</sup>At this stage also the aspirant’s life becomes an “instrument of destruction” in the esoteric sense of the term. The force which flows through him from the higher worlds, and from his Augoeides, acts as a stimulator of both the good and the evil. The centres of his envelopes of incarnation are stimulated, sometimes overstimulated, so that the individual and his group may make serious mistakes. But, inversely, if the individual has learnt how to control his envelopes, then the stronger energy received serves to facilitate for him to contact his Augoeides in the physical waking consciousness and via the head centres.

<sup>18</sup>The individual must do all this work in the worlds of man (47–49) and in the envelopes of incarnation, and the work must be carried forward until the petals of the outer two circles are unfolded, and those of the third circle are organized. Thereupon he can pass to the stage of ideality and undergo the third initiation. In (the “hall of wisdom” =) the causal world, he gradually becomes aware of forces existing in his own causal envelope and his own causal group. Only now is he trusted with the knowledge of these forces, since he will use them only in the service of mankind. After the fourth initiation, he becomes a sharer in, and can be trusted with some part of the energy of the planetary being and thus be enabled to carry forward the plans of the planetary hierarchy for evolution.

### *13.6 Initiation and the Petals*

<sup>1</sup>On the subject of the unfoldment of the petals through initiation, there is little which is permissible for exoteric publication at this time. All that is possible is to give certain hints as to the right direction of the energy, suggestions as to the basic problems of life which man has to solve, indications as to certain correspondences, and practical advice for constructive thinking. The aim of all truly esoteric teachers is not to give information but to train their pupils in the use of thought energy. This method of instruction is the one invariably used. The teacher drops a hint, and the correlation perhaps of certain correspondences, coupled with a suggestion as to the sources of light. The pupil then has to recognize that the hint is worth following; that meditation is the pathway to the source of light; that the hint dropped is the “seed” for meditation; that facts ill-assorted and uncorrelated are more harmful than helpful; that all knowledge has to be assimilated, digested, and put into practice by the disciple; that the correspondences must agree in atomic, human, planetary and cosmic respect; that much information is withheld until the disciple is initiated, since all knowledge concerns energy that can be misused.

<sup>2</sup>Each of the three circles of lotus petals is closely connected with a certain stage of development. Much of the work with the first circle of petals is part of the experience at the emotional stage. Organizing the petals and preparing them for unfoldment is the most important and the most time-consuming work. The act of petal opening is of briefer duration, and is produced by the pouring in of second triad energy. This is produced in our Earth 49-globe through the cooperation of the mahachohan, of the 44-self responsible for the man’s causal group, and his Augoeides.

<sup>3</sup>The first circle is organized at the emotional stage under the guidance of the energy of the mahachohan, which influences the third group of causal devas. The second circle is organized at the mental stage under the guidance of the energy of the bodhisattva, which influences the second group of causal devas. The third circle is organized at the causal stage under the guidance of the energy of the manu, which influences the first group of causal devas.

<sup>4</sup>At the emotional stage, where the first circle of petals is organized, the causal influence felt at the beginning is but small, but when the three petals have been sufficiently activated and vitalized through the

energy accumulated and stored up in the causal envelope through the experiences of many incarnations, a kind of initiation then takes place which is a correspondence in a lower world of the great initiations in the causal world. The energy in the outer circle of petals causes it to spring apart from the next circle, and to unfold. The three energies of the circle begin to interact, marking the attainment of a very definite stage. This series of initiations is seldom recognized in physical waking consciousness owing to the relatively low degree of organization of the envelopes, and the unresponsiveness of the brain. Yet they are nevertheless initiations of a lesser kind, which are displayed in man's external life in his recognition of his group relationships in physical life, his membership in interest groups, for instance.

<sup>5</sup>A similar process takes place when the second circle of petals is organized and ready for unfoldment. This time the bodhisattva, the 44-self and the man's Augoeides are cooperating. These smaller initiations deal with the elevation of emotionality from personal to impersonal and unselfish love, idealism, and altruism.

<sup>6</sup>When the third circle of petals is to be unfolded, the manu, the bodhisattva, the individual himself, who has a fully awakened causal consciousness, and his own esoteric teacher ("master", 45-self). After the second initiation the planetary ruler participates as well.

<sup>7</sup>Speaking generally, therefore, it might be stated that causal groups in whom the first circle of petals is being organized and unfolded are influenced primarily by the mahachohan; those in whom the second circle of petals is opening are influenced primarily by the bodhisattva, and those in whom the third circle of petals is being opened come under the energy direction of the manu. This also explains why mahachohans hold office longer than manus and bodhisattvas. Also a manu and a bodhisattva each embodies one type of triple force, whereas a mahachohan is the focal point for five types of energy, each in its turn triple in nature.

<sup>8</sup>In each case of petal unfoldment, a certain kind of force is generated, dealt with, assimilated, and used, at first unconsciously and finally with full intelligence.

<sup>9</sup>At the emotional stage the man has to learn the meaning of activity based on the physical energy which is inherent in him or which he has absorbed, the energy of his group, and the energy of the physical world. At the mental stage the disciple becomes aware of, and uses the energy of, the consciousness aspect in form-building, in social relations, in

family and other group affiliations. He comes to the true recognition of sexuality and how to control it, but not yet how to consciously and constructively utilize it. At the causal stage the initiate comes to the knowledge of the energy of the will aspect, the dynamic use of will in sacrifice, and to him is then committed the key to the threefold mystery of energy.

<sup>10</sup>The esoteric meaning of the words “knowledge, unity, and sacrifice” is much deeper than the ordinary one. Each circle of petals stands for one of these three realities. They are the modes of expression of the three great qualities which characterize all manifesting beings – gods, men, and devas. From the standpoint of man knowledge was inherent in the previous solar system, and is the faculty which he has to acquire. It is there available for his use. It is the hidden energy of the planetary being which he has to learn to focus through his physical brain, and thus apply.

<sup>11</sup>Unity is the faculty inherent in the present solar system. It is the hidden energy of the planetary being of which he must avail himself and focus in his heart centre and thus apply.

<sup>12</sup>Will to sacrifice is the faculty which man will win in the future, which he will intelligently focus through the crown centre and thus apply. This faculty is dependent on his consciousness development, and therefore on his recognition of the esoteric purpose of his group, and of the planetary beings. Will to sacrifice involves the ability to renounce both the first triad and the causal envelope, and must presuppose, therefore, an understanding of both first triad and second triad energy, and an ability to unite energies of these two kinds. It concerns, therefore, the central point in the causal centre, the “jewel in the lotus”, and it is only when the three sacrifice petals in the three circles are unfolded that this particular kind of energy is released. The energies of the first triad have then been controlled. The causal devas in their three major groups are equally ready for the final sacrifice. This results in the breaking of the magnetic link that unites the monad with mental, emotional, and physical matter. Then the monad has no further need of incarnation, there is no more individual sowing to be reaped, and the man is liberated. The final sacrifice also has the effect that the first triad is separated from the causal envelope and its units are scattered.

<sup>13</sup>This has the effect also that the causal envelope is completely dissolved, and the pertaining causal devas destroy their life forms. The four lower groups of causal devas return to world 46, while the three

higher groups are carried straight to the cosmic causal-mental world, there to abide until another eon calls them forth to appear as members of planetary collective beings. The causal devas must always be viewed as collective beings. The causal devas who formed the causal envelope of a human being will not – alone and isolated – form planetary beings. The 49 groups of causal devas will enter the 49 planetary beings of seven solar systems.

<sup>14</sup>The four groups who enter the sun in world 46 will reappear as four planetary beings who are 28.

<sup>15</sup>Knowledge is the right apprehension of the laws of energy, of the sources of energy, of its qualities, its types and its vibrations. It involves an apprehension of the different key vibrations, the centres whereby force enters, the channels along which it circulates, the triangles and other geometrical figures which it produces during evolution, the cycles and the ebb and flow of energy in connection with the different kinds of planetary manifestation, including all the kingdoms of nature, the true significance, as seen from the force aspect, of periods of activity and passivity, manvantara and pralaya. It also involves a right realization of the laws of obscuration. This is knowledge: to direct force currents right, first in the three worlds of man (47–49, LA: in the molecular worlds only), and then in the solar system (43–49, LA: chiefly in the atomic worlds).

<sup>16</sup>Unity is the right apprehension of the uses and purposes of form, and of the energies required in form-building, the utilization of form, and the eventual dissipation of the superseded form. It involves a realization of the laws of attraction and repulsion, of the magnetic interplay between all forms, of group relationships, of the vitalizing power of the unifying life, and the attractive power of one being on another. It involves an understanding of all forms, form purposes, and form relationships. It concerns the building processes in man himself, and in the solar system; and it necessitates the development of those powers within man which will make him a conscious builder in a coming cycle.

<sup>17</sup>One of the great revelations at initiation is the unveiling to the initiate of the particular cosmic centre whence emanates the type of force or energy which he, the initiate, will handle when he becomes in due course of time a guide of evolution to a coming mankind. Hence he must have, not only knowledge, but also the energy of unity to be able to help the monads causalize by sacrificing his own causal envelope.

<sup>18</sup>The will to sacrifice involves even more than what has been already

pointed out. It involves the following four factors: 1) knowledge of the purposes and intentions of the planetary government; 2) realization of the particular and peculiar type of energy, and of the quality of his own department (ray); 3) understanding of the different groups of beings who are participating in planetary evolution and in solar manifestation; 4) knowledge of certain cosmic enterprises in which our planetary government is cooperating (this factor thus concerns an extra-systemic force).

<sup>19</sup>The second factor mentioned above concerns the fourth circle of petals, those three petals which immediately surround the “jewel in the lotus”. Each of these three inmost petals is related to one of the three outer circles, and is organized as the petals of its own circle are unfolded. The fourth circle forms, therefore, a synthesis of knowledge, unity, and sacrifice. Through the type of force flowing through the fourth circle, it is closely connected with one of the three higher centres of the planetary being representing the department of man’s third triad.

<sup>20</sup>By the time the third initiation is taken, the third circle of petals is opened, and at the fourth initiation the fourth circle is opened, and the jewel is revealed, through the electrical force of the rod of initiation, which brings in the power of the synthetic ray of the solar system itself. The work has then been accomplished; the energy resident in the triad units has vitalized all the spirals, while the perfected force of the causal centre, and the dynamic will of the central point are brought into full and united activity. This brings about a threefold display of force which causes the disintegration of the causal envelope: 1) The triad is dissolved into its three component parts, which return to the reservoir of matter. 2) The causal centre is dissolved and the devas who formed them, gave them their coherence and quality are gathered back by the Augoeides of the highest order, who return them to the (Heart of the Sun =) the Sun in world 46. The deva matter will be used again in a future eon of our solar system, but the Augoeides will not manifest themselves again until in the next solar system, when they will be planetary collective beings. 3) The energy of the central point returns to cosmic etheric worlds.

<sup>21</sup>Through the initiator’s use of the rod at the first two initiations, the two outer circles of petals unfold, and their energies are set free, whereupon the two kinds of force residing in the six petals are coordinated and begin to interact. Those openings of petals which were made earlier were not complete, did not entail the coordination of related forces and



so were only of a preparatory nature. At this time, however, the coordination of forces is completed, and the circulation of the force currents perfected where the outer two circles of petals are concerned. According to the individual's department, so is the rod applied to a certain "key" petal.

<sup>22</sup>Since the petal matter is deva matter and since the energy of the petals is the energy of certain causal devas, the procedure is supervised by a great deva. The deva assists the two sponsors (45-selves or higher selves) and the initiator by being the equalizing pole of a triune force, where the sponsors are the positive and negative poles. This triune force is stabilized by the initiator and lasts for a brief moment, with the initiate at the centre. Through the rod of initiation the energy from the third triad is put into circulation between the three poles of the triune force.

<sup>23</sup>This force, which is applied to the causal envelope from without, is in itself threefold, as symbolized by the three protective agencies and the threefold nature of the rod itself. The force emanates primarily from that planetary government which rules the department of the individual's third triad, and proceeds from there to the planetary crown, heart, or throat centre. This energy is applied to the circle of petals and to the petal in the circle corresponding to the initiation taken. There is a close connection here between the causal centre and the centres of the etheric envelope.

<sup>24</sup>The transmission of force from higher worlds to lower worlds is in the following order: from the planetary government concerned to the planetary centre, from the planetary centre to the individual's third triad; from the third triad to one of the three circles of petals, according to the ray concerned; from the circle of petals, viewed as a whole, to one of the petals in the circle, according to the quality and type of force; from this particular petal to one of the units of the first triad, again according to the department in question; from the triad unit via the triad as a whole (circulating in it), and the centres in the mental and emotional envelopes, to one of the three higher centres in the etheric envelope, and from the etheric centre to the physical brain.

<sup>25</sup>Hence it will be apparent why it is necessary to purify the envelopes and align them, so that the flow of force may be unimpeded. This downflow of force has effects in both the matter and the consciousness aspect: both in the envelopes and in their consciousness. The envelopes and the atoms composing them are stimulated, so that they

increase their radiation of energy. The influence of the envelope devas on the envelopes is weakened, and the influence of the causal devas on the envelopes is strengthened, this being a step in that process which will eventually result in a return of the envelope devas to their origin. The downflow of force stimulates consciousness so that man conquers psychic powers that potentially reside in him. His three principal centres in the organic brain – the pineal gland, the pituitary body, and the alta major centre – are influenced, and man becomes aware in the physical brain of the higher influences, happenings, and powers. That centre is influenced which corresponds to the department for this initiation. It is the force of the envelope devas that has succeeded in keeping these three organs quiescent, but that force is now superseded by the energy of the causal devas.

<sup>26</sup>This entire process is closely connected with the threefold energy of the etheric envelope, and produces in the central channel effects which arouses the kundalini in the basal centre, causing it to mount along the triple channel, again according to the department involved. Just before the second initiation is reached, the energy from the centres below the diaphragm have usually mounted to the centre between the shoulder blades. At the second initiation they rise up into the head, and all the centres of the torso are then active. All that remains then to do is to centralize them in the head, to produce the necessary geometrical interplay between the seven head centres, and then, prior to the final liberation, focus them all in the crown centre.

<sup>27</sup>Man enters the fifth kingdom when he has succeeded in vitalizing the fifth spiral in all the atoms of his envelopes of incarnation (mental, emotional, and etheric envelopes); when he has unfolded three of the petals of the causal centre and is in process of unfolding the fourth and fifth, and when he is becoming conscious of the cosmic pranic force (46) of the planetary being.

<sup>28</sup>At the fourth Initiation, the force of the planetary ruler of the fourth ray is a vital factor. It is his life energy (LA: Do not forget that 43–46 energies are the prana, life force, of cosmic beings) that is transferred to the initiate through the rod of initiation. This electric force is geometrically circulated through certain centres, producing the necessitated stimulation. At the fifth initiation similarly the force of the planetary ruler of the third ray, at the sixth that of the planetary ruler of the second ray. At the seventh the energy of the planetary ruler of the first ray that is transferred to the 44-self. It might be tabulated thus:

- 1st initiation: the magical force of the seventh planetary ruler
- 2nd initiation: the aggressive fire of the sixth planetary ruler
- 3rd initiation: the illuminating light of the fifth planetary ruler
- 4th initiation: the harmonizing life of the fourth planetary ruler
- 5th initiation: the blending power of the third planetary ruler
- 6th initiation: the unifying heat of the second planetary ruler
- 7th initiation: the dynamic electricity of the first planetary ruler

<sup>29</sup>It should be emphasized that initiation is an abnormal process. Initiation is a great experiment, which our planetary ruler is making in this eon. In earlier eons the whole process [LA: the activation of the second self] followed natural law, and perhaps it will do so in future eons, too. In the current eon, the fourth of this seven-globe, our planetary ruler is undergoing a certain training in order to stimulate his centres. This fact is being taken advantage of by our planetary government and hierarchy to produce certain results in mankind. The whole process is optional, and the man may choose to follow the normal process and the slow jog-trot of millions of years.

<sup>30</sup>LA comments: D.K. says here that initiation is an abnormal process. H.T.L. says (KofL1 4.9.5) that planetary initiation is a quite normal process of development. Both are right, of course, and the contradiction is apparent and due to the fact that they speak on different scales. On a solar systemic scale, initiation is an abnormal process, on a planetary scale and in our eon it is a normal process. Simultaneously thinking on several scales is to practise perspective thinking, 47:5.

### *13.7 The Three Mysteries*

<sup>1</sup>At the third, fourth, and fifth initiations the three keys to the three mysteries are given to the initiate. These three mysteries he has but vaguely sensed at lower stages: the first mystery he sensed at the emotional stage; the second mystery, at the mental stage; and the third mystery at the causal stage, before initiation.

<sup>2</sup>The first mystery concerns electricity and lies hid in the physical sun. When the initiate has received the key to this mystery, he can use the hidden energies of the atom. The second mystery is the mystery of polarity, or sexuality, and lies hid in the essential (46) sun. When the initiate has received the key to this mystery, he can use the hidden forces within all forms (LA: by "all forms" all forms in 47:4–49:7 are meant). The third mystery is the mystery of fire, or the mystery of the

dynamic central solar systemic force. It lies hid in the cosmic causal-mental world (29–35).

<sup>3</sup>The mystery of electricity has three keys, each of which is kept by three cosmic selves belonging to the group called buddhas of activity (LA: who are members of the planetary government, WofM 17.2.6). Theirs is the prerogative to control the electrical forces of the physical world and to direct the three major streams of this kind of force in connection with our present globe. These three streams are concerned with physical atomic matter. Corresponding beings perform similar function in connection with the electrical forces of the seven-globe and the 49-globe. The mystery of this threefold electricity is largely connected with the lesser builders, with etheric energies, physical light, the forces of nature.

<sup>4</sup>The mystery of polarity, too, concerns three different kinds of force manifesting themselves. These kinds of force are manipulated by the three buddhas of unity who concern themselves with the problem of the mutual approach of poles in all worlds. Gautama Buddha is one of the three performing this work in connection with our globe, having taken the place of a previous buddha, Kashyapa, who passed on to higher work in connection with the seven-globe. These buddhas unite the diversities and build them into form.

<sup>5</sup>The views about sexuality must be raised from their present lower import to a higher idea. Sexuality in the lowest three worlds (47–49) is a lower correspondence to such activity in higher worlds as form-building and vitalization through the energy of the will aspect, the development of consciousness through the influence of higher will energies on matter.

<sup>6</sup>This higher idea about sexuality comprises the understanding of the following stages: mutual attraction; complementary suitability; instinctual appeal; approach and understanding of cooperation; union; the temporary preponderance of the mother and temporary withdrawal of the father; the work of creating the son; the evolution and growth of the son, both materially and in consciousness; emancipation of the son from his mother, or the liberation of consciousness from matter; recognition by the son of the father and his return to the father. LA: In this symbolism, “mother” represents the first triad; the “son”, the second triad; and the “father”, the third triad. Of course, triune forces are involved as well.

<sup>7</sup>The final result of this process is that all the three triad selves have

performed their functions (their dharma) in the physical world and all three have demonstrated their respective energies. The third self (the father) gives the initial impulse (the positive electricity). The first self (the mother) builds, nourishes, and guards the son through the antenatal and infant stages. The second self (the son) is the result of the union of the father and the mother, but has a character and an energy all his own. In time, the second self will become a third self and repeat the process of conception, creation, and growth of consciousness.

<sup>8</sup>The mystery of fire concerns that extra-systemic, cosmic energy which is the basis of the life of both the first self and the second self. The individual can be a creator only when he has become a third self, when he has learnt how to unite the energies of the first, second, and third triads. Only when the “jewel in the lotus” is about to be revealed, or the fourth circle of petals is about to open up, does the initiate begin to see the true meaning of will. He must have fully conquered 46-consciousness, before he can understand that great energy of which the lower kinds of energy are but imperfect expressions.



SECTION 14  
INCARNATION





#### *14.1 The Term "Incarnation"*

<sup>1</sup>The term "incarnation" means the taking of a gross physical envelope, and should technically be applied only to manifestation in the lower three kinds of matter of the cosmic physical world, thus 47-49, or of the solar systemic physical world, thus 49:5-7. Manifestation in the cosmic gross physical world (47-49) is the incarnation of a solar ruler or of a planetary ruler. Manifestation in the solar systemic gross physical world (49:5-7) is the incarnation of a man.

<sup>2</sup>This connotation of the term "incarnation" has been preserved where cosmic beings are concerned, but where man is concerned the term has been applied to the unification of the etheric envelope with the gross physical body. This distinction has a certain significance and should be remembered.

<sup>3</sup>The appropriation of a lowest envelope is governed by the same laws in a planetary ruler as in a man.

#### *14.2 Pralaya*

<sup>1</sup>In order to get an idea of what the process of incarnation is, it is of value to study different kinds of pralaya, and compare them with those periods which ensue between incarnations.

<sup>2</sup>From the point of view of the individual monad, a pralaya is a period of quiet entered on when activity in a lower world has ceased. However, from the point of view of the greater collective of which the monad is a part, a pralaya means only that force is redirected. The form with which the monad is invested may be temporarily dissolved, yet the greater collective persists, and is still active.

<sup>3</sup>Here pralaya will be studied first from the human standpoint, and as it affects the monad in incarnation. There are five kinds of pralaya with which we may concern ourselves. We should notice first the fact that pralaya is primarily a condition that concerns the relation between the will aspect in the second triad (45:4) or the third triad (43:4) and the envelopes in lower worlds. It has, therefore, to do with the relation of the greater devas as they build forms under the laws to the lesser devas as they supply the building material. In studying the subject of pralaya, we are studying the relation of the positive energy of the solar ruler, of the planetary ruler, and of man to the matter which is the necessary condition of manifestation. It is through this relation that existence in the lower worlds is possible at all.

<sup>4</sup>We can view pralaya as the work of “abstraction”, or withdrawal, and as the method which brings the form under the destroyer aspect of the will, a process that always works under the law of attraction, of which the law of synthesis is but a branch. The basic law of the system is that law which governs the relation of all monads to the collective, and of the self to the not-self (LA: the envelopes). This law is from the esoteric standpoint the most powerful force-demonstration in the system. Should the law inconceivably cease to work, instantaneously the solar system and all forms in it would cease to be. By an act of will the 49-globes persist, by an act of will the entire solar system is; by an act of the will of the Augoeides man appears. When the will of the solar ruler, of the planetary rulers, or of Augoeides is turned to other ends, the envelopes in question are affected, and they begin to disintegrate.

### *14.3 Five Kinds of Pralaya*

<sup>1</sup>The five kinds of pralaya which concern the human monad are as follows:

<sup>2</sup>*The pralaya between two incarnations.* This is of a triple nature and affects the matter of the physical, emotional, and mental envelopes so that they dissolve. The energy of the (consciousness aspect =) second triad (that of the form-builder) is withdrawn by the will of Augoeides, the matter of the envelope is dissolved and returned into the reservoir of matter of its own world. This condition is brought about in four stages. WofM 2.8.8, KofL3 4.1.10

<sup>3</sup>(1) The first stage is the withdrawal of the life force from the organism to the etheric envelope, whereupon the dissolution of the organism begins at once. Man ceases to exist in the gross physical world, though he still lives in his etheric envelope. When etheric vision is developed, the thought of death will be very different. When the majority of people can see the deceased person functioning in his etheric envelope, the dropping of the organism will be considered just a release.

<sup>4</sup>(2) The second stage is the withdrawal of the life force from the etheric envelope, or etheric coil, which is thereby devitalized. The etheric coil is but an extension of one aspect of the sutratma or life thread, and this thread is spun by Augoeides from within the causal body much as a spider spins a thread. It can be shortened or extended at will, and when the pralaya has been decided upon, this thread of second triad energy is withdrawn, and gathered back to 49:1, where it will still

vitalize the physical atom of the triad and hold it connected within the causal envelope. The life impulses are then, as far as the physical world is concerned, centred within the physical atom.

<sup>5</sup>(3) The third stage is the withdrawal of the life force from the emotional envelope so that the latter disintegrates in a manner similar to that of the etheric envelope and the life force is centred in the the emotional atom of the triad. The emotional atom has gained an increase of vitality through the individual's existence in the physical world, and added colour through his experience in the emotional world.

<sup>6</sup>(4) The fourth and final stage for the human monad is its withdrawal from the mental envelope. After this fourfold abstraction the life forces are centred entirely within the causal envelope. Contact with the lower three worlds (47:4–49:7) is still inherently possible by means of the triad units, the three force centres of the first self.

<sup>7</sup>In each incarnation the life forces have gained through the utilization of the envelopes: 1) an increased activity, which is stored in the triad physical atom; 2) an added colouring, which is stored in the triad emotional atom; 3) a developed quality of strength, or purpose in action, which is stored in the triad mental molecule. These gains of the life forces are wrought into faculty in devachan, the intermediate state in the mental world.

<sup>8</sup>Devachan is a state of consciousness, a reflection, in the life of the first self, of that higher state of the second self called nirvana. Devachan is but a dim reflection in the separated monads (and therefore tinged with selfishness and separative pleasure) of nirvana, which is a condition of group consciousness. In this high state of consciousness each separate identity, though self-realization, shares in the group realization, and therein lies bliss for the monad. In nirvana the self feels no longer separation, only essential unity, oneness. Therefore, as might be naturally deduced, there is no devachan for barbarians or little evolved men, as they do not merit it, and do not have the mentality to realize it. Therefore, such individuals incarnate with short intervals. There is little in their case for the causal envelope to assimilate in the residue of incarnations, and hence the life principle withdraws rapidly from out of the mental envelope, with the result that the monad re-incarnates almost immediately. KofR 1.34.32, PhS 2.40.12, WofM 8.6.10, KofL1 9.43.8, KofL3 10.6

<sup>9</sup>When the life of the first self has been full and rich, yet has not reached the stage wherein the monad can consciously cooperate with

Augoeides, it undergoes such periods of (“personality”=) first self nirvana, their length depending on the interests cultivated by the self during incarnation, and the ability of the self to reflect on its experience. Later, when Augoeides dominates the first self, the interest of the man is raised to higher levels, and the nirvana of the second self becomes his goal. The individual then has no interest in devachan. Therefore, aspirants and disciples do not, as a rule, go to devachan, but immediate incarnation becomes the rule; this time it is brought about by the conscious cooperation of the first self with Augoeides.

<sup>10</sup>*The period between causal cycles.* This pralaya concerns the relation of the monad to its group in the causal world, before the fifth petal has been unfolded. Such pralayas occur in the period from the stage of barbarism to the stage of the disciple, the stage of development of the average man (AAB: “but still in the two halls”. LA: What is meant here is the “hall of ignorance” and the “hall of learning”, thus the emotional stage and the mental stage, respectively). The causal cycles are connected with the root-races, coincide with the building of racial forms, and civilizations. The human monad will incarnate again and again in the various subraces of a root-race until it has covered a certain cycle. Then it may undergo a pralaya condition until in a later (and sometimes much later) root-race it will respond to the call of Augoeides, and will incarnate again. One illustration of this is the fact that the more advanced part of the present mankind did not incarnate until the fourth root-race. The knowledge of these cycles is one of the mysteries of initiation, though is revealed relatively early, at the second initiation, as it enables the initiate to understand his position, to see somewhat how the law of reaping works, and to have some knowledge of his past from the globe memories.

<sup>11</sup>These two first mentioned kinds of pralaya can be called the two lesser kinds and concern primarily life in the worlds 47–49.

<sup>12</sup>*The period following after the monad has attained freedom from the compulsion of reincarnation.* At this stage the monad, by applying the laws of life, has succeeded in freeing itself from the lowest three worlds. The monad has used and worked with deva matter and has in so doing gained all the vibratory contact possible in this matter, has secured all the insights intended in this matter. Then the monad can no longer be held imprisoned by the devas. It is free until, consciously and willingly, it returns in a later eon as a member of a hierarchy to continue its work of service for the little evolved mankind of that distant

epoch. As this concerns the seven paths that open up for a 45-self, we will not deal with it here. This is the great human pralaya. KofR 1.35.12, WofM 14.1

<sup>13</sup>*Planetary pralaya.* After these cyclic happenings, the monad is now a conscious member of its group, and a radiant point of force in a centre in the etheric envelope (43–46) of a planetary ruler, conscious of its place in the great whole. This involves an insight as to the centre of which the monad is a point of energy, a knowledge of the type of force the monad is to transmit, and to manipulate from the cosmic etheric world (43–46), and a conscious relation with the six other centres in the planetary collective being to which the monad belongs. WofM 11.12

<sup>14</sup>This period of conscious activity in cosmic etheric matter (of which the cosmic etheric envelope of the planetary collective being is formed) persists as long as is determined by the reaping of the planetary collective, for the monad is now consciously associated with planetary sowing and reaping, and is a participant in the working out of the will and purpose of the ruler of his ray. In the higher worlds of the solar system, this stage persists for the length of the life of a 49-globe. Thereupon follows a period of pralaya that begins towards the end of the seventh eon in a 49-globe, or of the fifth eon, if it is a 49-globe where the cycles are working out in fives.

<sup>15</sup>This is the general plan. The reaping of the monads and that of the groups differ, and the individual – according to the path he chooses after he has become a 45-self – stays and works in his own 49-globe, but changes may occur through the following factors: 1) planetary reaping; 2) the will of the ruler of his ray (LA: the ray of the third triad is meant here); 3) orders from the solar systemic government which are conveyed to him (after he has become at least a 46-self) via his planetary government and through the head of his department (a 44-self). He is then transferred under a planetary law which works only in the cosmic etheric world (43–46). All of this should be comprehended in terms of energy and radiation. PhS 2.45.8

<sup>16</sup>*The great pralaya.* This interval comes at the close of every one hundred years of Brahmā (= 72 000 eons). At the great pralaya, forms of every kind in all the seven worlds of the solar system are dissolved. It is a period analogous to that which man enters on after “death”, when the monad with the superphysical envelopes has been dissociated from the etheric envelope, and subsequently is able to function in the emotional world, liberated from the two physical envelopes. A process

similar to that undergone when man's etheric envelope is drawn out of the organism, will be entered on towards the close of the mahamanvantara (= the present solar systemic period. LA). It will cover the period wherein the lesser four rays merge and blend, so that the poles are united. Eventually the four become two, the two become one, and all are then synthesized into the third major ray. This is the first appearance of the destroyer aspect in connection with the 49-globes.

#### *14.4 The Pralayas of the Planetary Systems and of the Solar System*

<sup>1</sup>Some facts about the length of the different pralayas can be given. 1) *The pralaya between two globes in a chain.* The seed manu of a globe gathers all the monads into himself, as does the solar ruler at the close of a solar system, and as also transpires at the close of a seven-globe, and holds them quiescent in his aura. This period of quiet lasts one eon, one night of Brahmā (equivalent to one day of Brahmā). 2) *The pralaya between two seven-globes.* This covers the period of one year of Brahmā, thus 360 days and 360 nights, 720 eons. Then there are greater cycles, but they need not be discussed here. Suffice it to say that the periods of manifestation of the ten 49-globes do not necessarily coincide with one another. Two of the 49-globes (LA: Vulcan and Venus) cover their cyclic periods in five eons, one 49-globe has but three eons, but a mystery is hidden here. On the inner round one 49-globe has nine cycles to run until its ruler has accomplished his aim. 3) *The pralaya between two solar systems* covers the period of one hundred years of Brahmā, or 72 000 eons (311 040 000 000 000 years).

<sup>2</sup>When the solar system is dissolved, every evolutionary monad eventually is transferred into one of the cosmic emotional (36–42) centres of the particular cosmic being who is the ruler of the ray governing the third triad of that monad. At the great pralaya, also those former human monads who have become cosmic selves (at least 42-selves) but have not passed to other, distant cosmic centres, will find their place within such a centre of the ruler of their ray.

#### *14.5 The Pralayas of the Atoms*

<sup>1</sup>Certain lesser pralayas do not at all concern man at all, but concern the atom as it is liberated from any kind of form in the subhuman kingdoms. Pralaya is the result of radioactivity carried to a conclusion.

<sup>2</sup>The microcosmic correspondence can be seen in the following process. At the end of an incarnation, the first triad physical permanent

atom absorbs the entire life force of the etheric envelope, and its inherent energy is thereby increased. This process is repeated in each incarnation, until at the fourth initiation the seven spirals of the atom are fully vitalized. The internal energy of the atom together with the external energy of the causal envelope then dissolves the physical triad atom (LA: and the monads that made it up will then become quaternary matter and begin their individual evolution as monads in the mineral kingdom). Temporarily, and just before the atom is dissolved, it becomes a tiny sevenfold sun owing to the radiation and activity of the spirals. So with the physical sun (LA: the cosmic physical sun, 43, is meant here!); it will in a similar manner become seven suns, when it has absorbed the life essence of the fully evolved physical world (LA: cosmic physical world, 43), and of the 49-globes. The ensuing conflagration is the final work of the destroyer aspect. It marks the moment of the highest development of deva matter in the system, the consummation of the work of Agni and his fire devas, and the “initiation of Brahmā”. Atomic matter will then (individualize =) become quaternary matter. After the great pralaya the next solar system will start with the the third triad (AAB: threefold Spirit) manifesting through the worlds of the second triad (AAB: substance which is essentially distinguished by active intelligent love). LA: Thus from its very beginning the third solar system will not have matter lower than 47:3. This is necessarily incomprehensible to the fourth eon mentality. WofM 11.1-3

#### *14.6 The Cyclic Manifestation of the Augoeides*

<sup>1</sup>The Augoeides are to be found in all the 49-globes, but in some – as in the Jupiter 49-globe – they are just beginning their work, and in others – as in the Vulcan and Venus 49-globes – their work is nearly completed. Venus is in its last eon and has nearly perfected its human kingdom as much as it is possible in the solar system. In the Earth 49-globe, they are in full tide of work, but only in the next eon will they reach the height of their activity. They pass cyclically through the 49-globes and according to law, according to the reaping of the planetary collective, for they are essentially concerned with the planetary collective and its centres. The Augoeides come into a 49-globe on a wave of cosmic mental energy from the crown centre of the solar ruler, and in the process of passing through his heart centre they become differentiated into seven groups and streams of energy, which direct themselves to each one of the seven 49-globes. Their contact with a 49-globe

produces the human kingdom in it.

<sup>2</sup>These beings who sacrifice themselves for mankind (and it is very appropriate that they emanate from the solar ruler's crown centre, which represents the will aspect), are the true saviours who give their lives for the good of the race. They stand in relation to the totality of the 49-globes as the planetary hierarchy of any particular planet stands to mankind in that planet. During pralaya they are withdrawn, as all else, from manifestation, and return to a cosmic centre of which the solar ruler's crown centre is but a dim reflection; and then they return the richer for experience.

<sup>3</sup>During planetary manifestation, the Augoeides are always present, but their influence is not always felt.

#### 14.7 Superhuman and Human Rebirth

<sup>1</sup>The study of rebirth considers the cosmic beings who seek existence in the cosmic physical world, our solar systemic worlds (43–49); and the reincarnating monads who are driven by the law to manifest themselves in the solar systemic physical world in order to become fully conscious, and by physical existence acquire qualities and abilities; (addition by LA: and also the superhuman although not cosmic beings who are fully conscious at least in worlds 45–49 and thus do not need to reincarnate but do it nevertheless, voluntarily, to help the monads of lower natural kingdoms in the evolution of their consciousness.)

<sup>2</sup>H.P.B., too, has said that rebirths may be divided into three classes: those of avatars (divine beings), those of adepts (individuals of the fifth natural kingdoms), those of (jivas =) monads seeking development. (L.A.: H.P.B.'s explanation is in agreement with the above including my addition. *The Secret Doctrine*, Vol. III, 364, 365, 367.)

<sup>3</sup>To those who are endeavouring to grasp somewhat such problems as the presence of cosmic selves in lower worlds, the presence of the Buddha, of the planetary ruler and of the kumaras, it might be wise to say: study and meditate on the difference existing between the lower principles and the higher three, the position of these lower principles in the planetary collective, and the correspondence between: 1) the devachan of the reincarnating monad, 2) the nirvana of the 45-self, and the pralaya of the cosmic self such as the ruler of a seven-globe and the ruler of a 49-globe. It is a correspondence in esoteric respect. The analogy does not hold true in detail but only in purpose and in experience.

<sup>4</sup>It may be said of all three states – devachan, nirvana, and pralaya –



that they are long periods of development through meditation, cycles of introvert activity between cycles of extravert activity. In all esoteric teaching great emphasis is laid upon meditation, for it is the means by which the monad acquires the capacity to 1) liberate itself from form (LA: lower envelopes), 2) use creative power, 3) direct energy through the will, 4) construct for the future. By means of meditation, a man finds freedom from the delusion of the senses, he finds his own positive centre of energy and becomes able to use it consciously; he becomes, therefore, aware of his real self, functioning freely and consciously beyond the worlds of the senses; he enters into the plans of the greater being within whose radiation he has a place; he can then consciously proceed to carry out those plans as he can grasp them at various stages of realization; and he becomes aware of essential unity.

<sup>5</sup>But when a man has thus freed himself from the objects of the senses in the three worlds (47:4–49:7), he again becomes aware of the need of further meditation, and it is this (to man in the three worlds), inconceivable kind of meditation that engrosses the attention of the 45-self, and which he undertakes in two great stages, the one preceding the sixth and the other preceding the seventh initiation. This has reference not only to those 45-selves who “make the sacrifice” and choose rebirth for service on the planet, but to all 45-selves. Freedom to work on any one of the seven paths must be gained by esoteric meditation. Also freedom to escape beyond the limits of the global system is attained in that manner, and likewise that curious state of quietude which is achieved by those who have offered themselves for service as members of the planetary hierarchy in the next eon. These individuals have to store within them the psychic seeds of knowledge which will be available in the fifth eon. This presupposes that they adopt an attitude of receptivity to the particular consciousness energies that are gathered in higher worlds at the close of each root-race and stored with those prepared to receive them. This work is analogous to that done by the seed-manu with his seven assistants. PhS 2.44.6, WofM 11.12.9

<sup>7</sup>Also such cosmic selves as planetary rulers meditate, but mainly in cosmic worlds. Only the effects of this are perceived in the solar systemic worlds. They also meditate in the etheric parts of their cosmic physical brains (43–46). Some of these rulers of the rays are more proficient in meditation than others, and thus achieve better results than those others.

#### 14.8 *Impulse and Incarnation*

<sup>1</sup>In this very difficult question of the incarnation of human monads (first selves), of adepts (second selves), and of avatars (third selves and cosmic selves) some further clarity may come if you remember that: 1) Man manifests the consciousness the first triad and can evolve the consciousness of the second triad. 2) A second self in incarnation manifests fully the consciousness of the second triad and is in his own inner life in process of evolving the third triad to conscious activity in world 46. 3) An avatar demonstrates one of two things, according to reaping conditions: 1) The energy of the third self, transferred by means of the perfected second self and first self in the physical world. The line of force extends straight down through all three triads. 2) The energy of the globe ruler himself in one or other aspect, this being transmitted consciously via the third triad straight through to the physical world from the planetary ruler or even from the solar ruler. WofM 17.8

<sup>2</sup>In the first two cases, desire for “sentient existence” (physical life), or desire for service to mankind, are the factors which produce physical manifestation (one through the force of evolution itself, the other through a conscious act of the will). Desire for sentient existence is but the potential consciousness aspect seeking expression through the matter aspect. In the other case the manifested consciousness aspect consciously uses form as a means to an end. In the case of all avatars it is the will aspect which rules, and which produces manifestation, either the will of the perfected second self, the third self, or the cosmic self (such as 42-self Gautama) or the will of the planetary ruler or of the solar ruler, taking form for a specific purpose. The latter involves a display of a creative faculty of a higher kind than that displayed by the 45-self in the creation of his body of manifestation, the mayavirupa.

<sup>3</sup>The expressions “appropriation of a physical body” and “creation of a physical body” must be extended to include all the worlds of the solar system (43–49), and not just our physical world (49). LA: When doing this, however, solar systemic physical (49) and cosmic physical (43–49) must be clearly distinguished.

<sup>4</sup>The causes which combine to produce incarnation, are: 1) the impulse of the causal envelope, 2) the activity of the solar and lunar angels (LA: the causal devas and the devas of the envelopes of incarnation, respectively), 3) reaping. These causes can hardly be dissociated owing to the constitution of the causal envelope and the role its con-

sciousness plays in producing manifestation through an act of will. WofM 8.1.14, 8.3.5f, 8.5.2, 8.6

#### 14.9 *The Work of Form-Building*

<sup>1</sup>The work of form-building proceeds under definite laws, which are the laws of matter itself. The effect is the same for human, planetary, and solar envelopes. The different stages of the work of form-building might be enumerated as follows:

<sup>2</sup>1) The *nebulous* stage at which the matter of the future envelope begins to separate itself gradually from the matter of its world. This corresponds to the “fire-mist” stage in the formation of a solar system and of a planet. 2) The *inchoate* stage. Condensation has set in but no definite form has as yet been shaped. This stage is characterized by very great energy and violent activity. 3) The *fiery* stage is characterized by an increase of heat, and a consequent creation of the spheroidal form. The lunar pitars in every 49-globe throughout the solar system are building the lowest three worlds of the solar system (47–49). They energize mental, emotional and the physical matter. 4) The *watery* stage. The ball of fire becomes still more condensed and liquefied. It begins to solidify on its outer surface, and the outer limit of each layer is more clearly defined. The heat of the sphere becomes increased and is gathered at the centre of the sphere where it produces that pulsation which characterizes the sun, the planets, and the various envelopes of incarnation. This stage marks the coordination of the work of the two higher groups of lunar pitars. The heart and head centres of the envelope are linked. “Water” in this connection has reference to emotional matter, and at this stage mentality and emotionality are united in “kama-manas”. 5. The *etheric* stage. This refers not only to the physical etheric, for there are ethers in all the three worlds of man. This stage marks the circulation throughout the entire envelope of a particular type of force. This can be clearly seen in the etheric envelope, which circulates the vital force, or prana, of the sun. The crown and the heart centres are now coordinated with the lower centres. The lower and the higher are linked, and the channels are unimpeded so that the triple energy can circulate. 6) The *solid* state marks the final stage in actual form building. The word “solid” refers not solely to the physical solid, also an etheric form can be solid. Only the stage of evolution of the being involved will indicate the relative significance of the term. At all these stages various groups of lunar pitars participate and collaborate.

<sup>3</sup>All that has been said here as to the progressive stages is true of all form building in all worlds, of course thought-form building, too. Man is building thought-forms all the time, and is applying unconsciously the same method as he does as a causal being in building his envelopes of incarnation, as the solar ruler applies in building his solar system, and as a planetary ruler uses in building his 49-globe.

<sup>4</sup>A man speaks, and a very diversified mantra is the result. The energy thus generated makes a multitude of little beings build a form for man's thought. In so doing they pursue stages analogous to those just outlined. At this time, man sets up these mantric vibrations unconsciously, and in ignorance of the laws of sound and of their effect. Unknowingly he performs an esoteric work. Later he will speak less, know more, and build better thought-forms, which will produce powerful effects in the physical world. Thus eventually in a distant future, the world will be "saved" and not just some few individuals.

<sup>5</sup>In all work of form-building, certain very important moments occur which concern the monad in the causal envelope more than the envelopes themselves, although the action of the monad and that of the envelopes are so closely united as to be well nigh inseparable. Three such moments will now be described.

<sup>6</sup>*The moment where the monad appropriates the envelope.* This takes place only after the fourth spiral (LA: in the respective triad unit) is beginning to vibrate, and the period differs according to the power of the monad over the envelope. There is an analogy with what happens to the child some time between the fourth and the seventh year, when the monad in the triad envelope ceases from its overshadowing, and contacts the organic brain. A similar occurrence takes place in connection with the etheric, the emotional, and the mental envelopes.

<sup>7</sup>*The moment where the energy of the monad is transmitted from a higher envelope to the next lower one.* It is often overlooked that incarnation is a long process. The monad descends very slowly and takes possession of its envelopes gradually. The less evolved the man, the slower is the process. We are dealing here with the period of time which elapses after the monad has made the first move towards descent, and not with the time which intervenes between two incarnations. This work of passing from a world to the next lower for purposes of incarnation marks a definite crisis, and is characterized by the exertion of the will in sacrifice, the desirous identification with matter, and its energizing into activity.

<sup>8</sup>*The moment where the monad in the triad envelope appropriates the particular type of force with which any particular envelope of incarnation is energized.* This brings the envelope of incarnation concerned under the influence of the second triad department (LA: which is the department of the greater causal envelope), under the influence of a particular subdepartment of the second triad department (LA: namely the department of the triad envelope), and through that influence under certain stellar and planetary influences. WofM 7.2.5f, 8.6.9, KofL3 14.14.36

<sup>9</sup>From the standpoint of the envelopes of incarnation, the two most important moments in the incarnation of the monad are those in which the triad mental molecule is re-energized, and in which the etheric envelope is vitalized. The vitalization of the etheric envelope is connected with the linking of the basal centre with a certain point within the etheric brain via the splenic centre.

<sup>10</sup>Man is essentially the monad in the mental envelope and in the emotional envelope. Those two envelopes take to themselves an etheric envelope for purposes of work in the physical world. Those three envelopes are in all essentials the first self. The fact that they in addition appropriate a gross physical envelope is due to a peculiar reaping connected with the four planetary beings who form the solar systemic lower fourfold. In the 49-globes which form the higher threefold, human monads do not incarnate in gross physical envelopes, and there man functions in the etheric envelope as his lowest one. KofL2 6.7.9, 6.12.1, WofM 8.25.1f

<sup>11</sup>This appropriation of the gross physical envelope is distinguished in several important respects from the appropriation of the other envelopes. For one thing, there is no particular triad unit to be vitalized. The manifestation of the monad in the causal world through the causal envelope is not the result of energy emanating from some triad unit but is the result of different forces, and primarily of group force. It is predominantly marked by an act of an exterior force and is due to planetary reaping. This is equally true of man's lowest manifestation, the organism. It is the result of reflex action, and is based on the force of the group of etheric envelope centres through which man is functioning. The activity of these centres sets up an answering vibration in the lowest three molecular kinds of physical matter; and through the interaction of the two, gross physical matter is aggregated in the etheric envelope. This kind of energized matter is swept up in the vortex of

force currents issuing from the centres and cannot escape. A law of matter itself brings this about, and only those who using the conscious will of their own being (LA: acquired by esoteric methods of activation) can hinder their own etheric envelope from acting in this manner, can escape the compelling force of the law of attraction working in the physical world, can avoid taking an organism.

<sup>12</sup>An interesting, generally valid analogy exists between the building of the antahkarana between 47:4 and 47:1 and the opening up of the channel between the basal centre and the brain and the channel between the brain and the crown centre. Through this latter channel the monad escapes out of the organism and acquires continuity of consciousness between the physical and emotional worlds. In the one case, thanks to right direction of force, the etheric web no longer forms a barrier. The web is destroyed and the man is fully conscious in the physical brain of what happens in the emotional world. In the other case, the causal envelope also is eventually destroyed thanks to the right direction of force. WofM 2.9

<sup>13</sup>Man's organism has the form of the cross, if he is standing erect with his legs together and his arms extended, or the form of the five-pointed star with his head, his two arms and two legs separated. Either of these two forms deviates from the ovoid form of all the higher envelopes. The fivefold nature of the organism is due the fact that only five centres primarily are really active in average man up to the third initiation. All are there, and all are vitalized, but only five in this fivefold normal evolution are dominant. The fivefold shape of gross physical man is the result of the fivefold direction of force currents from five centres.

#### *14.10 Incarnation and Energy*

<sup>1</sup>The entire subject of incarnation radically concerns energy. According to the stage of evolution of the monad involved, so will the process be short or long. At the early stages, the initiatory impulse is heavy and slow, and the matter required for the envelopes is of a correspondingly low grade, that is, it is of low vibratory capacity, and the time elapsing between the first vibration outwards in the causal-mental world, and the coordination of the organism is a long one. Later on, the vibrations become more powerful and the effects therefore are more rapid. At the close of the human kingdom, when the individual is a disciple, consciously controls his destiny, and works off reaping, the

intervals between incarnations are brief or not as the man may choose in the interests of the work to be done, and according to his intention to achieve liberation from (“form” =) the first self.

<sup>2</sup>As the evolutionary process proceeds, the activity of the monad in its causal envelope evokes response not only in the worlds of the first self, but also in world 46. The response will be felt finally in the worlds of the third triad (43–45). Then, after a moment of equilibrium between the first triad and the second triad, the effect of the rhythm is felt entirely in the second triad, and leaves the first self.

<sup>3</sup>LA: The bulk of the text dealing with esoteric cycles has been left out, because the exact data are not given out to other than initiates. It is important to point out, however, that there are great variations in the cycles between the 49-globes due to different reaping conditions in them.

<sup>4</sup>The planetary collectives are not equally long-lived in esoteric respect, and the collective beings of the “seven sacred planets” are at different stages of evolution. Their vibratory response, therefore, produce different effects in time.

<sup>5</sup>The three major 49-globes (Uranus, Neptune, and Saturn) have not, as yet, received their fullest stimulation, and will not do so until the energy of the seven minor ones has been transferred to them.

<sup>6</sup>The planets concerned with the “inner round” are the same as the others but differ from them in their time cycles. PhS 2.46.17

<sup>7</sup>The right figures concerning any 49-globe are not ascertainable by the man who cannot be trusted with data on the significance of the other planets within the solar system. In addition to the ten 49-globes there are more than 115 such planets to be reckoned with, and each of them in some degree has an effect upon the whole. They are all at different stages in the evolution of their radiatory impulse. These planets will not be discovered by science until mankind acquires etheric vision and so understands that all forms of nature have etheric envelopes. Then astronomers will begin to study the etheric planets. Since these bodies are organs of energy, permeating the gross physical forms, the study of the interaction of solar energy, and the “give and take” of planets will assume a great significance. Certain planets, both greater and lesser, are “absorbers”, others are “radiators”, while some are in the stage of a dual activity, and are being “transmuted”. All these influences must to be considered by the initiate who is studying cycles. LA: Without knowledge of these influences no exact in calculations is possible.

<sup>8</sup>The effect upon the planets of the so-called asteroids is much greater than science has so far admitted, but this effect, too, must eventually be interpreted in terms of etheric energy.

<sup>9</sup>Another factor which must also be considered in computation is the effect of the various moons, and the true meaning of the eighth sphere in connection with gross physical matter. Every moon is esoterically a “place of corruption”, something emitting noxious gases. The transmutation of the form has in the case of moons reached a point where all that represents vital energy has left, and all that remains is the gross physical body and the etheric envelope in a state of decay which is going on in etheric matter as well. The decay of a moon has as great an evil effect on all that contacts it as a decaying body on earth. This will be more clearly understood when the etheric envelope of our moon is studied. As the moon becomes smaller through the process of disintegration, its effect on the Earth will be correspondingly lessened, and therefore men will be freer of evil impulses. Above all better conditions in the animal kingdom will be another result, as that which is noxious in the animal kingdom dies out. In the seventh eon, the moon will be entirely dissolved and its evil effect will be finished. In the fifth eon, men will discover how to neutralize any remaining effects through scientific methods and knowledge of the necessary sounds and mantras. The etheric moon is included in these remarks. The greatest effect of moon conditions is to be seen working out in the present terror and distress in the animal kingdom. KofL3 17.6.60, EE 10.9.3

<sup>10</sup>The following stars and constellations have a special effect upon our solar system and upon particular 49-globes in it: the Great Bear; the Little Bear; the Polar Star (where our planet is concerned); the Pleiades; the constellations of the Zodiac, and especially that of Capricorn; Draco; and Sirius. KofL3 17.6.23

<sup>11</sup>The influence emanating from these celestial bodies will remain a mystery to mankind as long as it is ignorant of the etheric envelope and of the transmutation of all lower matter into higher, also in celestial bodies. If the radiatory effect of lesser forms – human beings or of groups of human beings – on each other is as yet practically unknown to science, so these effects of the greater forms – the celestial bodies – on each other remains unknown.

<sup>12</sup>The true esoteric knowledge of the cycles not to be gained by the study and calculations of mental consciousness but only as the result of causal consciousness and is stimulated at initiation.



<sup>13</sup>Just as the globe systems have their cycles, so the human monads and monad groups have their cycles, the causal cycles (AAB: Ego cycles). The law of periodicity acts in all this. Since the periodicity of manifestation is based upon initial impulse, and upon the rhythmic beat of the “central heart” or the “central sun” of any being (from the solar system, the 49-globe, etc. to the individual monad), the “family” of any such being must be ascertained before exact calculations of its cycles can be made.

<sup>14</sup>(LA: We may understand this expression of the law of periodicity, if we consider the fact that the human monad does not incarnate alone but with the group which is its esoteric family.) This demonstrates the necessity of studying the “esoteric family” of any individual. H.P.B. spoke of the “astral family”, and the group in the in emotional world is the clue to the causal group, its place among other causal groups, and eventually his ray or group centre. As time elapses, mankind’s interest in physical kinship will be supplemented with an interest in emotional and higher kinship. The physical conditions are faint reflections of causal relations, which are seeking a physical expression. In the future, men will be more true to their causal family ties, and the present misgrouping and mismating will gradually, through knowledge, die out. PhS 3.52.11, KofL1 5.9.19

#### *14.11 Reaping in Its Relation to Reincarnation*

<sup>1</sup>It is impossible for man to comprehend the law of reaping, for when tracing reaping back along its central root and its many ramifications, one eventually has to deal with causes antedating the solar system, and such causes can be grasped only by a high initiate.

<sup>2</sup>The law of reaping is rooted in the constitution of matter itself and on the interaction of monads regardless of their stages of development.

<sup>3</sup>Cause is primarily the will aspect or the initiatory impulse. Cause is a duality: that which initiates and that which is produced simultaneously by the initiation. The second factor must not be considered an effect; effect proper is a third factor effect. These facts can be studied in several instances: 1) The motion or will aspect together with the matter aspect produces the cosmos. Symbolically: light flashes forth from darkness, yet a darkness which has potential energy. 2) The third triad energy and the first triad energy produces through their mutual contact the second triad energy. 3) Will–desire is the cause of incarnation: the will-to-be reacting on matter whose main quality is desire or responsi-

veness to impression. This reaction produces the forms through which indwelling evolutionary monad seeks expression. 4) Ideas and thought-matter together produce thought-forms.

<sup>4</sup>If we consider such examples, it will be apparent that we cannot study causes in themselves, only effects.

<sup>5</sup>All atoms are always controlled by the following factors: The influence and quality of the organ or greater unit of which the atom is a part. Where the human atom is concerned this means its group force or influence. LA: Note that the reasoning developed in paragraphs 5–9 concerns analogies to be found in the relations between atoms and the envelopes in which they enter, on the one hand, and human monads and the collective beings of which they are part, on the other. It is in order to underline the analogous character of these relations that CF calls the human monad the “human atom”.

<sup>6</sup>The life influence of the entire physical body (LA: both the organism and the etheric envelope are meant) of which the atom is a part. Where the human atom is concerned this means the influence of the particular centre of which its causal group is a part, and the type of energy which it embodies.

<sup>7</sup>The life influence of the emotional envelope, the strongest reaping factor which has to be considered. Where the human atom is concerned, this involves the influence of the three centres in the planetary collective which form any specific force triangle, and which have much to do with the liberation of causal groups from manifestation in lower worlds.

<sup>8</sup>The life influence of the mental envelope, or of that principle which imposes on the atom the quality of activity in form, which governs the reaction of the atom to its group life, and which enables the quality of its life to be demonstrated. As for the human atom this concerns those causes which are incident to the department of the individual’s second self collective, or the influence of the life of the planetary ruler as he functions as a self-conscious monad in his own world, as he works out his own plans, and consequently sweeps into activity the monads (the cells of his body).

<sup>9</sup>The life impulse of the monad, which functions in the causal envelope and is a potent and active factor in the imposition of rhythm on every atom in all the envelopes. Where the human atom is concerned, this is about the influence of the life of the solar ruler, for that monad imposes rhythm on every human atom in the solar system, and does so through matter and its inherent quality, sensation.

<sup>10</sup>The monad likewise is controlled by its own inherent nature or vibration, which was its individual character before it was entered into our solar system. Also the vibratory activity produced through the rhythmic life of the previous solar system is recorded in the monad. PhS 3.48.1-6, KofL1 9.57.15

<sup>11</sup>With the atom and to some degree with the human monad is it in any way possible to ascertain the predisposing reaping causes. Until the mystery of the Great Bear is revealed, until the influence of the Pleiades is comprehended, and the significance of the cosmic triangle formed by the seven stars of the Great Bear, the seven 49-globes, and the seven Pleiades is revealed, the reaping of the seven “sacred” 49-globes will remain unknown. All that we can see is its working out in the solar system. The intricacy of the whole subject is clear from the fact that not only do these three groups form a cosmic energy triangle, but that also any one of the seven stars of the Great Bear forms a subsidiary triangle with one of seven 49-globes and one of the seven Pleiades.

<sup>12</sup>The reaping of the solar system is even less comprehensible. It lies hidden in the three (AAB: constellations =) solar systems which concern the three fourth triad units of the solar ruler (32, 36, 43) and which in their turn are manifestations of a collective being which entirely passes our comprehension, the seven suns’ system. KofL1 9.57.16

<sup>13</sup>The important thing is to understand the fact of the interconnectedness and unity of all things (LA: AAB writes “the fact of the interdependence of all atoms and forms”, but this too generalizing, for whereas lower atoms and forms certainly are dependent on higher ones, higher atoms and forms certainly are not dependent on lower ones, except during the early stages of evolution. When the evolutionary monad has once entered into expansion, beginning in world 46, it is essentially independent of atoms and forms of worlds 47–49). Influences or vibrations, calling forth response, tend to develop consciousness of some kind, impose certain rhythms according to the kind of consciousness developed, and produce collective beings or group activity.

<sup>14</sup>The “liberation from karma”, about which occultists so glibly talk, is but the freeing of the individual from his own personal problem (the problem of the separate self’s response to its perceptions), and his conscious entry into group life and work. It marks the dissociation of the human monad from the rhythm imposed on it by the lower “influences” which find their channel of approach through his envelopes of incarnation, and the monad’s consequent willing recognition of the

will-impulse of his greater whole, or the causal group (a centre in the planetary body). It involves atomic control (LA: control of the atomic kinds 47–49 through the 46:1 consciousness, KofR 1.35.9, KofL2 8.16.5, KofL3 5.24.4 and 14.16.5, WofM 5.24.2, 9.19.4, and 10.22.1), but involves also conscious subjection to the reaping of the planetary collective being (43–46). Then the monad is no longer the slave of the rhythm of matter per se, but controls it in the lowest three worlds (47–49); it is nevertheless controlled by the group reaping of the planetary centre, by its influence and vibratory impulse. The corresponding is true of a planetary ruler and of a solar ruler. KofL1 9.57.10, KofL3 3.19.2

<sup>15</sup>Third triad energy (AAB: electric fire) in conjunction with first triad energy (fire by friction) produces second triad energy (solar fire). Third triad energy is dual, first triad energy is dual as well. In conjunction they produce a fifth energy, and hence the esoteric five. KofL3 3.1.8

<sup>16</sup>Therefore, sowing and reaping are much bigger than cause and effect in man's own little world. Man is governed by causes originating in the great planetary and solar collective beings of which he is a part and whose influence he cannot escape.

<sup>17</sup>The world war, 1914–1918, is an example of effects of causes that are beyond the control of mankind. The deepest cause of the war was in the renewed activity of a certain planetary triangle and in a vibration which our planetary ruler set up in the moon chain and which had a faint beginning in an earlier solar system. This vibration affected especially the human and animal kingdoms, partly also the mineral kingdom, least of all the vegetable kingdom.

<sup>18</sup>Nevertheless, within limits, man definitely does control his destiny and can initiate action which produces effects recognizable by him as being dependent upon his activity along a particular line. Then he on a miniature scale repeats what the solar ruler does on a much larger scale.

<sup>19</sup>The working out of the law of reaping in a man's own life might be broadly divided into three stages. At each of these a different kind of energy is demonstrating, producing very definite effects in all his envelopes.

<sup>20</sup>At the first stage, when man is scarcely more than an animal, the vibratory activity of his envelopes of incarnation governs all his actions. The centre of attention is the physical being and only faintly are the two higher envelopes responding. The causal impulse is slow

and heavy, and is directed to producing response in the etheric envelope. The physical atom of the triad is more active than the other two triad units. The object of physical activation is to coordinate the two physical envelopes; to increase the resistance of the etheric web, a work which was carried to the desired point by the middle of the Atlantean root-race only; and to activate certain of the lower centres. The envelope atoms and the force triangle uniting the three units of the first triad are activated.

<sup>21</sup>At the second stage, the emotional stage, the energies of the law of reaping (through the inevitable reflex action produced by the increased activity of the envelopes) are directed to the activation of desire and its transmutation into higher aspiration. Through experience, the monad recognizes the pairs of opposites and it becomes no longer the victim of the vibratory impulses of its etheric envelope. The man begins to discriminate between the opposites, choosing always at the lower stage that which appeals most to his lower nature and that which he believes will bring him pleasure. The monad's attention is centred in the emotional envelope, which becomes so closely coordinated with the etheric envelope that the two form one united expression of desire. The mental envelope remains comparatively inactive at this stage, but at the end of the stage deliberate intelligent choice becomes a factor. This stage is the longest of the three. Reflex action between the lower and the higher during this middle period produces three effects which, if carefully studied, will be seen to convey much information about the working out of the law of reaping. These three effects are: 1) The development of consciousness in the emotional atom of the triad with a concurrent stimulation of the physical atom, and thus the activation of the emotional and etheric envelopes. 2) The coordination of the threefold personality (LA: 47:6,7; 48:2-7; 49:2-7) through the inherent vitality of the emotional envelope and its effect on the mental and the etheric envelopes. The emotional envelope is potentially the most powerful envelope of the envelopes of the first self, for it is complete as regards its kinds of matter and corresponds, as does the solar system, to the heart centre, or embryonic unity nature, which it is the object of the monad to develop. 3) The beginning of the unfoldment of the nine petals of the causal envelope. At this, the first stage, petals of the first circle start to unfold.

<sup>22</sup>At the third stage, the law of reaping works through a man's mental consciousness, later also through his causal consciousness, and

awakens in him an understanding of the law, and of cause and of effect. This is the shortest stage but is also the most powerful. It concerns the evolution of the next two circles of petals of the causal centre. It covers the period of the evolution of advanced man, and of the disciple. In respect of with mankind it covers the first half of the next eon, up to the great separation. The energies of the third triad are beginning to make themselves felt, and the will and purpose of Augoeides is now consciously grasped by man in the physical world. The petals of the causal lotus are now rapidly unfolding. At the end of the causal stage and in connection with the initiations, the fourth circle of three inmost petals, those shielding the jewel, are unfolded. When man grasps the will and purpose of Augoeides in his waking consciousness in the physical brain, then reaping in the worlds of the first self is becoming neutralized, and man is on the verge of liberation. There is then in his envelopes no response to the vibrations of the lowest three worlds, and he stands freed from the lower four natural kingdoms.

<sup>23</sup>In all manifestation (LA: and, therefore, also incarnation), the originating impulse comes from the (“will aspect” =) third triad energy, which is hidden at the heart of the causal lotus. This hidden force works under law, and at the first three stages the process goes on under the law of economy, which is the law of (“substance itself” =) the first triad. At the last two stages this law becomes merged with (though not superseded by) the law of attraction, which is the law of (“the divine Self” =) Augoeides and the second triad. The failure to understand this has resulted in the confusion existing in the minds of many metaphysicians as to which demonstrated first, desire or will, and as to the distinction between them, between impulse and purpose, and between instinct and intention. At the earlier stages man reincarnates under the law of economy, and though the will aspect lies back of the process, yet for a long time it is the pull of sense perceptions and its reflex in consciousness, desire, which produces rebirth. Sensation, being a quality in matter, the self in the beginning identifies itself with sensation. Later, when the self is beginning to identify itself with self-consciousness, and to recognize the nature of the (not-self =) envelopes, the law of attraction and repulsion becomes more active, and conscious will and purpose are displayed. WofM 2.8.8, KofL3 4.1.10

<sup>24</sup>Average man incarnates through the impulse of the causal being, based on desire and on the relation of the consciousness aspect to the matter aspect (LA: the relation of self-consciousness to the envelopes,

the relation of the second self to the first self). Through evolution he will eventually bring about the revelation of the will aspect (the third self), and then the impulse of the second self (based on conscious mental apprehension of the purpose in view) will be the dominant factor, and will demonstrate through a definite will to act. There is a profound difference here between the globe ruler, or the macrocosmos, and the man, or the microcosmos. The globe ruler has left the first stage far behind, and his manifestation is based on will and purpose and on conscious intelligent activity. This is so because both the solar ruler and the planetary rulers are on the path of cosmic initiation. (LA: This can be expressed more simply and by exclusion of any mentioning of "initiation", which in another place, CF 829, is said with emphasis to be an abnormal process: the globe rulers are monads who have entered cosmic expansion, are monads who are at least 42-selves. PhS 2.51)





SECTION 15  
THOUGHT-FORMS AND LAWS OF  
THOUGHT



## THOUGHT-FORMS

### *15.1 The Three Functions of A Thought-Form*

<sup>1</sup>A thought-form has three functions: to respond to vibrations, to provide an envelope for an idea, and to carry out a specific purpose.

<sup>2</sup>The three functions of the thought-form correspond to the three aspects of reality. “To respond to vibrations” corresponds to the consciousness aspect, “to provide an envelope for an idea” belongs to the matter aspect, and “to carry out a specific purpose” sorts under the will aspect.

<sup>3</sup>In the following, the three functions of the thought-form will be explained in detail.

### *15.2 The First Function: To Respond to Vibrations*

<sup>1</sup>*Solar systemic analogies.* Of the thought-forms built by the solar being in the cosmic causal-mental world, 29–35, we can study only the cosmic physical results; that is, the forms being built in the solar systemic worlds, 43–49.

<sup>2</sup>The solar being uses cosmic thought power (29–35) to build an envelope which is able to respond to the vibration series that concern the cosmic physical world, 43–49. This cosmic physical envelope is not yet adequate, and does not fully express the monad who is the solar ruler.

<sup>3</sup>The vibration series to which this solar systemic thought-form (43–49) must respond are mainly seven:

<sup>4</sup>1) The vibrations of the cosmic physical world (43–49) that is outside the solar system. This includes the cosmic pranic fluids and currents (43–46).

<sup>5</sup>2) The vibrations of the cosmic emotional world (36–42) as they influence the cosmic physical manifestation (43–49) of the solar ruler (29–31). This involves the action on our solar being of the cosmic emotional quality (36–42) of other cosmic entities. Since the cosmic gross physical body (47–49) of the solar being is not a principle and since its cosmic physical envelope, from the energy point of view, wields only four kinds of energy (43–46), this cosmic emotional set of vibrations, being sevenfold, is of a more potent nature than the cosmic physical set of vibrations. The corresponding can be seen also in man’s evolution: his emotional envelope has a stronger effect than his etheric envelope.

<sup>6</sup>3) Vibrations from that which by the solar ruler is recognized as his emanating source or “higher self”. This has reference to certain solar systems which are immensely important to the general evolution of our solar system.

<sup>7</sup>4) Vibrations from Sirius via the cosmic causal-mental world (29–35).

<sup>8</sup>5) Vibrations from the seven great stars of the Great Bear, and primarily from those two which are the prototypes of the seventh and fifth rays of our solar system. This finds its microcosmic (= human) correspondence in the place which the seventh ray has in the building of thought-forms, and the use of the fifth ray in the work of concretion. All magicians who are occupied with building forms in matter use these two types of energy consciously or unconsciously. Lauryency: the seventh ray has reference to the “brain”, the fifth to thought.

<sup>9</sup>6) Certain very remote vibrations, as yet no more appreciable in the solar systemic collective being than is third triad (43:4, 44:1, 45:1) influence in average man. These vibrations originate from that monad which is expressing itself through those seven centres of force of which our solar system is one.

<sup>10</sup>7) A series of vibrations which will become more potent as our solar ruler nears that period which is in the human kingdom corresponds to the marriageable age. These vibrations emanate from his polar opposite with which he will be united in what in esoteric symbolism is called the cosmic wedlock.

<sup>11</sup>These seven sets of vibrations have been enumerated here in the order the solar ruler becomes aware of them and fully responds to them. It is not possible here to give more than indications. He responds to vibrations of the first, second, third and fourth order quite fully at this time, but as yet (though responding) cannot fully, and consciously, utilize these types of energy. The vibrations of the fifth order are recognized by him, particularly in three of his centres (LA: Vulcanus, Mercury, and Venus), but are not as yet fully under his control. The vibrations of the other two orders are sensed and felt by him, but so remotely as to be almost outside the range of his consciousness. It is apparent, therefore, that little can as yet be said about the future of the solar system, until the vibrations of the sixth and seventh order become more powerful, and their effects can consequently be studied more easily.

<sup>12</sup>*Correspondences in the human kingdom.* If these ideas are scaled down to be applied to man and the thought-forms which he fabricates

(such as his material envelopes), the correspondences as referring to the solar system and the 49-globes can be clarified. The ability to respond to vibrations is acquired through the following methods: 1) through the natural course of evolution; 2) through extra-systemic stimulation, such as intensive training, whether for a solar ruler or a man; 3) through the process of initiation, and the application of the rods of initiation (this method is called by Laurency the “contact or deva method”).

<sup>13</sup>The extra-systemic stimulation involves a large number of factors, but the main two to be remembered are that the individual monad receives this stimulation through the group, and that a lower natural kingdom receives it through a higher kingdom. (LA: By system is meant the the system of the individual or collective being.)

<sup>14</sup>Only the great initiations are meant here, not the numerous small expansions of consciousness occurring in all natural kingdoms. (LA: By the great initiations are meant the seven atomic consciousness expansions 49:1, 48:1, 47:1, etc. to 43:1, inclusive.)

<sup>15</sup>As regards the primary function of a thought-form, the power to respond to vibrations, it should be remembered that that response must be made by the idea to be embodied by the form, and that this idea will then through a complex reflex action bring about response from the matter out of which the form is to be shaped which will be the envelope of the idea. Vibration is the result of impulse in higher kinds of matter, and can be sensed by consciousness through the impact of the vibration on lower matter. This impact is directly perceptible to consciousness, and is then utilized in matter in the form of recognition or realization. An analogous process may be studied in the nerve reactions of the organism, and their connection with the brain consciousness.

<sup>16</sup>Man follows a similar procedure when working with thought-forms in his worlds (47–49). His thought-forms are constructed of mental matter, chosen specifically because it vibrates to the same type of vibrations as the ideas to be expressed by the forms. Just as the thought-form of the solar ruler, the solar system, will persist for just as long as the factor of will, or dynamic vitality, continues to hold it together, so man’s thought-forms will live for as long as his will or dynamic vitality holds them together. The whole object of human evolution is to enable the monad to respond to every contact fully and consciously, and thus to utilize its material envelopes as expedient transmitters of such contact. The most easily studied human thought-form is the one the monad creates through which to function. The monad builds its en-

velopes by the power of thought, and the gross physical body is the best envelope of that kind of matter which it can manufacture at a given stage of development. (Laurency: Man is what he eats, feels, thinks).

### 15.3 *The Second Function: To Provide an Envelope for an Idea*

<sup>1</sup>This formulation implicates the basic principles of incarnation, of activity, and even of existence. Where the solar ruler is concerned, the idea belongs to the cosmic causal-mental world (29–35), where man is concerned, it belongs to the solar systemic causal-mental world (47). One fundamental thought to be pondered upon here is: This tendency to concretize the abstract, to “take form” has its fullest expression as yet in physical matter. All material forms which man builds, he builds within the cosmic gross physical envelope (47–49) of the solar ruler. Herein can be found the reason why sexuality and organic reproduction are so prominent and function in the three middle natural kingdoms, thus not in the first and fifth. This is a most significant point, and the exceptions should be studied in their widest connotation, for they afford the explanation of the function of sexuality in involution and evolution. The mineral kingdom and the fifth kingdom are the two extremes. When the idea is grasped that the solar system is the physical vehicle of the solar ruler (corresponding to organism, 47–49, and etheric envelope, 43–46), many problems can be solved, and especially two ones.

<sup>2</sup>*The First Problem.* When in due course of time, the solar ruler achieves liberation from the trammels of cosmic physical matter, the whole solar system will exist in cosmic mental and cosmic emotional matter only. Expressed in other words, the solar ruler will have envelopes for his mental will and his emotional will or his desire only. Such a condition of affairs is inconceivable to us, and only to be somewhat apprehended by the 46-self. Conditions in our solar systemic emotional world, 48, provide us with no guidance in our attempts at understanding the cosmic emotional world (36–42). Only when world 48 is a calm receiver of 46-impulses, or a limpid reflector of that world, which will not be till the close of the solar system, shall men of that time be able to formulate any ideas about the cosmic emotional world.

<sup>3</sup>*The Second Problem.* Sexuality, as it manifests itself in the the different natural kingdoms, is an expression of the energy of the solar ruler, as it vitalizes that centre in his envelope which corresponds to the generative organs. The creative functions of the vegetable, animal, and human kingdoms, viewing them as a whole, are as yet purely physical,

and driven by lower desire. Likewise the desire of the solar ruler for cosmic physical (43–49) incarnation is as yet the dominant note. Later his desire for that will be less and will be superseded by his will to create in cosmic causal-mental matter only. This redirection of his will leads eventually to the dissolution or physical “death” of the solar system. Indication that this dissolution is approaching will be seen when two great events transpire in any eon: 1) the ability of man consciously to create in mental matter, and the consequent transmutation of his sexual urge into energy of higher kind (LA: intellectual creativity); 2) the vitalization by mental energy of another large section of the animal kingdom.

<sup>4</sup>What is said here about the thought-form of the solar ruler can be equally well stated about that of a planetary ruler. As his polarization becomes more cosmic mental, his cosmic emotionality becomes transmuted, and the force that streams through his centres, that is: the systems of globes, will correspondingly be redirected. He will cease to be interested in physical incarnation, and he will eventually withdraw his power from certain globes. The gross physical globe will die and pass out of objective manifestation, and the etheric globes will temporarily be the focus of his attention, though not for long. In due course of time the entire 49-globe will be obscured, and the planetary ruler will function in his cosmic emotional envelope (36–42) as his lowest one.

<sup>5</sup>Such is the case too with a seven-globe (planetary chain), which of course always is some one of the seven centres of a 49-globe but also has its own ruler. The moon presents a most interesting example here. The ruler of the moon chain no longer desired to be manifested in the physical; he therefore withdrew from his envelope. All that is left is the devitalized shell; the monad groups and the higher envelopes are gone. In connection with man, a similar condition is seen at his physical death: the monad and the higher envelopes are withdrawn from the organism, and the dissolution of the organism and the etheric envelope begins at once.

<sup>6</sup>As these fundamental facts are grasped, and man begins to appreciate his creative faculty, the entire attitude to sexuality will also change; and emphasis will be laid upon the laws of mental creation, on the expedient manufacturing of thought-forms, and the gross physical aspect of creation will be in abeyance. When this is so, then will the human kingdom fulfil its legitimate function. Sexuality and reproduction – as at present expressing themselves – are activities which the

human kingdom shares with the animal kingdom, and are based on animal instincts, and the organism, which is not a principle. When mankind is totally emancipated from the animal kingdom, and the two kingdoms are clearly separated from each other, then reproduction will be the result of mental will and not emotional desire. The physical form will be spoken of in terms of concretion (49:5-7) and of energy (49:1-4), and the emphasis will be laid on the individual seeking expression through the form. This stage will be entered on when the functions of the etheric envelope and the laws of creative thought are generally understood; it will coincide with a period wherein the animal kingdom will again be under mental stimulation, so that animal monads will be able to causalize collectively.

<sup>7</sup>It will be generally recognized at that time that “spirit”, that is: dynamic will, and matter are two aspects of the one unity, and the present talk of “spirit and matter”, will have given place to the broader concept of negative and positive energy as the two aspects of the one energy. All phenomena will then be spoken of in force terms, and sexuality – or the union of the male and female – will be spoken of as the union of the positive and the negative, so that the issue is raised up onto a higher level.

<sup>8</sup>The manufacturing of a thought-form, therefore, is the emanation of a positive impulse from the mental world building a form in negative matter. These two factors in turn will be regarded as emanations from a still greater force centre, which is expressing purpose through them both. When man constructs a thought-form, the human monad is the unit from which the two factors emanate.

#### *15.4 The Third Function: To Carry Out Specific Purpose*

<sup>1</sup>Now the function of will or of purpose is to be considered. When this third function is meditated on with care, it will be noted that it includes the other two, and synthesizes them. Several factors must be borne in mind here: the factor of identity, the factor of time, the factor of reaping, and the factor of the builders.

<sup>2</sup>*The factor of identity.* Specific purpose is the practical application of the will, or intent, of a conscious intelligent being, as this will shows itself in: its origin, mission, method, and objective. All these four characteristics will vary according to the identity of the being creating the thought-form, thus whether the being in question is a solar ruler, a planetary ruler, a monad in the first divine kingdom (sixth natural



kingdom), fifth natural kingdom, or fourth natural kingdom. Irrespective of the identity of the form-creating being it is a common characteristic of them all that thought forms emanate from a consciousness, are built for the purpose of carrying out some work, obey certain rules and laws (methods of work), and have a definite goal, or purpose.

<sup>3</sup>*The factor of time.* In the solar system, specific purpose is the gradual evolution of a definite plan originating in the cosmic causal-mental consciousness of the solar ruler, and slowly and cyclically achieving consummation. Three vast periods of time are consumed in the process: the period of construction, wherein the form is built; the period of utilization, wherein a monad or a group of monads occupies the form and vitalizes it; the period of dissolution, wherein the form is devitalized, destroyed and dissipated, and the monads in question are released. These three stages are each particularly characterized by one of the three aspects of reality: the first stage, by the matter aspect; the second stage, by the consciousness aspect; the third stage, by the will or energy aspect.

<sup>4</sup>Only the study of the development of the quality of the thought-form will reveal its inherent purpose. Only the comprehension of the manner in which the thought-form has been emanated and by what kind of being will recognize its mission. This is true of all forms. Where the relatively unimportant forms, such as those constructed by man at this time, are concerned, their purpose and mission can easily be ascertained, and objective consciousness in the matter in which the form has been built reveals its quality and the nature of its goal by its colour, vibration rate, direction, and keynote.

<sup>5</sup>*The Factor of Reaping.* Every thought-form comes under the law of reaping through the effects it produces. At this stage in the history of the solar system, that vast transitional stage at which great groups of monads moves from living in the cosmic gross physical (47–49) to living in the cosmic etheric (43–46), it is not easy for us to differentiate between those thought-forms which are effects and those which are causes. Only self-conscious beings (first, second, and third selves in the solar system, and cosmic selves) formulate thoughts. Beings that are not self-conscious, nature spirits and elementals, etc., do not do so. Only self-conscious beings come under the law of reaping because of responsibility. Where there is no self-consciousness, there is no responsibility. Hence animals are not held to be responsible, and though they suffer in the physical world and in their physical envelopes, in the

higher worlds they are freed from bad reaping, for they have neither memory nor anticipation. They lack the correlating faculty, and as individual mental consciousness is missing, only their physical envelopes are involved in reaping. The cause of the suffering in the animal kingdom is connected with the “sin of the mindless”, spoken of in *The Secret Doctrine*, which resulted in distortions and perversions of all kinds. Had this period not occurred, and this particular type of “mis-carriage of purpose” not taken place, we should not have had the reaping relationship characterized by fear now existing between the third and the fourth kingdoms.

<sup>6</sup>If a thought-form is maleficent and destructive, it works out as bad reaping in the group in which the emanator of the thought-form is found, and the more so, the more powerful and permanent the thought-form is. If a thought-form is beneficent and constructive, it works as good reaping in the group of its emanator. This is what is meant by the saying that no bad reaping being will follow upon a good and altruistic deed.

<sup>7</sup>*The factor of the builders.* Introductory explanation by LA: CF differentiates between the originator or occupier of the thought-form and its builders. The latter are divided into lesser builders and greater builders. By lesser builders are meant involutory beings (elementals) and evolutionary beings that are not self-conscious. By greater builders are meant self-conscious evolutionary beings, that is to say: first, second, and third selves and their counterparts within the deva evolution. Man creates his thought-forms by the exclusive use of lesser builders. To be able to lead greater builders, the individual must be at least a second self. (*The Factor of the Lesser Builders* is the heading used in CF to introduce this discussion, which is misleading, since also the greater builders are treated of. I have therefore chosen to use the heading *The factor of the builders* instead.)

<sup>8</sup>The specific purpose of a thought-form is connected very closely with the kind of elemental matter of which it is constructed. In connection with man, working in the mental world, it is connected with the kinds of elemental which he can control and send forth as the occupier, or vitalizer, of the thought-form. Roughly speaking, the *solar collective being* as a creator thought-forms does not work with lower builders than third selves (43- and 44-selves). The solar collective being works through these and sends them forth on the mission of constructing and vitalizing the thought-form which is the solar system with a specific

purpose in view. The *planetary collective beings* work primarily through second selves (45–47:1) who construct and control the work within the 49-globes. *Men* work through mental (47:4-7) and emotional (48:2-7) elementals. The physical world builders (evolutionary beings that are not self-conscious, “nature spirits”) are swept automatically into action by the energies set up in higher matter by the greater builders.

<sup>9</sup>The lowest two natural kingdoms are peculiarly interesting in that the mineral kingdom can in no sense be considered a principle, but simply the final point of concretion of the abstract, and that the vegetable kingdom has a peculiar place in the economy of the system as the transmitter of the vital pranic fluid. The vegetable kingdom is definitely a bridge between the conscious and the unconscious. (LA: In a table the vegetable kingdom is correlated with the pranic organ of the spleen.) Though the mineral kingdom has a consciousness of its own, yet sensation is more distinctly recognizable in the second kingdom. The difference between the consciousness of the mineral and that of the animal is so vast that their respective consciousnesses are basically unlike. Between these stands the vegetable kingdom, generally approximating the animal consciousness more than the mineral, and having a very close relation to the deva evolution.

<sup>10</sup>All these kingdoms of nature are thought forms. All have envelope, vitality, consciousness, and purpose, and all are sent out by a greater being than themselves own upon a specific mission. The beings sending the forth are self-conscious and are composed of consciousness, will, and material form. Only the self-conscious can create, and only they are capable of purposeful work, of coordination, direction, and control.

<sup>11</sup>The purpose, etc., of the thought-form of the solar ruler are incomprehensible to man and can be presented only as questions. Many other questions about the purpose of the present manifestations are connected with this, such as: What may be the purpose of the present incarnation of the solar ruler? What is the purpose which may perhaps be working out in our own 49-globe and what is the basic plan of our planetary ruler? Wherein does our 49-globe differ from other 49-globes? What is the purpose of the relation existing between our Earth and Venus? Is the purpose of the animal kingdom, as a whole, in any way to be ascertained? What is the purpose of the present root-race evolution? What is the purpose of the different national forms?

<sup>12</sup>Questions that can be formulated on a more practical basis include:

In what kind of matter do I usually formulate thoughts? What is the consciousness quality of my thought-forms? With what specific purpose do I use mental matter? Do I work in mental matter consciously or unconsciously? Do I vitalize my thought-forms with a high or a low order of being? Do I study the laws of construction? Do I realize the power of the will to vitalize? Do I destroy thought-forms, when they have accomplished their purpose, by a conscious act of the will? Do I make forms which bring reaping effects, or do I build those which go to the good of the group? Many such thoughts will arise, and in the study of thought man may learn the laws of being.

## THE LAWS OF THOUGHT

### *15.5 The Three Superior and Seven Subordinate Laws*

<sup>1</sup>There are three major or superior laws belonging to the system of seven suns, and seven minor or subordinate laws belonging to our solar system. The seven subordinate laws appear as major ones from the standpoint of mankind. Another name of the three major laws is cosmic laws, and another name of the seven minor laws is solar systemic laws.

### *15.6 The Three Cosmic Laws*

<sup>1</sup>The first of the three cosmic laws is the law of synthesis. It is almost impossible for those who do not have 46-consciousness in any way developed to understand the scope of this law. This law demonstrates the fact that all things exist as one. This law governs the thought-form created by that cosmic being in whom both our solar system and the greater system are included. The law is a whole thought, an uninterrupted whole, not the differentiated process that we perceive our manifesting system to be.

<sup>2</sup>The second cosmic law is the law of attraction and repulsion. This law holds our solar system to the Sirian, makes the planets revolve around the sun, and generally makes all the lesser globes revolve round their centres, and that holds all matter entering into envelopes an globes gathered and coordinated around their original centres.

<sup>3</sup>The third cosmic law is the law of economy. This law adjusts the process of manifestation in the cosmos so that it works with the best efficiency and the least possible expenditure of energy.

<sup>4</sup>The law of synthesis is the particular expression of the will aspect; the law of attraction, that of the consciousness aspect; and the law of

economy, that of the matter aspect

### *15.7 The Seven Solar Systemic Laws*

<sup>1</sup>Like in so many other cases, three are differentiated into seven. Each one these seven laws has a correlation with some one of the seven solar systemic worlds:

<sup>2</sup>1. The law of vibration rules in world 43. This world is the basis of all lower solar systemic manifestation.

<sup>3</sup>2. The law of cohesion belongs in world 44. In the process of manifestation, the internal cohesion of groups is first manifested in this world.

<sup>4</sup>3. The law of disintegration works in world 45. It indicates that the 45-self, in order to become a 44-self, must dissolve all his envelopes so far acquired, all envelopes lower than the 44-envelope.

<sup>5</sup>4. The law of magnetic control holds sway chiefly in world 46. It indicates that the monad can control the first triad through the second triad.

<sup>6</sup>5. The law of fixation demonstrates principally in world 47. This law indicates that mental consciousness controls and stabilizes, which results in coherency and firmness.

<sup>7</sup>6. The law of love concerns world 48. It indicates that emotional desire can be transmuted so that it can be linked up with the greater magnetism and deeper unity of world 46.

<sup>8</sup>7. The law of form destruction controls world 49. It indicates that the form must be destroyed in order that the evolving life may progress. The destruction of form is one of the fundamental methods in evolution.

### *15.8 The Law of Reaping*

<sup>1</sup>The law of reaping is an intermediate law, one coming between the three cosmic and the seven solar systemic laws. This law originates in the solar system of Sirius. It is the synthetic law of Sirius and really indicates the effect the Sirian system has on our solar system. The Sirian system is our parent system. Our solar system has practically no effect on our parent system, but very definite effects are felt in our system through causes arising in Sirius. These causes, when experienced as effects, are called by us reaping; that is to say, the solar systemic reaping that was in the beginning.

<sup>2</sup>The supreme reaping administrators of our solar system, the lipika

lords, are under the rule of an even greater administrator in Sirius.

<sup>3</sup>LA: The solar logos is said to be polarized in the cosmic emotional world. It is said in CF 697 that the planetary logos functions in his etheric envelope (cosmic ether is meant: 43–46) and has his consciousness there. Such information must be understood as referring to the collective beings, not to their dominants, their rulers, despite the use of the pronoun “he”. The solar ruler and planetary ruler cannot be meant here, since they function with their self-consciousness in higher worlds (cosmic mental, 29–35) than their respective collective beings. WofM 1.41.5, 17.4.1

<sup>4</sup>The objective of the current solar system is that the solar ruler is to acquire cosmic essential consciousness (22–28), take the fourth cosmic initiation.

<sup>5</sup>The Sirian solar collective being is in the cosmic mental world (29–35). Together with six other systems the Sirian system makes up a still greater system.

<sup>6</sup>The Sirian law of reaping, working in world 31, controls our solar ruler and his actions just as in the case of man the causal being will in due course of evolution control the triad envelope and the lower envelopes of incarnation. The analogy holds but must not be carried too far.

<sup>7</sup>The monads do not lose their self-identity, however much they merge in higher collectives. The monads forever remain separated units of consciousness.

### *15.9 The Laws and the Worlds*

<sup>1</sup>Next we shall study how the seven laws of the solar system work in involution, evolution and in the human and deva kingdoms. As we do this, we shall get a general idea of how this system of ours was gradually built up, how it is controlled and held together. The material solar system is a mental creation, a thought-form. The creators built it of material that lay ready to the hand of the builders, material that is the fruit of a previous solar system. The creators built it in obedience to definite laws that guide their choice of material and that determine both the forms erected and the processes to be followed. The creators, the solar collective being, learn to handle cosmic mental matter in worlds 32–35 just as mankind learns to handle solar systemic mental matter in 47:4-7. Both collectives learn to work using thought-forms.

<sup>2</sup>The seven laws act numerically. For example, the fourth law, the

law of magnetic control, rules in molecular world 4 in each atomic world, thus in 43:4, 44:4, 45:5, etc. to 49:4. Moreover, this fourth law is connected with the fourth ray, harmony through conflict, with world 46 in particular, with the fourth eon in each seven-globe, the fourth globe period in each eon, the fourth root-race in each globe period, and the fourth sub-race of each root-race.

<sup>3</sup>Next, the seven solar systemic laws will be dealt with in detail.

#### *15.10 The Law of Vibration*

<sup>1</sup>The law of vibration is the law of world 43 and the law that governs all the atomic worlds, 43:1, 44:1, 45:1, etc. It marks the beginning of the work of the solar ruler, the first setting in motion of the 43:1 matter. In each solar systemic world the vibrations of atomic matter set in motion the other matter of that world, its molecular matter. It is the law of fire that governs the gathering of what has been differentiated back to its synthesis. It controls the breaking up of the one into the seven, and then the re-absorption of the seven into the one. It is really the basic law of evolution, which necessitates involution. The ancient symbol of vibration was “sound” or “breath”: “seven great sounds or breaths each gave rise to six subsidiary sounds or breaths” (the seven atomic kinds and 42 molecular kinds). In involution energy follows the line 1 → 44 → 46 → 48, which is logical, for involution is negative, receptive, and corresponds to the feminine pole, just as do rays 2, 4, and 6. This is also linked to the fact that this whole solar system is receptive and feminine; it concerns the evolution of consciousness. In evolution this law controls the energy aspect of the process, rhythm and movement. The goal of evolution in this solar system has been reached when all the lines of evolution (not just the human line) have perfected envelopes, envelopes made up of atomic matter only, in worlds 45–49. In the previous solar system the goal was to have such perfected envelopes in worlds 47–49 only. In the future third solar system the goal will be to have envelopes in all seven worlds 43–49 made up of atomic matter only (thus 43:1, 44:1, 45:1, etc. to 49:1).

<sup>2</sup>The monads of the human evolution have to learn to vibrate positively, to be active in their consciousness, whereas the monads of the deva evolution proceed along the line of least resistance, remain negative, receptive, falling in with the law like the monads of involution. Only the human monads follow the positive line, and only in the worlds 47–49. By resistance, struggle, battle and strife they learn to

submit to the law. Yet, owing to the increase of friction through that very struggle, they progress with a relatively greater rapidity than the deva monads. They have need to do this, for they have lost time to make up.

<sup>3</sup>The law of vibration is the law of progress, of movement and of rotation. Rotation is slowest in world 49 and fastest in world 43. The rate of vibration is lowest in world 49 and highest world 43. By learning to vibrate more rapidly we build finer matter into our envelopes. In this solar system we should have no physical matter lower than 49:5 in our envelopes (thus only a gaseous envelope surrounding the etheric envelope) and no emotional matter lower than 48:5, but the fact that this is not the case is one of many signs of our backwardness. In the future, 49:6,7 and 48:6,7 matter will be too coarse for envelopes of either the human or deva evolution. 9.10.13

#### *15.11 The Law of Cohesion*

<sup>1</sup>The law of cohesion is one of the branch laws of the cosmic law of attraction. It is interesting to notice how the law of attraction demonstrates in this solar system of ours, a system of love, or unity, in three manners according to the three triads: In world 44 the third triads appear gathered in their seven groups according to the seven departments, or rays. In world 46 the law of attraction shows itself as the law of magnetic control and love–wisdom, irradiating the causal envelope, and eventually gathering to itself the essence of all experience, garnered in the causal envelope through the incarnations, a process controlled throughout by Augoeides in world 46. Magnetism and the capacity to show love are esoterically synonymous. In world 48 the law of attraction works as the love demonstrated by the first self. All branches of the law of attraction demonstrating in this system show themselves as a force that ingathers, that tends to coherence, that results in adhesion, and leads to absorption into greater units. All these terms are needed to give a general idea of the basic quality of this law.

<sup>2</sup>The law of cohesion is one of the most important of the solar systemic laws, if it is permissible to differentiate at all. We might term it the law of coalescence.

<sup>3</sup>In the process of involution it controls the composition of atoms to form molecular matter and the composition of molecular matter to form aggregates. It sets the rate of vibration of molecular matter just as the law of vibration sets the rate of vibration of atomic matter.



<sup>4</sup>In manifestation the cosmic law of attraction controls all these subsidiary, solar systemic laws, just as the law of synthesis governs the final processes of obscuration and dissolution (obscuration = the period of passivity of a globe, when there is no comprehensive life activity in any of its worlds), and the law of economy deals with the general turnover of matter and energy along the line of least resistance. What is said here is true of the present solar system but not of the future one, where instead the law of synthesis will be the supreme law. During manifestation it is mostly the law of attraction working, and it will be found, on study, that each subsidiary law is but a differentiation of that law in more composite matter.

<sup>5</sup>The law of cohesion governs especially world 44 and the subatomic molecular kind of each atomic kind. This law has an especially close connection with the second department. Also, most of the Protogonoi are involved in 44:2 matter, namely those who are in charge of third triads belonging to the second department. Only a small number of the Protogonoi are found in 44:1, namely those who are in charge of third triads of the first department. Those of the Protogonoi who are in charge of third triads of the third department are involved in 44:3. The last ones mentioned are the youngest Protogonoi, latecomers from the previous solar system who became causal selves only in our system. (LA: All of the Protogonoi are now at least 44-selves.)

<sup>6</sup>There is a direct channel between the atomic kinds 43:1, 44:1, 45:1, etc., to 49:1. The corresponding is more or less true of the molecular kinds, so that there is a direct and quite expansive channel between all subatomic molecules, thus 43:2, 44:2, etc. One of the effects of this is that monads that “are on the second ray”, that is to say, those whose third triad are of the second department, will find it especially easy to use and control all their envelopes when composed chiefly of subatomic matter. After initiation (LA: the third initiation is meant), the causal envelope is chiefly made up of 47:2 matter, and then the human individual can begin to receive guidance from his Protogonos.

<sup>7</sup>Irrespective of their departments, all monads must learn to control subatomic and atomic matter, and they do this by fully utilizing the will aspect (as fully as may be possible in this second solar system). Those monads in particular whose third triads belong to the first department have a great struggle, and hence they have so often a hard time and are so frequently unlovable. They have to build in all their envelopes the quality of unity, which is not prominent in their development.

<sup>8</sup>The human monads whose third triads are on the first ray are about 5 billion, those on the second ray about 35 billion, and those on the third ray about 20 billion.

<sup>9</sup>The monads of the first ray, though in manifestation, are as yet very rare in incarnation. They came in, in large numbers, at the close of the moon chain, and will come in again in full numerical strength in the last two eons of the present seven-globe.

<sup>10</sup>The correspondence between this law number two, the second eon, and the second root-race shows in the fact that the law of cohesion was especially active during these periods. The first eon and the first root-race were characterized by mistiness and volatility. Movement and the resulting heat were their distinguishing quality, much as in the first solar system. In the second round and also in the second root-race, however, the cohesion of forms was more definite. Cohesion is the distinguishing feature of our present solar system as well. All things have a tendency to approximation, unification, reciprocal attraction, and this is seen whether we look at sexuality, business organization, scientific development, manufacture, or politics.

<sup>11</sup>In involution this law governs the attraction, repulsion, and aggregation of matter. In evolution it controls the building of forms.

#### *15.12 The Law of Disintegration*

<sup>1</sup>The law of disintegration governs that destruction of the form which must occur in order that the indwelling consciousness may develop further. This law is the reverse side (if one might so express it) of the law of cohesion, complementing it. It is one of the laws that end with this solar system, whereas the law of cohesion lasts on into the next system. The law of economy controls this law. When the monad has learnt to control all its envelopes in due order and then dissolved them all, even the 45-envelope, it enters into the third triad, and achieves the sixth initiation. The law of disintegration controls this process working up to and including world 45 but not higher worlds. Subsequently the monad keeps the third triad as long as it continues its expansion in worlds 44 and 43 within the solar system.

<sup>2</sup>This law is one of the most difficult for mankind to understand. Some of its workings in evolution can be seen and somewhat comprehended, but its workings in involution or in the building of forms are not so apparent.

<sup>3</sup>In involution this law controls the process of the breaking up of

group-souls; it governs the periods when the triads are transferred from one form to another; it works through the great world catastrophes not only those in the physical world but the corresponding upheavals in the emotional and mental worlds. It governs disruptions in the physical world, especially those affecting the mineral world; it controls the disintegration of thought-forms, and furthermore the dissolution of the etheric, emotional and mental envelopes.

<sup>4</sup>The connection between the law of disintegration and the law of attraction is seen in the fact that the law of attraction governs the forces that attract the disintegrated matter back to its worlds to be the material for the building of new forms.

<sup>5</sup>In evolution the effects of this law are well known. Beside the destruction of the discarded envelopes mentioned previously, there is the breaking up of the forms in which great ideals are embodied: political, religious, scientific, social, etc. organizations. All these forms eventually break under the working of this law.

<sup>6</sup>The abode of this law is world 45. From there its workings can be traced to world 49 and the law of form destruction characteristic of this world, but its effects can be seen in all five worlds 45–49.

<sup>7</sup>In the superetheric molecular kind in particular, thus in 45:3, 46:3, 47:3, 48:3, and 49:3, this law works in a special manner, causing a very definite breaking-up of something that is tending to separation. Like all that works in the solar system, the process is slow. The work of disintegration begins in the superether and is finished in the subatomic ether, where the law of cohesion comes into play instead, the disintegration having effected that which makes cohesion possible. We can see an illustration of this in the causal envelope of man. In the undeveloped individual, it consists of 47:3 molecules only, which must be replaced with 47:2 molecules for the individual to reach a contact with his second triad.

<sup>8</sup>Another illustration: When a man has reached the point where he can sense and see the lowest ether (49:4), he is ready for the burning away of the etheric web. This web has its location midway between the superetheric (49:3) and subatomic (49:2) layers of his etheric envelope. When this web has been disintegrated, the etheric and emotional envelopes coalesce, the result being that the man acquires continuity of consciousness between physical and emotional life for that incarnation.

<sup>9</sup>Similar disintegrations are effected in all worlds 45–49. The final disintegration is brought about in 45:3 and has the result that the monad

acquires 44-consciousness. (LA: This is the higher correspondence of the disintegration of the causal envelope that occurs in the perfected causal self, so that the human monad can fill the place of Augoeides. In this case the 45-envelope of the perfected second self is disintegrated, so that the monad in question can fill the place of Protogonos.)

<sup>10</sup>The third ray – that of adaptability or intelligent activity – has a close connection with this law. It is through intelligent activity (or the adaptation of matter to need), that the form comes into being; and through that very activity it becomes a perfect form. At the moment of perfection, however, it loses its usefulness. It crystallizes, breaks, and consciousness seeks a new, more adequate form to express its now greater capacity. It is so in the life of the incarnating monad; it is so in the eons and races of mankind; it is so in the solar system and in all cosmic processes.

<sup>11</sup>There is a connection between the third law, the third chain (the moon chain), the third root-race, and the third sub-race. The goal of evolution in the third chain was the attainment by the human monads of the fourth initiation, the initiation which marks the final emancipation from the lowest three worlds (47–49) and the disintegration of the causal envelope. At the end of the third root-race came the first of the great cataclysms that broke the race form, and inaugurated the formation of a new one, the first definitely human race.

### *15.13 The Law of Magnetic Control*

<sup>1</sup>The law of magnetic control is the basic law controlling the second triad. Thanks to this law, the force of evolution drives the monad to progress through incarnations to be finally united with the second triad. Through separation, his perception of being something separate from everything else, the individual finds himself, and can transcend himself and find himself again in all selves. This law holds the first self in a coherent form. It controls the monad in the causal envelope, in the same way that the solar collective being controls the third self, the monad in the third triad. It is the law of the essential world (46). The esoteric master, the 45-self, is one who can function in world 46 and who has magnetic control in worlds 47–49. The lower is always controlled from the higher, and the effect 46 has on 47–49 is paramount. In the lowest three worlds, this law holds all together and draws all upward. It is the demonstration, in the second triad, of the law of attraction.

<sup>2</sup>In involution this law works with the first triad in the causal en-

velope. This law indicates how the 46 energy works, and its action through the second triad mental atom is the driving force of causal consciousness and its energy. It controls the attachment of the first triads to the monads at the latter's transition from involution to the mineral kingdom. At causalization in the third root-race, it was this law of magnetic control that effected the unification of the third and second triads with the first triad, a process in which the causal envelope was the bridging factor. Here the line 44-46-48 was demonstrated in action: 44 being the dominant energy of the third triad, 46 being the consciousness and energy of Augoeides himself, and 48 being the consciousness of the individual causalizing. This line 44-46-48 explains the relative facility with which the mystic contacts the essential world (46) and even the submanifestal world (44).

<sup>3</sup>The lines of contact according to the principle of least resistance was in the first solar system 49-47-45; is in this our present solar system, the second, 48-46-44; will be in the third solar system 47-45-43. Note the correspondence also between this, the fourth law and the fourth natural kingdom in this fourth chain.

<sup>4</sup>As regards human evolution, this fourth law is of prime importance at this time. The aim of human endeavour is both to be controlled by this law and to apply it in service. It is the law whereby the expression of sexuality is transmuted and elevated. Sexuality is the physical expression of the law of attraction in the human kingdom and in all the lower kingdoms, too. The love of all that breathes, and the attraction that works out in service, is the same thing as demonstrated in the second triad. Sexual expression, the coming together of two, becomes transmuted into the coming together of many for acts of service, which will give birth to new ideals, and to a new race, the spiritual.

<sup>5</sup>A numerical fact that is important in connection with the human hierarchy: The human parallel evolution is called the fourth creative hierarchy. It is the ninth, however, if we count the five hierarchies that have passed on. Nine is the number of initiation, the number of the adept, and of the one who functions in his essential (46) envelope.

<sup>6</sup>The fourth ray operates in close connection with this, the fourth law. This ray works out as harmony through control, the control entailing wisdom. It is the harmony of similarities, the equilibrizing of all through the realization of the laws of magnetism that produce the coordination of the many diverse into unity. Magnetism governs the synthesis of the many aspects into a form of unity. This harmony is

reached through world 47, and the fifth ray acts as a step to the fourth, for many who work on the fifth ray pass eventually to the fourth. In this solar system the fifth ray is of paramount importance in the development of all monads to become second selves. Each must pass some time on it before definitively remaining on his own ray, that of his third triad. In many incarnations much time is spent in the fifth molecular kind of each world, which is governed principally by the fifth ray. All pass then on to the fourth molecular kind governed by the fourth ray. In this particular period of the fourth eon in the fourth chain, evolving monads spend more time in the fourth molecular kind than in any other. Many come into incarnation directly into this molecular kind, and it is here that they begin to think harmoniously.

*15.14 The Laws in the Lowest Three Worlds, 47–49*

<sup>1</sup>The three laws that are the most important for man, as he develops and lives in the lowest three worlds, are the law of fixation, the law of love, and the law of form destruction. These laws are all dominated and controlled eventually by higher three laws in the system: the law of magnetic control, the law of disintegration, and the law of cohesion. There is a direct connection between these seven laws and the seven rays or vibration series, and if we study the correspondences we shall recognize the fact that the first law, the law of vibration, is the controlling law of the six, demonstrating through the second law, that of cohesion, just as the solar ruler manifests himself through his second aspect in this the second solar system.

<sup>2</sup>The *first ray*, the ray of will or power, is the first aspect of the all-self, and in the third outpouring (LA: the entry of the groups of Augoeides into the planet) came down to world 47. There is a correspondence between the monads of the first ray in world 47, the fifth law, and the fifth ray.

<sup>3</sup>The *second ray*, the ray of love–wisdom, the second aspect of the all-self, wields a control in worlds 44, 46, and 48, and dominates the law of cohesion, the law of magnetic control, and the law of love. There is a direct interlinking between these three rays and the laws of the three worlds where they specially control.

<sup>4</sup>The *third ray*, ray of intelligent activity, the third aspect of the all-self, controls in words 45 and 49, and controls the law of disintegration and the law of form destruction.

<sup>5</sup>Therefore the following connections are evident:

<sup>6</sup>The will aspect: ray 1, worlds 43 and 47, and the law of fixation and the law of vibration form one interlocking whole.

<sup>7</sup>The consciousness aspect: ray 2, worlds 44, 46, and 48, and the law of cohesion, the law of magnetic control, and the law of love form another unit.

<sup>8</sup>The matter aspect: ray 3, worlds 45 and 49, and the law of disintegration and the law of form destruction make still another group.

<sup>9</sup>It is logical for the first ray to have control as yet only in two worlds, for the will aspect waits for the coming third solar system in order to reach full development. It is likewise logical that ray two, the synthetic ray for our solar system, controls in three worlds. It has the preponderance, for paramountly we are the monads of love, and love is our synthesis. Ray three, the dominant ray of the past solar system, its synthetic ray, controls in two worlds, and in one sphere of activity that is little understood, the so-called eighth sphere.

<sup>10</sup>The minor four rays, 4–7, wield some control in all the worlds, but at this time they control especially the evolution of the incarnating monads in worlds 47–49. These four rays control, in a subtle and peculiar manner, the lower four natural kingdoms. The merging of these lower four rays into the higher three rays (the ray of the mahachohan, the third, being the synthesizer of the lower four in our 49-globe) has a correspondence with the merging of man (the product of the lower three natural kingdoms and his own, the fourth) into the superman kingdom, the fifth. The fourth ray and the fourth natural kingdom form a point of harmony and balance for the lower three, and all four then pass into the major or higher three. The analogy of world 46 will also be apparent. For this solar system, there is a correspondence between world 46, the human kingdom, and the fourth ray. Likewise, the fourth root-race was the one in which the synthesis was first observed, the door into the fifth kingdom being then opened. The fourth root-race also developed the emotional capacity that made contact with world 46 possible. (LA: bhakti yoga was the yoga of the Atlanteans.)

<sup>11</sup>(The word subtle is used here in the sense of a reality that is not apparent to lower consciousness but seems an illusion to it.),

<sup>12</sup>In a subtle way, too, the lowest three rays, 5–7, have each a connection with the three natural kingdoms below the human, and with the three laws controlling the lowest three worlds.

<sup>13</sup>*The seventh ray* has special significance at this time. It controls the mineral kingdom and the final stage of involution where evolution

begins. Through this ray comes the control of the lesser builders, the elementals, the point of synthesis in the physical, the world marking the transition from involution to evolution. In all periods of transition the seventh ray comes in (as now). It is the reflection and manifestation in the physical world of the will and matter aspects working in synthesis. Rays 1, 3, 7 interact. The seventh ray is the appearance in combination of the forces of evolution. It is allied to the laws of worlds 45 and 49, the law of integration and the law of form destruction, for all periods of transition are periods of the destruction and building of forms, when the old is dissolved to give place to newer and better tools of life.

<sup>14</sup>*The sixth ray* has a definite though little known connection with the vegetable kingdom. It is linked to a subsidiary law of the cosmic law of attraction. It is in the vegetable kingdom that the monads of the human evolution and monads of the deva evolution have their first and temporary approximations. The two parallel evolutions touch in that kingdom, and then again follow their own paths, finding their next point of contact in world 46, and a final merging in world 44.

<sup>15</sup>The odd rays (1, 3, 5, 7) have an especial effect on the deva evolution, the negative, receptive evolution that forms the feminine pole of the solar systemic collective being, tending to make those monads more independent and active. The even rays (2, 4, 6) do a similar work on the positive, self-assertive human evolution, making those monads more receptive to impressions. The human evolution forms the masculine pole of the solar systemic collective being. But at three points on the path of evolution, those monads of the human evolution who are on the second ray (LA: actually whose third triads are on the second ray), working on the qualities of the even rays, touch the devas of the third ray working on the faculties of odd rays. The perfection of the two evolutions marks the point of attainment of the planetary collective being; it is the perfecting of two major centres, the centres of the third and second rays, of the planetary collective being. The lower counterparts of these centres are the solar plexus centre (LA: made up of less developed human monads) and the sacral centre (LA: made up of less developed deva monads), whose monads are transferred, as evolution proceeds, into the heart and throat centres. Then, in a dual synthesis, these monad groups will pass on into the third solar system, that in which the will aspect is developed, and the head centres will be perfected. This achieved, our solar ruler has attained the sixth cosmic initiation, just as he should in this system attain the fourth.



<sup>16</sup>The seventh ray has a peculiar relationship to the animal kingdom, in that it is the ray that governs the causalization of the human monads, their transition to the human kingdom. As we know it was from the planet Venus that the initiative was taken to invest then scarcely human monads with causal envelopes, in which process they definitively passed to the human kingdom. The Venus system is now, as it was then, in the fifth eon, which indicates the connection with the fifth ray and the fifth law. It is also the fifth Ray, and has an interesting connection with the fifth Law of Fixation. There are, of course, the analogies between these factors and the fifth root-race, the race of peculiarly strong development of mentality. The law of analogy always holds good.

<sup>17</sup>The three lowest laws can be summed up in term, “The law of rebirth and death in the lowest three worlds”. The fifth law governs a fixed point in the first self, the mental molecule of the first triad.

<sup>18</sup>The law of love in the emotional envelope also has its points for consideration. The monads whose third triads are on the second ray have a direct link between 48 (first self love), 46 (second self love), and 44 (third self love). 48–46–44 is the main channel for the basic law of the system, love. According as the monad attains each one of the triad atoms mentioned, it marks a relative perfection in evolution, definite steps in the monad’s activation of its first, second, and third triad.

#### *15.15 The Law of Fixation*

<sup>1</sup>The law of fixation is the governing law of the causal-mental world, finding its greater correspondence in the law of reaping in the cosmic causal-mental world, 29–35. “As a man thinks, so is he.” According to his thoughts are his desires and acts, and so results the future. He fixes for himself the resultant reaping. The word “fixation” is chosen for two purposes. First, because the word implies the capacity of the thinker to shape his own destiny, and secondly because the word implies a stabilizing idea, for as evolution progresses, the Ego evolves the faculty of forming definite concrete thought-forms, and, through these stable products, of subduing the fluctuations of the emotional envelope.

<sup>2</sup>This law is one of the most important laws with which we have to do at any time. It will find its most complete demonstration in the next, or fifth eon. The following facts may be said about its working in the current, fourth eon. It is the law under which the first self during its evolution through many lives builds up the causal envelope. It fixes the

matter to be built into that envelope, placed there by the individual, and crystallizes it. Just before the fourth initiation the crystallization is complete, and the inevitable shattering that is the result of crystallization in all forms, takes place, setting the monad free for further development. All forms are hindrances and limitations in the long run, and eventually must go. Ultimately the causal envelope of all mankind itself disintegrates.

<sup>3</sup>This law governs the crystallization of all forms prior to their shattering in the process of evolution.

<sup>4</sup>The law of fixation governs the time of rebirth, being one of the subsidiary branches of the law of reaping. Each of the seven subsidiary laws is linked to one of the three cosmic laws, or with the Sirian law of reaping. Cosmic causal-mental consciousness (29–35) is the goal of the solar collective being, and the collective being of the Sirian system is to our solar being what the second self is to the first self. The law of reaping, or the cosmic law of fixation, is the law of the cosmic causal-mental world, and controls the corresponding law in the solar system.

<sup>5</sup>In the fifth eon this law will act as the divider, temporarily crystallizing and fixing the human monads into two great evolutionary classes. The one group, containing those who will reach the goal (LA: who have at least incipient causal consciousness), will pass gradually out from under the domination of this law, and will come under the law of magnetic control. The other group will remain under the law in a static condition, until in a later period a fresh opportunity for its monads will come. In another seven-globe, and in its fifth eon, will come their opportunity.

<sup>6</sup>This law is for very closely connected with the evolution of mankind. It has an important function in the control by the planetary government of the lowest three worlds (47–49).

<sup>7</sup>Venus is the sixth planet (esoterically the second), is in her fifth eon, and hence is ahead of us along every line.

<sup>8</sup>This law demonstrates the static quality of love. Where the involvements of the human monad is concerned, this law works with the first triad, with the building in of material around those atoms, a work performed by the building devas and the reincarnating Egos. The devas are the mother aspect, and the reincarnating monads the son aspect; yet the two make up a unity.

### 15.16 *The Law of Love*

<sup>1</sup>The place of love in evolution is an enormous issue that cannot be dealt with exhaustively. Love in the first triad, love in the second triad, and love in the third triad must be distinguished. Love in the first triad gradually develops through the stages of love of self, pure and simple and entirely selfish, to love of family and friends, to love of men and women, until it arrives at the stage of love of humanity or group love consciousness which is love in the second triad. Love in the second triad gradually develops from love of humanity into universal love of all beings in all natural kingdoms and parallel evolutions, love in the third triad.

<sup>2</sup>This term “the law of love” is after all too generic a term to apply to one law governing one world. The law of love is in reality the basic law of this solar system, and demonstrates in all the worlds, although in a different way in each one of them. Love was the force that impelled the solar ruler to manifest the solar system, and love is the force that makes him keep it in manifestation. It is love that builds the forms that builds the forms in which the monads evolve their consciousness, and love is the force that disrupts those forms, so that the life may progress further. Love manifests itself in each world as the urge that drives the evolving monad onwards to its goal, and love is the key to the deva evolution, and the reason why the two parallel evolutions will eventually become one

<sup>3</sup>Love works through the odd rays in the building of forms, and through the even rays in the consciousness development going on through the forms. Love in the odd rays leads to esoterics, love in the even rays leads to mysticism.

<sup>4</sup>In the solar first system, activity, desire for expression, and the impulse to move were the basic note. That activity produced certain results, certain permanent effects, and thus formed the nucleus for the present solar system. Ordered activity is the foundation of this system of ordered love, and leads to the third system, wherein ordered activity, with ordered love for its impulse, results in ordered loving power.

<sup>5</sup>The sixth ray, the ray of devotion, and the sixth law, the law of love, have a close alliance, and in world 48, world 6 of the solar system, comes the powerful working out of the law of love in the first triad. In the emotional world originate those feelings which we call personal love. The emotional world is at the present time the most important for us, for in desire not corrected or transmuted lies the difference between

the consciousness of the first self and that of the second self.

<sup>6</sup>The Venusian 49-globe is the home of the planetary ruler of the sixth ray.

<sup>7</sup>In the sixth seven-globe of each 49-globe, this sixth law and the sixth ray have a very great significance, whilst the seventh seven-globe of each 49-globe is always synthetic – love and activity in a perfect balance. The same effect can be demonstrated in the sixth eon. In the sixth eon of the present seven-globe of the Earth 49-globe, the sixth law will demonstrate with great clarity and force, as love shown in brotherhood, love translated or transmuted from the emotional (48) to the essential (46). So in the sixth root-race and the sixth subrace of the fifth root-race a similar analogy will be seen. Out of the shattered form of the fifth subrace of the fifth root-race, built up under the fifth ray, the ray of concrete knowledge, with the aid of the fifth law, the law of fixation, will emerge the sixth subrace, the race of brotherly love.

#### *15.17 The Law of Form Destruction*

<sup>1</sup>This law links itself to the third law, the law of disintegration, and is subsidiary to it, following the connection that always exists between world 45 and world 49. The law of disintegration controls the destruction of forms in worlds 45–49, and the law of form destruction, also called the law of sacrifice and the law of death, controls similarly in worlds 47–49. By the law of sacrifice is meant dissolution of the emotional and mental envelopes, whereas the law of death has reference to the death of the two physical envelopes. This law governs the gradual disintegration of grosser forms, that sacrifice or abandonment of them which must be made to enable the indwelling consciousness to evolve further. This law is closely linked in its manifestation with the seventh ray. This ray is the one that largely controls matter, governing the form-creating forces of nature. The physical world is its most concrete manifestation. The law of form destruction is the reverse side of the law of vibration. World 49 is like world 43 a synthesis, the one is the synthesis of matter, and the other the synthesis of consciousness and will.

<sup>2</sup>This law governs the seventh seven-globe in each 49-globe. When all the seven seven-globes have achieved the fullest expression possible in the 49-globe, the law of death goes into action, and obscuration and disintegration supervene. It is this law that governs the coming in of pralaya at the end of a system.

### 15.18 *The Principle of Mutation*

<sup>1</sup>We are warned against the extreme danger of dogmatizing about these laws, as if they were a matter of immutable realities. The basic principle is that everything is changing, everything is in a flux and circulation, everything is transforming. Until fourth-dimensional sight is ours, we shall not be able to have a profound understanding. The rays themselves circulate, the law of reaping controlling the interweaving. If, for instance, ray one is ruling a 49-globe, it is circulating in the entire 49-globe, while its subrays of the first order rule the seven-globes; those of the second order, the eons; those of the third order, the globe periods; those of the fourth order, the root-races; those of the fifth order, the subraces; and its subrays of the sixth order rule the branch races.

<sup>2</sup>Mutation also appears in the fact that certain rays, seven-globes, worlds, eons, etc. are temporarily more important than others. The following tabulation gives information on which of them are more important at present or have been so in the past:

Rays: 1, 2, 7

Seven-globes: 1, 4, 7

Worlds: 44, 47, 49

Eons: 4, 5, 7

Root-races: 3, 5, 7

Subraces: 1, 5, 6

Initiations: 1, 4, 5

<sup>3</sup>World 44 is the major one for the third triad and is the abode of the Protogonoi. World 47 is the world of causal envelopes, and the causal envelope is man's most important one. It is in world 49 that everything must be realized.

<sup>4</sup>The fourth eon is a major one is because of three events: our planetary government was founded, the monads could causalize collectively, so that the door was opened from the animal kingdom into the human, and initiations were begun, so that the door opened from the human kingdom to the fifth kingdom. The fifth eon is a major one because it marks that point in evolution where those who will achieve the goal, and those who will not, are sharply differentiated into two groups. The seventh eon a major one because it will mark the merging of the human and deva evolutions.

<sup>5</sup>The major root-races are chosen under the law of correspondence. In

the third root-race was the third outpouring, the coming of the Augo-eides, so that the first and second triads were united. The fifth root-race marks a point where the mental and the causal are united. The seventh root-race again demonstrates dual attainment, love in activity, the basis of the third solar system.

<sup>6</sup>This principle of mutation governs everything, so that those worlds, eons, rays, races, etc., which are now the major ones need not be so in the future.

SECTION 16  
MAN AS A CREATOR  
OF THOUGHT FORMS





## MAN AS A CREATOR IN MENTAL MATTER

### *16.1 The Creation of Thought Forms*

<sup>1</sup>The subject we are now to deal with cannot be handled too explicitly on account of the attendant dangers. In the creative processes in which man is involved he is always dealing with electrical phenomena of some kind and is affecting by his thought the objects of his activity. These objects are living beings, which in certain respects can cause real danger to man.

<sup>2</sup>This issue might be further explained in five propositions:

<sup>3</sup>1. *Much that is to be seen now of a distressing nature in the world can be directly traced to the wrong manipulation of mental matter by man; to erroneous conceptions as to the nature of matter itself, and to dangerous conditions brought about by the united creative attempts of human beings down the ages. Misunderstandings have arisen as to the purpose of the vitalizing energies of the cosmos, and this has added to the distress, as have the distortions of reality brought about by emotional matter, producing a subsidiary or secondary illusoriness, which intensifies the one already created. This secondary illusion has been produced by man himself in the evolutionary attempt to balance the opposites and has produced a condition which must be surmounted before the true esoteric balancing begins. The sumtotal of that illusory manifestation, created only by man, is called the "dweller on the threshold".*

<sup>4</sup>One of the greatest impediments in evolution and one for which man is distinctly responsible within esoteric limits are those forms which he has produced and vitalized ever since the middle of the Atlantean root-race when his mentality began slowly to assume increasing importance. The selfishness, the sordid motives, the prompt response to evil impulses for which mankind has been distinguished has brought about a condition of affairs unparalleled in the solar system. A gigantic thought-form hovers over all mankind, built by men everywhere during the ages, energized by their insane desires and evil inclinations. This thought form has to be broken up and dissipated by man himself before the end of this eon, and its dissipation will be one of the forces tending to the production of interplanetary pralaya. It is this piece of creative bungling, with which the Great Ones are occupied in destroying. Under the law of reaping it has to be dissipated by those

who have created it. The work of the Masters has to be carried on, therefore, indirectly, and must take the form of illuminating men increasingly, so that they can see clearly this “dweller on the threshold” of the new life, the antagonist who stands between the fourth natural kingdom and the fifth. Every time a man is accepted as a disciple on probation, their work is facilitated, for it means that one small stream of life energy is directed into new channels, and away from the old stream, which tends to vitalize and feed the evil form, and one more *conscious* assailant can be trained to cooperate in the work of destruction. Every time an initiate is admitted to the planetary hierarchy, it means that a new and powerful agent is available for the bringing down of force from higher worlds to aid in the work of disintegration.

<sup>5</sup>This gigantic thought form, the product of man’s ignorance and selfishness, is kept alive and vitalized in three ways: First, by the aggregate of the evil desires, wicked intentions, and selfish purposes of each individual man. Every wrong thought, when embodied in speech or manifested in action in the physical world, goes to swell the proportions of this thought form. Second, by the fostering care of the brothers of the shadow (LA: the members of the black lodge, and those representatives of so-called cosmic evil, who through this activity become the agents of the law of reaping in mankind in this fourth eon. In so doing they assume stupendous responsibilities, make possible the secondary vitalization of the thought form and produce such acute conditions that under law rapid crystallization supervenes, and ultimate destruction becomes possible. Students would do well to broaden their concept as to the purpose of evil and the place the evil forces play in the general scheme. Third, it is vitalized by the energy still extant and the vibrations still to be felt, which is the persistence of force from the earlier solar system, an emanation from that which is no longer considered in this solar system to be a principle (LA: 47:4–49:7, cosmic gross physical matter.

<sup>6</sup>These three factors are the main ones to be considered by the planetary hierarchy in its work of enabling men to break loose from the thought form and the illusion they have themselves shaped, nourished, and strengthened for millennia.

<sup>7</sup>This work of destruction the planetary hierarchy is bringing about in four main ways: (1) By the strength of its united thoughts and meditations. (2) By its work in training and teaching individuals, who thus break away from blind group activity, and become conscious centres of

force and cooperators in the work of destruction. This work has to be carried on from the mental world. Hence the training of disciples to meditate and work in mental matter. (3) By the use of certain mantras and words which bring in interplanetary force of the fourth order (46). This force is then directed towards this distorted creation of the fourth creative hierarchy (the fourth or human kingdom) and tends to augment the work of destruction. Much of this work is carried on by the Nirmanakayas. (4) By stimulating the causal envelopes of men so that the Augoeides may carry on with greater precision and force their conflict with the lunar devas. In esoteric symbolism, this has been called the “war in heaven”. As the Augoeides descend ever nearer to the physical world, and in their descent assume a steadily increasing control of the envelopes of incarnation (the “lunar natures”), the thoughts and desires of men are consequently purified and refined. The “solar fires put out the lunar light”, and the lower nature is eventually purified and transmuted. In time the Augoeides are fully manifested through the envelopes of incarnation, the hated “dweller on the threshold” gradually dies for lack of sustenance, and disintegrates for lack of vitality, and man is set free.

<sup>8</sup>2. *At present much of the manipulation of mental matter and its direction into forms of some kind or another emanates from lower kinds of consciousness*, and is the result of powerful desire based on physical attraction. In the majority of people, the emotional envelopes, and not the mental envelopes are the most powerful, and set up such a strong vibration (due to the force of two groups of lunar devas) that the third group of lunar devas, who construct the mental envelope, are swept into a willing response, and the whole threefold personality is immediately engaged in the process of feeding the “dweller”. This direction of energy follows the line of least resistance. One of the primary works of Augoeides, as we well know, is to impose a new rhythm on the life of man, and it is this effort which in time deflects energy away from man’s distorted creation, and brings his vibrations into tune with those of his Augoeides.

<sup>9</sup>Those devas who are the sumtotal of the energy of matter itself do not care what form they build. They are irresponsibly responsive to energy currents, and theirs is not the problem of dealing with sources of energy. Therefore, the place of man in the cosmic plan becomes more vital and apparent when it is realized that one of his main responsibilities is the direction of energy currents from the mental world, and

the creation of that which is desired *in higher worlds*. Men, as a whole, are undergoing evolution in order that they may become conscious creators in matter.

<sup>10</sup>To become such a conscious creator man must understand the plan underlying the whole of manifestation and the laws governing the building of processes of nature, must willingly and consciously work at the process of creation, so that man cooperates with the ideal, works under law, and produces that which is in line with the planetary plan, and which tends to further the best interests of the race. Moreover he must understand the nature of energy, and be able to direct energy currents and to disintegrate (or withdraw energy from) all forms in the three worlds (47:4–49:7). Furthermore he must know the nature of the devas, their constitution and place as builders, and the words and sounds whereby they are directed and controlled.

<sup>11</sup>When the energy currents of mankind are directed from the second triad only, when desire is transmuted, and causal consciousness awakened and finally illuminated by essential consciousness (46), then and only then will the strength of the impulses emanating from lower envelopes of incarnation die out and the “dweller on the threshold” likewise die. In other words, when the cosmic gross physical envelope (47–49) of the planetary ruler is completely purified and vitalized by the force of the life flowing from the cosmic etheric worlds (43–46), and when all the centres (formed of evolutionary monads) of the planetary ruler are fully awakened, then will those centres be channels for higher energies, and such an entity as the “dweller” be an impossibility.

<sup>12</sup>All that has been said here said about this “dweller on the threshold” between the fourth and the fifth kingdoms, can be studied by the student with a personal application. Facing each earnest aspirant is that vitalized form which he has himself constructed and nourished during the course of his previous incarnations, and which represents the sumtotal of his evil desires, motives and thoughts. For ages it has vampirized him, and for ages it has represented that which he has failed to achieve. It affects not only himself but also all those fellow beings whom he contacts and meets. To destroy it he has to pursue methods similar to those followed by the Great Ones, and through the increasing power of his Augoeides, through the force of his second self, and through a study of law, the knowledge of the power of sound, and the control of speech, he will eventually bring about its disintegration.

<sup>13</sup>3. *As yet but few human beings work deliberately and consciously*

*in mental matter only.* The energy exerted by men is mostly emotional-mental or desire coupled with lower intellect (LA: mental consciousness without causal consciousness), with a preponderance, as might be expected, of desire force. This is to be inferred from statement 2) above. The whole trend of evolution is to bring about ability to build in mental matter. In respects two goals lie ahead of the race:

<sup>14</sup>The first goal is to gradually dissipate the indefinite masses of emotional-mental matter which surround practically every human individual, producing a condition of murkiness and fog within and around each aura. Gradually this will clear away, and men will be seen surrounded by clear-cut thought forms, characterized by a distinctive vibration, and distinguished by a particular quality incident to the department the man belongs to and his individual character.

<sup>15</sup>The second goal is to make the aggregate of human thought forms gather round a group centre. The individual's thought forms are now of a personal character, and self-centred. The thought energy which now emanates from each human being is a comparatively weak stream of an indefinite conglomeration of mental matter, of no particular character, forming no particularly distinct forms and persisting in animating those forms for but a brief period. The mentally polarized people of the future will project thought forms of the diametrically opposite character, thought forms directed towards the creation of that desired by the group, and not solely towards that desired by the individual. The present condition of of individually self-centred, weak, and vague thought forms is the basis, very largely, for the antagonism that all constructive thinkers and group workers encounter. The stream of energy which they emanate, and which constructs vital thought forms, runs counter to that of the masses of men, awakens opposition, and produces temporary chaos.

<sup>16</sup>Prominent human thinkers working under the direction of the planetary hierarchy are engaged in three activities: 1) The imposition of the newer and higher rhythm on men. 2) The dissipation of the murky clouds of half-vitalized indefinite thought forms which surround our planet, thus permitting the entry of interplanetary and causal forces. 3) The awakening within men of the power to think clearly, to energize their thought forms accurately, and to hold those thought forms vital whereby they may attain their objective, and bring about desired conditions in the physical world.

<sup>17</sup>For these strong thinkers to achieve these objectives it is required

that they clearly comprehend the power of thought, the direction of thought currents, the science of thought building, the manipulation under law and order of mental matter, and the process of thought manifestation through the two factors of sound and vitalization. It involves likewise the ability to inhibit all such impulses arising from the envelopes of incarnation as are self-centred and purely personal, and the faculty of working in groups, each thought being sent on the definite mission of adding its quota of energy and matter to some one stream which is specific and *known*. This last is of importance, for no worker for mankind becomes of real assistance until he consciously and with full knowledge of his work definitely directs his thought energy towards some particular channel of service to the race.

<sup>18</sup>4. *In all thought building, therefore, of a high order, men have several things to do, which might be enumerated as follows:* First, to purify their lower desires so that they are enabled to see clearly in the esoteric sense. No man has clear vision who is obsessed with his own needs, actions, and interests, and unconscious of that which is higher and of group activity. This clear vision brings about an ability to read, even if unconsciously at first, the globe memories, and thus ascertain the point of departure for the new and incoming thought impulses, an ability to lose sight of self interest in group interest, and thus cooperate with the plan, and a faculty that enables him to become aware of the keynote of the mankind, and aware of its “cry for help”. Next, to secure control over his own consciousness. This involves: A realization of the nature of consciousness and the brain through concentration, an understanding of the relation which should exist between the physical brain and the monad in the physical world; an ability, gradually developed once the mind is brought under control through concentration, to meditate in the occult sense, and thus bring through the plan from higher levels, ascertain his individual share in the plan, and then cooperate in the work of some particular group of Nirmanakayas. This is succeeded by a consideration of the laws of energy. A man discovers how to build a thought form of a particular quality and tone, to energize it with his own life, and thus have in the mental world a small creation, the child of his will, which he can use as a messenger, or as a means for the manifestation of an idea.

<sup>19</sup>Finally, having constructed a thought form, the next thing the servant of mankind has to learn is how to send it on its mission, whatever that may be, holding it through his own vital energy in its due

form, keeping it vibrating to its own measure, and eventually bringing about its destruction when it has fulfilled its mission. The average man is often the victim of his own thought forms. He constructs them, but is neither strong enough to send them out to do their work, nor wise enough to dissipate them when required. This has brought about the thick swirling fog of half-formed, semi-vitalized forms in which eighty five percent of mankind is surrounded.

<sup>20</sup>In his work as thought builder, man has to show forth the characteristics of the solar ruler, the great builder of the solar system. He has to parallel his work as the one who conceives the idea; the one who clothes the idea in matter; the one who energizes the idea, and thus enables the form to be preserved and to perform its mission; the one who through desire and love directs that thought form, vitalizes it continuously, until the objective is attained; the one who, when the desired end has been accomplished, destroys or disintegrates the thought form by withdrawing his energy, so that the elementals which had been built into the desired form return to the general reservoir of matter. Thus, in all creative work in mental matter, man is likewise to be seen as a trinity at work; he is the creator, preserver, and destroyer.

<sup>21</sup>5. *In all esoteric work in mental matter which has to be manifested in the physical world, man has to work as a unit.* This presupposes the ability, therefore, of subordinating the first triad to the second triad, of letting the envelopes of incarnation be controlled by the causal envelope, so that the causal will may directly work on the physical brain. In its turn, the causal consciousness is in contact with Augoeides.

<sup>22</sup>The method of the man in the physical world who is engaged in conscious work in mental matter consists of two processes, the one preceding the other. The first process involves the alignment of the lower envelopes with the causal envelope (in contact with Augoeides), so that the plan, purpose and method of achievement may be impressed on the physical brain. In the second process, the man, using the physical brain consciously, proceeds to carry out the plan, constructs through will and purpose the necessary form, and then, having built and energized the form, to “keep his eye on it”. The eye is esoterically a tool of control and of recognition, an instrument of initiatory energy.

<sup>23</sup>Therefore, it will be apparent that a thought form is the result of two kinds of energy: the first energy is the one emanating from the causal envelope and Augoeides, and the second energy is the one that man brings about in his physical brain. That men, as a general rule, do

not recognize the first energy is the cause of much evil. When the esoteric knowledge has become more generally known, men will be careful to ascertain the initiating impulses of causal consciousness in all thought processes, and to utilize causal energy before they begin building forms in lower matter.

### *16.2 Thought Form Building in the Worlds of Man*

<sup>1</sup>The following information is addressed to all those students who – through their ability to concentrate – have developed a certain measure of thought control, and who desire to understand the process of creation with greater accuracy. Two factors in the process of thought form building will be considered: the alignment with the causal envelope and the process of impressing the causal will on the physical brain.

<sup>2</sup>*The alignment with the causal envelope.* Aligning the envelopes of incarnation (actually the first triad) with the causal envelope is possible only to individuals who have reached so far in evolution that they are disciples on probation. Through knowledge and practice, they have acquired the power of utilizing the sutratma as a means of contact. When to this ability is added that of utilizing with equal ease the antahkarana (or bridge between the second and first triads, the “rainbow bridge”), then we have a powerful agent of the hierarchy on the earth.

<sup>3</sup>The following five stages in the acquisition of these powers can be distinguished. 1) Human beings of low development use that part of the sutratma which passes through the etheric envelope. 2) Average men utilize almost entirely that part of the sutratma which passes through the emotional world, and their reactions are largely based on desire, and are emotional. 3) Truly intellectual men utilize that part of the sutratma which passes through the mental world (47:4-7), the emotional world and the physical world. Their activities are energized by mentality, not by emotionality, as in the two former categories. 4) Aspirants in the physical world use that part of the sutratma which passes through the causal world (47:2,3), and are beginning gradually to build the antahkarana. In such a case the power of Augoeides can begin to make itself felt. 5) Disciples undergoing preparation for initiation and initiates up to the third initiation use both the sutratma and the antahkarana, employing them as a unit. The power of the second triad begins to pour through to the physical, thus energizing all human activities in the physical world, and vitalizing in ever increasing degree the man’s thought forms. The key to the formation of the mayavirupa is found in



the right comprehension of the process.

<sup>4</sup>In the early stages, alignment has to be concisely and carefully brought about through concentration and meditation. Later, when the right rhythm has been set up in the envelopes, and their purification has been rigidly pursued, the dual activity will become practically instantaneous, and the individual can then turn his attention to the work of *conscious* building and vitalization. His point of concentration will not then be given to the attainment of alignment.

<sup>5</sup>Accurate alignment entails in the mental envelope quiescence or stability of vibration, in the emotional envelope a stability that makes the envelope a clear mirror, in the etheric envelope an equipoise that in the crown centre brings about a condition enabling the direct application of force to the physical brain via the centre.

<sup>6</sup>*Physical brain impression.* The accurate realization by the physical (etheric and organic) brain of what the causal consciousness or Augoeides is seeking to convey concerning the work to be done becomes possible only when there is direct alignment from the causal envelope and when the causal energies (the causal will, the will of Augoeides) is transmitted to one or other of the three physical centres in the head: the crown centre (with its organic counterpart, the pineal gland), the frontal centre (organic counterpart: the pituitary body), and the cranio-basal centre (organic counterpart: alta major). When the cranio-basal centre is fully developed, it forms a centre of communication between the energy of the central channel of the etheric envelope and the energy of the two head centres above enumerated. The cranio-basal centre is the correspondence in etheric matter to the antahkarana in causal matter.

<sup>7</sup>The pituitary body (in all cases of correct normal development) is the centre which receives the threefold vitalization pouring through the sutratma from the mental, the emotional, and the etheric worlds. The pineal gland is activated when this action is enhanced by energy from Augoeides. When the antahkarana is in process of utilization the alta major centre is likewise employed, and the three organic head centres *begin* to work as a unit, thus forming a kind of triangle. By the time the third initiation is reached, this triangle is fully awakened and the energy is circulated freely.

<sup>8</sup>It will be apparent, therefore, that man's ability to create in mental matter grows as he treads the path of discipleship. He needs to remember that, from the angle from which we are studying, we are not considering the power of the causal being to produce forms in the

mental world, but the ability of man incarnated in the physical world to create in the mental world vehicles for energy which – when set in motion by his conscious will – will produce certain specific effects in the physical world. He brings about this by passing energy down the sutratma to the physical (etheric and organic) brain, and then retransmit it to the mental envelope, plus or minus that which has been gained or lost in the process. The true adept, through knowledge, conserves all energy during the process of transmission, and augments it with the energy he contacts.

<sup>9</sup>What this is about, therefore, is the energy of will (47) and that of desire (48), fed by the energy of the physical brain (49). It is a résumé on a very small scale of the creative process of the triune godhead. It is the unification of the energies of the three triads: that much of the energy of the third triad which the individual's causal being is embodying (relatively little prior to the third initiation) or is able to transmit; that much of the energy of Augoeides which the causal being is able to transmit (this is but little in average men, a good deal in those accepted as disciples on probation, and a full downpour in those approaching the third initiation); that much of the energy of the first triad (in its now purified state) which can penetrate, which is dependent on the purity of the envelopes of incarnation, and in the case of a highly advanced man is the kundalini of the etheric envelope enhancing the energy output of the emotional and mental envelopes.

<sup>10</sup>To sum up: when the alignment is correct, and the physical head centres are awakening, it becomes possible for man to become a conscious creator in mental matter.

## MAN AND THE BUILDERS

### *16.3 Introduction*

<sup>1</sup>In this section we will consider the subject in somewhat greater detail than in the previous one, as it concerns much of present practical value to man. This will be seen particularly as we study the effects of speech, and the esoteric significance of the spoken word.

#### 16.4 *The Will Aspect and Creation*

<sup>1</sup>In a previous chapter, we dealt somewhat with the transmission of the will of the causal being to the physical brain, and we saw how only in those persons who through evolution had the sutratma and the antahkarana connected, and whose three physical head centres were more or less awakened can the causal will be transmitted to the physical envelopes. In the other cases, such as the average man and little developed man, the purpose influencing the physical brain emanates from the emotional or mental envelope, and is, therefore, more likely to be the impulse of some elemental or deva, and not from Augoeides.

<sup>2</sup>*The condition of the magician.* When the centres of the organic brain are awakened through alignment with their etheric centres, this is the causal influence in its very lowest expression. From these three centres, the initiate of the lowest two degrees directs and controls his physical envelopes and realizes his ideals in the physical world. When the individual has taken the third initiation, the circulation in the triangle is in full process, and the first triad is subjected to the causal will.

<sup>3</sup>*How the centres of the etheric envelope are influenced by the activation of the causal envelope.* Before the three brain centres awaken, man is largely subjected to force flowing through the minor four etheric centres (basal, sacral, solar-plexus, and splenic centres). Later the major four centres (the crown, the forehead, the heart, and the throat centres) begin to be activated. Gradually the higher four centres supersede the lower four ones, absorb and redirect their vitality, until the higher four have a fourth dimensional rotation. As this proceeds, the four physical head centres begin to awake from dormancy into activity, so that the crown centre awakens the pineal gland, the heart and forehead centres awaken the pituitary body, and the throat centre awakens the alta major.

<sup>4</sup>When the three brain centres once have formed a triangle in which energy circulates, energy begins to circulate between the higher, greater four etheric centres (crown, forehead, throat, and heart centres) as well. The man is then nearing the moment of liberation.

<sup>5</sup>In the work of creation, as esoterically carried on, all these three brain centres have to be utilized.

<sup>6</sup>When the crown centre (with the pineal gland), the organ of spiritual perception, is awake, man ascertains the will and purpose of Augoeides, and draws from the causal envelope the energy necessary to self-realization via the crown centre and the sutratma down into physical

life. When the forehead centre (with the pituitary body) is awake, the form-building energy becomes available, and under the law of attraction he can mould and build in elemental matter. When the centre at the base of the skull (with *alta major*) is awake, it becomes possible for him to physicalize and activate the desired form which, through attractive energy, he is in process of constructing.

<sup>7</sup>It is apparent, therefore, why it is that so few people ever construct thought forms which are of constructive lasting benefit to mankind. It is only seldom that the Great Ones (as They work through Their disciples) find a man or woman whose three brain centres are simultaneously active. Therefore, they are forced to work with large groups to obtain the quota of energy necessary to the accomplishment of the task to be done.

<sup>8</sup>The disciple's power for service for mankind is dependent largely on three factors: the state of his envelopes of incarnation and degree to which they are aligned with the causal envelope, the degree of activity in the three brain centres, and the degree of circulation between the higher four etheric envelope centres.

<sup>9</sup>These factors are in their turn dependent on the ability of the disciple to meditate and to build thought forms, or, to be more precise, the capacity he displays for accurately perceiving in his brain the plans and purposes of *Augoeides*; the purity of his motives; his power to "hold a state of meditation", and while in that state begin to build the thought form in which the plan of his *Augoeides* is materialized; and the amount of energy with which he can later charge his thought form.

<sup>10</sup>These factors are again dependent on how far he has come in evolution, the condition of his envelopes, his reaping, the tenuosity of the etheric web, and the condition of health of his organism body, and its relative refinement.

<sup>11</sup>The sequential order in which the brain centres are developed and the higher etheric centres are vitalized varies in individuals depending on the department of the third triad and the development of the monad in the past incarnations. The various processes overlap. The implication is that no hard or fast rules can be made for the individual course of development of these centres.

<sup>12</sup>*The construction, vitalization, and actuating of the thought form.* *Augoeides*, having brought about a condition of receptivity, or of recognition in the brain of the man, and the human monad in the physical having given the necessary response, the process of building is there-

upon begun. This physical response of the monad is based – as is all else in nature – on the relation of the polar opposites. The centres of the organic brain are negative and receptive to the positive energies issuing from the higher centres of the etheric envelope. At the earlier evolutionary stages, the organic brain is negative and responsive to the positive influences of the envelopes of incarnation; and at the later stages, it is negative and receptive to the positive influences of the causal being or Augoeides.

<sup>13</sup>This building process is divided into three parts, which overlap, and so assume an appearance of simultaneity. When, as is the case with the majority of mankind, the process is an *unconscious* one, produced by reflex action and based largely on the accomplishment of personal desire, all is carried on with great rapidity, and leads to rapid results – these results being effective of accomplishment according to the ability of the man to vitalize his thought and hold it in coherent form. Most of the thought forms created by average man are only relatively effective, and this within great limitations, and having but a restricted radius. When man is learning *consciously* to create, which he does through the organization of thought, concentration and meditation, he proceeds more slowly, for he then has two things to do before he is able to carry through his creative process: to contact or communicate with Augoeides and to study the process of creation to make it conform step by step with law. Later on, when a man is an expert in meditation, the work of thought creation proceeds with ever increasing rapidity, until he surpasses the activity of the earlier unconscious period.

<sup>14</sup>When man has once recognized in his brain the intention of Augoeides, he proceeds to build the form for his idea. He begins first to organize the material required in the mental world. It is in that world that the impulse takes to itself its primary form. In the emotional world, the process of vitalization is largely pursued, for the length of the life of any thought form (even such a one as our solar system) is determined by the persistence of emotional will, the strength of the desire.

<sup>15</sup>In the etheric world, the process of physical concretion takes place. As the physical envelope assumes the necessary form and size, the thought form becomes divorced from the one who is giving it form. Any idea of enough strength will inevitably materialize in gross physical matter, but the main work of its creator ceases when he has finished this in etheric matter. The gross physical concretion is an automatic and inevitable reponse to the form existing already in higher matters.

<sup>16</sup>Some great and important ideas, which have arisen in the consciousness of the more advanced members of the race, reach full manifestation only through the work of many agents, and the dynamic impulses of many minds. When this is the case, a few work consciously at the production of the necessitated form; many more are swept into activity and lend their aid through the very passivity of their natures; they are “forced” to be interested in spite of themselves, and are “swept into the movement”, not through any mental apprehension or “vital desire”, but because it is the thing to do. In this may be seen an instance of the ability of the Great Ones to utilize conditions of inertia and passivity in the less developed, and thus produce good results.

<sup>17</sup>*Learning how to build thought forms consciously.* We will here only deal with the man who is learning consciously to build, and will not consider the process as pursued by the adept, or the chaotic attempts of the little evolved.

<sup>18</sup>The individual has, first of all, to hold the idea sufficiently long for it to be faithfully registered in the physical brain. Frequently Augoeides will convey to the brain only some portion of the plan at a time, so that he will have to repeat the process time and again over quite a long period before he can be sure that the individual has intelligently registered and recorded the idea in its entirety. Of course this work of Augoeides is greatly facilitated if the man pursues regular meditation, cultivates the habit of a daily and hourly self-remembrance, and before retiring at night endeavours to “hold the thought” of bringing through at the time of awakening as much as possible of any impression conveyed by Augoeides. When the communication between Augoeides and the brain of the man is working well, the first stage is achieved. The idea has been apprehended.

<sup>19</sup>A period of processing is then pursued, itself divided into several stages. The man broods over the idea; he ponders on it, thereby activating mental matter, so that to his germ thought is attracted the material necessary for its envelope, the thought form in becoming. Hence will be seen the great value of a imagination when directed to real things and used in an orderly and controlled manner. Imagination is emotional-mental in origin, being neither pure desire nor pure thought. It is an entirely human product, being superseded by the intuition in the second self.

<sup>20</sup>When his will, or the initial impulse is sufficiently strong, and when the imagination, or power of visualization, is adequately vivid,

the second part of the period of processing is entered on: the vitalization by desire. The interaction of mentality and desire produces what might be called a pulsation in the growing form of the idea, and it becomes alive. It is yet but nebulous and its tenuous, but it shows signs of organization and the outline of its form.

<sup>21</sup>The third stage of the process of construction is entered on when the thought form, now being clothed in mental matter, and having become vitalized by desire, takes to itself a layer of emotional matter, so that it is able to function in the emotional world as well as in the mental. In the emotional world its growth is rapid. It should be carefully borne in mind that the process of building in mental matter proceeds simultaneously, and that the construction is now made in two kinds of matter. Here the conscious builder must be careful to hold the balance, and not to let imagination unduly assume too large proportions. The mental element and the emotional element must be justly proportioned. Too little of the mental element and too much of the emotional, and the result will be an imaginative creation impossible to realize. Too much of the mental element and too little of the emotional, and the result will be an intellectual creation without inner impulsive force and life and likewise impossible to realize.

<sup>22</sup>The building work then enters on a critical stage, the one where the thought form is to be clothed in physical etheric matter. The creating man makes the mental-emotional form be surrounded and penetrated by an etheric envelope. Thereupon he gives to the form that final impulse which sets it in motion away from its originator as a separate being and down into gross physical matter to be realized in the physical world. During this physical-etheric stage of the building process, the man charges the form with vitalizing etheric energy, which he directs from one or other of the higher four centres. The centre in question is determined by the quality of the thought form: the crown, frontal, throat, or heart centre.

<sup>23</sup>If the thought form is created unconsciously, as it the case with the majority of human beings, the individual usually vitalizes it through the solar plexus or the sacral centre, thus with emotional or sexual energy. These forms scarcely merit the name of "thought forms", as they are largely emotional with an admixture of the lowest kind of mental matter (47:7). It is this constant stream of emotional or sexual energy which is the ground for the chaotic conditions of the present. Nor is it a matter of true forms, but of a heavy, slow vibrating or pulsating fog or cloak

which envelops mankind, and which produces much of the present evil, crime and mental lethargy. To counteract, negate, transmute this mist is going to require all the efforts that mental workers are able to apply. (LA: Clarify the relation between the small individual mists or clouds and the big cloak.)

<sup>24</sup>In contrast, when the conscious builder vitalizes the thought form and charges it with energy from some one of his higher centres, he simultaneously makes it radiant, so that it emanates vibrations and magnetic energy by which it will call forth response from other kindred thought forms or from receptive minds.

<sup>25</sup>When these three objectives have been reached, the power of the form itself is so strong that it can pursue its own little life cycle and fulfil its work. It is now linked to its creator only by a very thin magnetic thread. All thought forms have such a thread. It is a correspondence to the sutratma, which links the individual's envelopes to his triads and ultimately to the monad.

<sup>26</sup>As long as the creator of a thought form, great or small, has his attention directed to it, that magnetic thread is preserved, the thought form receives through the thread force that keeps it alive, and its work is carried on. When the thought form has accomplished its work and has served its purpose, the creator turns his attention elsewhere, and his thought form disintegrates.

<sup>27</sup>In symbolism, this is described as the creator turning his eye to what he has created and so maintaining it, then turning his eye away from it and so dissolving the form created. This illustrates the esoteric significance of sight and the eye. (LA: To look at something is to charge it with energy.) The third eye, the frontal centre, has several functions. It is the organ of illumination, the "unveiled eye of the soul", through which insight reaches the intellect. It is also the organ through which the consciously creating disciple and initiate directs the controlling energy to the instrument of his service, his thought-forms.

<sup>28</sup>The little evolved do not, of course, employ the third eye to charge their thought forms with energy. The energy used by them in the majority of cases originates in the solar plexus, and has two outlets: the sacral centre with the organs of generation or the eyes. In many people these three centres – the sacral centre, the solar plexus, and the eyes – form a triangle of force, around which the stream of energy flows before going out to the physical form. In the intellectual man and the aspirant, a triangle may be formed from the solar plexus centre, to the



throat centre and thence to the eyes. Later, as the aspirant grows in knowledge and being, the triangle of energy will have the heart centre for its lowest point instead of the solar plexus centre, and the frontal centre (third eye) will begin to work instead of the eyes, though as yet very imperfectly.

<sup>29</sup>As long as the “eye” is directed to the created form, the force will be transmitted to it. The more concentrated the man is in this, the more this energy will be centralized and effective. Much of the ineffectiveness of people is due to the fact that they do not concentrate on what they are doing, feeling, and thinking, and that they do not direct their attention wholly to what they take an interest in. They scatter their energy and are attempting to satisfy every wandering desire, and so waste away the opportunities they meet with. Therefore, no thought they think ever assumes a proper form, or is ever duly charged with force. Instead they are surrounded by a dense cloud of half-formed disintegrating thought forms and clouds of partially energized matter in process of dissolution. Esoterically this condition similar to the decay of a physical form, and is equally unpleasant and unwholesome. It accounts for much of the diseased condition of mankind at this time.

<sup>30</sup>Failure in the creation of thought forms is due also to the fact that the laws of thought and meditation are not taught, and men therefore do not know how, through meditation, to create efficient thought forms. Results in the physical world are much more quickly and surely achieved through thought creation done with insight than through exclusively physical means. This is becoming more generally realized, but until the race has reached a point of more purity and less selfishness, the more detailed explanation of the process must necessarily be withheld.

<sup>31</sup>Another ground for this ineffectiveness lies in the currents which emanate from the majority of people being of such low kinds of energies that the thought forms never reach the point of independent action, except through the cumulative effect achieved through mass feeling and mass thinking. Until at least superetheric physical (49:3) and emotional (48:3) matter enters into the thought form, it has to be energized principally by mob energy. When the higher kinds of matter begin to enter into the thought forms, then they can be seen acting independently, for the Augoeides of the people concerned can begin to work through these forms – a thing before impossible. Augoeides (having his consciousness in the superetheric mental, 47:3, at the

lowest) does not work with the individual's envelopes of incarnations until superetheric matter, 48:3 and 49:3, is found in them.

<sup>32</sup>Once the thought form has been charged with energy and vitalized and its etheric envelope is completed or "sealed" as it is esoterically called, it can be manifested in gross physical form, if desired. This does not mean that the individual thought forms of every man take gross physical form in addition to the etheric, but they will nevertheless achieve activity in the "visible" physical world. A man, for instance, is thinking a kindly thought. He has built it up and vitalized it. It is objective to the clairvoyant and exists in etheric matter close to the man. It will, therefore, find physical expression in an act of kindness or a physical caress. When the physical act is over, the interest of the man in that particular thought form fades out and it dies. It is similar with thoughts of crime – the thought form has been built up and inevitably it will find its physical expression in some deed of one kind or another.

<sup>33</sup>Every kind of physical action is the result: of thought forms built consciously or unconsciously; of self-initiated thought forms or of the effect of the thought forms of others; of responsiveness to one's own inner impulses, or of responsiveness to the impulses of others, and therefore to group thought forms.

### *16.5 The Esoteric Significance of Speech*

<sup>1</sup>At the present stage of mankind's general evolution, the speech of the individuals is mostly purposeless and derives almost exclusively from their envelopes of incarnation. The more the aspirant progresses, the greater the care that he must take as regards his speech. This is necessary for three reasons.

<sup>2</sup>First, owing to the stage he has reached in evolution, he is able to enforce his words in a manner which would surprise him could he but see it in the mental world. He builds more exact thought forms than does the average man, and he charges them with stronger energy, and so they perform with greater precision the function on which they are sent by the "sound" or speech.

<sup>3</sup>Second, any word spoken and consequent thought form built (unless motivated from the second triad) is apt to raise a barrier of mental matter between a man and his goal. This separating wall has to be dissipated before the individual can advance further, and this process is conditioned by reaping and unavoidable.

<sup>4</sup>Third, speech is very largely a mode of communication in the

physical world. In the emotional world it is of less importance, and in the mental world, of no importance at all. Intuition and telepathy will distinguish the exchange of thoughts between aspirants and disciples, and when this is coupled with a full trust, sympathy and united effort for the realization of the plan we will have an organization with which the Master can work, and through which he can pour his force. The Master works through groups and his work is facilitated if the communication between individual consciousnesses of the group is steady and uninterrupted. One of the most frequent causes of difficulty in group work and consequent temporary arrest of the inflow of force from the Master into the mental world is based on misuse of speech.

<sup>5</sup>With a nucleus of even three people who mutually interact and who disinterestedly follow the path of service, the hierarchy can produce more definite results in a shorter space of time than is possible with a large and active body of people who may be sincere and earnest but do not know the meaning of trust in, and cooperation with, each other and who do not guard their speech.

<sup>6</sup>If a man succeeds in understanding the significance of speech, if he learns how to speak, when to speak and when not to speak, what he may gain and lose by his speech, and what happens when he speaks, he is well on the way to achieving his goal. The man who regulates his speech rightly is the person who is going to make the most progress. This has ever been realized by all leaders of occult movements. The Order of Pythagoras had a rule that the neophytes were not permitted to speak for two years after entering the school. Only when they had learned to keep silence for that period, they were given the right to speak.

<sup>7</sup>Every good speaker is in fact doing an esoteric work. He is doing work that is analogous on a small scale to that done by the solar ruler when creating a solar system: thinking, building, charging his thought form with his force. Out of the matter of the mental world the speaker gathers together the material which he needs for his speech, builds it into an expedient form, and then puts his vitality and force into it so that it becomes a kind of living being. The speaker who succeeds in executing these three stages of form building can always hold his audience and his audience will learn from him what he intended to convey with his thought form.

<sup>8</sup>When the aspirant when speaking does not obtain the results he desires, he is doing something wrong at some one of the three stages:

the building material he chooses is not the best one, the form he builds is not fully expedient, and he is not able to vitalize the form with his best energies. Deplorably, the result too often is destructive instead of constructive.

<sup>9</sup>In the physical world, we are known by our speech; by the things we say, and by the things we leave unsaid and are judged by the quality of our conversation. We think of people in terms of what they say, because their words disclose the kinds of mental and emotional matter in which they work and the quality of energy which they put into this matter.

<sup>10</sup>Through speech a thought is evoked and becomes present; it is brought out of a nebulous, less definite condition and is physicalized, producing something very definite in the etheric world. Speech is a great magical force, and the adepts, the white magicians, through knowledge of the forces and power of silence and of speech, can produce effects in the physical world. As we know, there is a branch of magical work which consists in the utilization of words of power, those mantras which set in motion the hidden energies of nature and call the devas to their work.

<sup>11</sup>Speech is one of the keys which open the doors of communication between men and beings in higher worlds. But only he who has learned to keep silent, who has arrived at the knowledge of the times to speak and to be silent can make such contacts. Magic consists, we are told in the *Secret Doctrine*, in addressing the Gods in Their own language; therefore, the speech of average man cannot reach Them.

<sup>12</sup>Therefore, those who seek to learn the occult language and seek to utilize the formulae and phrases which will give them power over the builders, have to unlearn their habitual use of words and speech. Then they can learn the new, the magical language.

<sup>13</sup>The laws of speech are the laws of matter. The aspirant can apply the laws governing physical matter to his use of words, for the basic laws of the use of matter are the same in all worlds. Speech is the great tool by which the individual makes apparent the nature of the little system he is constructing – that system of which he is the central sun, and under the law of attraction he draws to himself that which he needs for his building work.

SECTION 17  
WHITE MAGIC



### 17.1 *The Nature of Magic*

<sup>1</sup>“Magic is a divine science which leads to a participation in the attributes of divinity itself.” H.P. Blavatsky, *Isis Unveiled*, I, 25–27

<sup>2</sup>Anyone who understands the esoteric significance of the following prepares to take his place in the ranks of the white magicians. The subject is of course inexhaustible, for magic concerns all work done in the construction of thought forms.

<sup>3</sup>We must deal first with the mental attitude of the man who wants to create by thought, his ability to bring through, via the mental envelope, the purpose of Augoeides, thereby imposing on the builders in the mental world a certain rhythm and a certain vibration. This mental attitude is the prime factor which results in the direct effect of the causal envelope on life in the physical world. We are not dealing here with the everyday work of average man, but are speaking of the organized creative work that the advanced man performs while observing laws and rules. These laws and rules are at the same time the ideals which esoteric students should strive to realize.

<sup>4</sup>We must also consider how the magical student works wisely in the emotional world. He performs that work through purification of desire and ennoblement of emotion, and so provides those equilibrated conditions and those stable vibrations, which will permit Augoeides to transmit his vibrations without hindrance to the physical world via the physical brain. Hence the cultivation of emotional tranquillity is one of the first steps the white magician in becoming takes on his path to the acquisition of the needed equipment. The aspirant is not to achieve this tranquillity by an effort of the will, for using the will he succeeds in strangling all emotional vibratory activity, but by the cultivation of response to Augoeides, and by not responding to the inherent vibrations of the emotional envelope itself.

<sup>5</sup>We will take up the work of force transmission in the physical world from the etheric centres to the brain, studying somewhat the effect of sound as it is emitted unconsciously in everyday speech, and consciously in the ordered regulated words of the true worker in magic.

<sup>6</sup>Owing to the great value of this section in a practical life sense, and to the dangers ensuing when those who are as yet unripe for the work of conscious manipulation of force have a too clear understanding of the subject, the necessary teaching is imparted in the form of “Rules of Magic”, with certain elucidating comments. In this way, the magical

work is fully safeguarded, and at the same time sufficient is imparted to those who have the inner ear attentive, and the eye of wisdom in process of opening.

### *17.2 Black Magicians and White*

<sup>1</sup>In occult circles there is much said about white and black magic that is without truth. It has been truly said that between the two types of work and workers, the line of demarcation is so slight as to be difficult to recognize by those who do not merit the term “knower”.

<sup>2</sup>The distinction between the two exists in both motive and method, and might be summed up as follows:

<sup>3</sup>The white magician has for motive that which will be of benefit to the group for whom he is expending his energy and time. The black magician always works alone, for even if he from an external point of view cooperates with others, it is with a hidden selfish purpose. The white magician interests himself in the work of constructive endeavour in order to cooperate with the planetary hierarchy, and to further the plan of the planetary government. The black magician occupies himself with that which lies outside the work of the planetary hierarchy and with that which is not included in the plan of the planetary government.

<sup>4</sup>The white magician works entirely through the greater builders belonging to the deva evolution. Through sound and numbers he unites his work with theirs and thus influences the lesser builders who make up the envelopes of the greater ones, and therefore of all that is. He works through group centres and points of vital energy, and from thence produces, in matter, the desired results. The black magician works directly with matter itself, and with the lesser builders but not with their supervisors, the greater builders. Therefore, he works almost exclusively in the physical and emotional worlds, very seldom in the mental world. He does not cooperate with the forces which emanate from the second triad. Only in a few special cases connected with cosmic reaping is a black magician found working in the causal world. Yet these few cases are the main contributing causes of all black magic being manifested.

<sup>5</sup>The white magician seeks the point of equilibrium or balance, and of synthesis. The black magician works with opposing poles.

<sup>6</sup>The white magician always works through the inherent force of the consciousness aspect as long as he is working in the worlds of man (of which the mental world is the highest). After the third initiation, and



after he has acquired the capacity for work in the causal world, he works increasingly with the energy of the will aspect from the third triad and its worlds. He guides the lesser building lives by the love-wisdom energies from the second triad. Using the love aspect of the second triad (46), he attracts the lesser builders, and using the wisdom aspect (47:2) he builds the forms. He learns to work from the heart centre, and therefore to manipulate that energy which streams from the “heart of the sun” (LA: the sun in world 46) until (when he becomes a 42-self), he can dispense somewhat the force emanating from the “spiritual sun” (the sun in world 43). Therefore, the heart centre is the instrument by which the white magician transmits force to his building work, and the triangle he uses in this work is: 1) the centre in the head which corresponds to the heart, 2) the heart centre, 3) the throat centre.

<sup>7</sup>The black magicians work with the forces of the first triad entirely, and this it is which gives them so much apparent power, for the second triad is only in process of reaching its vibratory consummation, whereas the first triad is at the height of its vibratory activity, being the product of the evolutionary processes of the preceding major solar system. The black magician works from the throat centre almost entirely, and manipulates primarily the forces of the physical sun. This is the reason why he achieves many of his ends through the method of pranic stimulation or of pranic devitalization, and why, also, most of his effects are achieved in the physical world. He works, therefore, through the centre in the head corresponding to the throat centre, in addition through the throat centre, and the basal centre.

<sup>8</sup>The white magician always cooperates with others, and is himself under the direction of certain group heads. For instance, the members of the planetary hierarchy work under their three great chiefs and conform to the plans laid down, subordinating their individual purposes and ideas to the great general plan. The black magician usually works in an intensely individualistic way, carrying out his schemes alone, or with the aid of subordinates. He usually recognizes no superior, but is nevertheless frequently the victim of evil entities on higher levels, who use him as he uses his inferior cooperators. This means that he works, as far as the bigger purpose is involved, blindly and unconsciously.

<sup>9</sup>The white magician, as is well known, works on the side of evolution and in connection with the ascent of the monads to higher worlds. The black magician occupies himself with the forces of involution and with the descent of the monads to lower worlds. The black magicians

form a great balancing force in evolution, and though they are occupied with the matter aspect of manifestation and the white magicians are concerned with the consciousness aspect, the black magicians and their work, under the law of evolution, are contained in the overall plan of the solar systemic government, though not in the plans of the individual planetary governments.

<sup>10</sup>The white magician works through the force centres in the first and fourth molecular kinds (49:1 and 49:4, for instance) of each world. He utilizes in this connection the higher four centres: the heart, throat, frontal, and crown centres. The black magician works through the three units of the first triad, and with the pertaining matters and envelopes. He uses the energy of the lower four centres, synthesizing by an act of the will the energies from the sacral, splenic, and solar plexus centres and directing this combined force to the basal centre, whereupon the fourfold energy thus obtained is transmitted to the throat centre.

<sup>11</sup>The white magician uses the kundalini force (the energy of the basal centre) as it is transmitted via the central channel of the etheric envelope. The black magician uses the two lesser lateral channels, dividing the fourfold energy into two units, which mount via ida and pingala, leaving the sushumna unused. Hence it will be apparent that the white magician works with unity, and the black one with duality. It is apparent, therefore, why the black magician has so much power in the worlds of duality (48 and 49). The world of unity for mankind is the mental world, and the worlds of diversity are the emotional and the physical. Hence the black magician is of more apparent power than the white magician in the lowest two worlds.

<sup>12</sup>The white magician works under the hierarchy, or under the king of the planet, carrying out his planetary purposes. The black magician works under certain separated entities, unknown to him, who are connected with the forces of matter itself. Much more could be given in this connection, but what is here imparted suffices for our purpose.

### *17.3 The Source of Black Magic*

<sup>1</sup>In touching upon this point, we are passing into the domain of the inexplicable. Certain statements can, however, be made here which may throw a little light on this dark subject.

<sup>2</sup>*First.* It should be remembered that the whole subject of planetary evil (planetary and cosmic evil should be carefully distinguished) lies hid in the individual life cycles and in the history of our planetary ruler.

Therefore, until a man has taken certain initiations and thus achieved a measure of planetary consciousness, it is useless for him to speculate on that record. H. P. B. has touched, in the *Secret Doctrine*, (S. D., III, 62; Section 6, page 67) on the subject of the “imperfect gods”, and in these words lies the key to planetary evil.

<sup>3</sup>*Second.* It might briefly be said that, as far as our mankind is concerned, the terms planetary evil and cosmic evil might be interpreted thus:

<sup>4</sup>Planetary evil arises from certain relations existing between our planetary ruler and another planetary ruler. When this condition of polar opposition is adjusted, then planetary evil will cease. The adjustment will be brought about through the mediation (esoterically understood) of a third planetary ruler. These three will eventually form an equilateral triangle, and then planetary evil will cease. Free circulation of energies will ensue; planetary obscuration will become possible, and the “imperfect gods” will have achieved a relative perfection. Thus will the remaining bad planetary sowing of the current cycle be reaped.

<sup>5</sup>Cosmic evil from the standpoint of our planet consists in the relation between a “cosmic rishi” (a being who is the informing life of one of the seven stars of the Great Bear and who is the prototype of our planetary ruler) and one of the beings who inform the Pleiades (the “seven sisters”). In ancient Indian esoterics, the Pleiades are called the seven wives of the Rishis. The seven dual forces resultant from those relationships converge and co-act with the seven planetary rulers who are the “reflections” of the seven rishis. (LA: triune forces are brought about having the rishi as the positive, the Pleiad ruler as the negative, and the planetary ruler as the neutralizing force.) These triune forces are at present lacking perfect adjustment, and this is what causes the problem of cosmic evil as it makes itself felt in any particular 49-globe. Again, when the cosmic triune force (the ruler of one of the stars of the Great Bear, the ruler of one of the Pleiades, and the planetary ruler connected with them) is duly equilibrated, and the force circulates freely through the three centres, then cosmic evil will be negated, and a relative perfection achieved. This will mark the attainment of primary perfection, and the consummation of the greater cycle.

<sup>6</sup>Cyclic evil, or evil of the third type, consists in an imperfect relation between the globes in any particular 49-globe. Two of them are always in mutual opposition until equilibrated by force emanating from a third globe. Man will understand this only as he studies the pairs of opposites

in his own cycles of incarnation and the equilibrizing work of Augo-eides.

<sup>7</sup>Evil of the fourth type growing out of the above finds its main expression in the sorrows and troubles of the human kingdom, and will find its solution in two ways: 1) by the balancing of the forces represented by the fifth, fourth and third natural kingdoms, and 2) by the negation of the attractive power of the lower three natural kingdoms (the mineral, the vegetable, and the animal, which thus form one unit), by the fifth natural kingdom, utilizing the human kingdom. In all these cases, triangles of force (LA: triune forces) are formed which, when balanced, produce the desired result.

<sup>8</sup>Black magic is said to have made its appearance upon our planet during the epoch of fourth root-race. This means black magic strictly in connection with the human kingdom and its purposive use by wrongly developed men. The forces of evil of the planetary and cosmic kind have been present since manifestation set in, being latent in the sowing of the planetary collective. Human beings began purposively to work with these forces and to use them for specified selfish ends in the epoch of the fourth root-race in the current globe period of the fourth eon.

<sup>9</sup>Black magicians work under certain great cosmic beings, six in number (alluded to in the Bible as the number of the beast, 666, Rev. 13:18.). Those beings came into the solar system on that stream of force emanating from the cosmic mental world which produced the three worlds of man (47–49). It should be borne in mind in this connection that the lower three worlds of our solar system are not considered as embodying a cosmic principle, for they form the cosmic gross physical envelope of the solar ruler (LA: corresponding to man's organism, and the organism is not considered a principle). The word "unprincipled" has an esoteric significance. These beings are the sum total of the lower three molecular kinds of the cosmic physical world or the lower three solar systemic world. It is under their influence that the black magicians are swept into activity. The black magicians often work unconsciously, but rise to power as they work consciously.

<sup>10</sup>In the early stages of human unfoldment, all men are unconscious black magicians, but are not "damned" thereby. As their development proceeds they come under the force of the second triad, and the majority respond to it, escaping from the meshes of the black magicians, and coming under the force of a different kind. The few who do not do so in this eon are the "failures" who have to continue the

struggle at a later date. A tiny percentage wilfully refuse to “pass on”, and they become the true black magicians. For them the end is always the same. First they sever their connection with the causal envelope. Then they must live a cycle of existence, spent in unlimited evil, and dependent on the vitality remaining in the severed triad envelope (LA: not the greater causal envelope, which Augoeides has taken back). Those monads must then wait for many aeons until the formation of another solar system, where they can acquire a new causal envelope. These are the ordinary “lost souls” spoken of in the *Secret Doctrine*. In the case of the other category, the “failures”, Augoeides severed himself from the human monad in the first triad. Then the setback is for a lesser period, so that there can be a reunification during the existence of this solar system, but still having opportunity within the system. If students will extend the same concept to an earlier and more matured solar system, they will have some understanding of the problem of the origin of evil in the present solar system.

#### 17.4 Conditions for White Magic

<sup>1</sup>The study of the conditions necessary to undertaking the work of magic is of eminently practical value. Unless students of magic enter on this pursuit fortified by pure motive, clean envelopes, and high aspiration, they are foredoomed to disappointment and even to disaster. All those who seek to work consciously with the forces of manifestation, and who endeavour to control the energies of existence, need the strong protection that purity gives. This is a point which cannot be too strongly emphasized and urged, and hence the constant injunctions to self-control, comprehensiveness of the nature of man, and devotion to the cause of mankind.

<sup>2</sup>Magical work is dangerous on three grounds. 1) If a man's envelopes are not sufficiently purified and their atomic vibration is not sufficiently high (LA: the proportion of atomic matter of the envelope is not sufficiently large), he is in danger of over-stimulation when brought in contact with the forces of nature, and this inevitably entails the destruction and disintegration of one or other of his envelopes. At times it may entail the destruction of two or more, and when this is the case, it involves a definite setback to the individual's consciousness unfoldment, for it requires, in such cases, a much longer interval between incarnations, owing to the difficulty of assembling the materials needed for the new envelopes.

<sup>3</sup>2) Unless a man is strengthened in his endeavour by right motive, he is liable to be led astray by the acquisition of power. Knowledge of the laws of magic puts into the hands of the student powers which enable him to create, to acquire, and to control. Such powers are fraught with danger to the unprepared and unready, for the student can, in this case, turn them to selfish ends, use them for his own temporal material advancement, and acquire in this way that which will feed the desires of the lower nature. He takes, therefore, the first step towards the left-hand path, and each life may see him progressing towards it with greater readiness, until (almost unconsciously) he will find himself in the ranks of the black magicians. The student can offset such a state of affairs only through the cultivation of altruism, sincere love of man, and a steady negation of all lower desire.

<sup>4</sup>3) The third danger which menaces the unwary student of magic lies in the fact that, when he tampers with these forces and energies, he is dealing with that which is akin to his own lower nature. He, therefore, follows the line of least resistance. He strengthens these energies, thereby increasing their response to the lower parts of his nature. This he does at the expense of his higher nature, retarding its unfoldment and delaying his progress. Incidentally also, he attracts the attention of the masters of the left hand path. They are always on the lookout for suitable candidates to be exploited (unwittingly at first).

<sup>5</sup>It will be apparent, therefore, that the student has need of the following qualities before he undertakes the arduous task of becoming a conscious master of magic: purity of the organism, etheric freedom, emotional stability, and mental poise.

<sup>6</sup>*Purity of the organism* requires many lives of strenuous effort. Through abstinence, right continence, clean living, vegetarian diet, and rigid self-control, the man gradually raises the vibration of his physical atoms, builds an organic body of ever greater resistance, strength, and refinement.

<sup>7</sup>*Etheric freedom* is a term that does not cover the whole idea intended, but it suffices for need of a better. The student of magic who can safely undertake the work of magic, will have constructed an etheric envelope of such a nature that vitality can circulate unimpeded. He will also have formed an atomic film so tenuous that it forms no barrier to consciousness.

<sup>8</sup>*Emotional stability*. The student of magic aims, above all, to purify his desires, and so to transmute his emotions that the physical purity

and the mental responsiveness and transmutative power may equally be available. Every future magician has to learn the fact that, in this solar system, during the cycle in which the monads pass through the human kingdom, the emotional envelope is the pivotal point of endeavour, having a reflex effect on both the etheric and the mental envelope. The magician in becoming therefore aims at transmuting (as has often been said) lower desire into aspiration, at changing the lower cruder colours which distinguish the emotional envelope of average man, for the clearer, purer tones of the advanced man, and of transforming its normal chaotic vibration for the steady rhythmic response to that which is highest and the centre of peace. These things he effects by constant watchfulness, unremitting control, and steady meditation.

<sup>9</sup>By *mental poise* is meant that the intellect (47:4-7) becomes the keen steady instrument of the monad, and the point from which it rises to higher levels of understanding and consciousness expansion.

<sup>10</sup>No would-be student of magic should proceed in his investigations and his experiments until he has attended to these injunctions, and until his whole thought is directed towards realizing them in his everyday life. When he has so worked, ceaselessly and untiringly, and his physical life and service bear witness to the inner transmutation, then he can proceed to parallel this life with magical studies and work. Only (the solar angel =) the causal self in contact with Augoeides can do the work of the white magician, and he effects it through the control of the "lunar devas" and their complete subjugation. (LA: By lunar devas or lunar angels are meant the "deva and elemental matter" of the envelopes of incarnation; "deva matter" being the matter of the centres and elemental matter being the other matter of the envelopes.) They are opposed to him, until, through meditation, aspiration, and control, he bends them to his will and they become his servants.

<sup>11</sup>This thought brings us to the vital and real distinction between the white magician and the black magician. The white magician cooperates with Augoeides to reach his goals. The black magician works without the aid of Augoeides, uses instead the inherent force of the (lunar lords =) envelopes of incarnation (47:4-49:7).

### 17.5 Fifteen Rules for Magic

<sup>1</sup>These rules of course bear upon the work in white magic and are given from the standpoint of Augoeides and the second self. The rules are of the character of esoteric aphorisms and are divided into three groups: six rules for the work in the mental world (I–VI), five rules for the work in the emotional world (VII–XI), and four rules for the work in the physical world (XII–XV). The work in the mental world concerns the magician’s manipulation of the energy of his causal envelope and his ability to sweep the builders into cooperation with his purposes. Then the work is carried on in the emotional world, where the creation of the magician is vitalized and the opposites are balanced, so that physical manifestation becomes possible. Finally the work in the physical world follows, with the transmission of force through the centres of the etheric envelope, the brain, and the physical world.

<sup>2</sup>Rule I. *The Solar Angel collects himself, scatters not his force, but in meditation deep communicates with his reflection.*

<sup>3</sup>The white magician is ever one who, through conscious alignment with his causal envelope, is aware of the plans and purposes of Augoeides, and therefore capable of receiving the impression transferred by Augoeides. White magic always works from above downwards, and is the result of the energies of the second self. “Second self” means either that the man himself is a causal self cooperating with his vicarious essential self (46), Augoeides, or (before the causal stage) that Augoeides is his vicarious causal and essential self and man as a mental self is receptive to the inspirations of Augoeides. White magic is never the result of energies emanating from one or other of the envelopes of incarnation (mental, emotional, physical). The downflow of the impressing energy from Augoeides is the result of his internal recollectedness, his indrawing of his forces prior to sending them out concentratedly to his “reflection” or “shadow”, the human monad. Augoeides is in deep meditation during the whole cycle of man’s physical incarnation. This meditation concerns the purpose and the plan. This meditation is cyclic in nature, so that Augoeides sends out to the human monad rhythmic streams of energy, which the man recognizes as his “higher impulses”, his dreams and aspirations. Therefore, workers in white magic are always advanced men, for man is seldom responsive to the impulses of his Augoeides until many incarnations have passed. Augoeides com-



municates with the human monad by means of the sutratma, which passes through the envelopes to the physical brain.

<sup>4</sup>Rule II. *When the shadow has responded, in meditation deep the work proceeds. The lower light is thrown upward; the greater light illuminates the three, and the work of the four proceeds.*

<sup>5</sup>Here the work of the two, the human monad and Augoeides, is shown as linked and coordinated. The main function of meditation is to bring man (the human monad) into such a condition of receptivity and vibratory response that Augoeides can use him and produce specific results. This involves a downflow of force from the greater causal envelope and a reciprocal vibration, emanating from the triad envelope and the lower envelopes. When these two vibrations are attuned, and the interplay is rhythmic, then the two meditations proceed in coordination, and the work of magic and of creation can proceed unimpeded. The brain is the physical correspondence to the force centres man forms in mental matter during his magical work. Man has to set up the vibration consciously when meditating. When he does so, the man can be a *conscious* creator, and the work proceeds therefore in a triple manner: the force circulates freely via three centres.

<sup>6</sup>The first centre is that circle of petals in the centre of the causal envelope (the “lotus”) which Augoeides chooses to use, or is in a position to use. The choice of circle is conditioned by the objective of Augoeides and the degree of development the causal envelope has attained.

<sup>7</sup>The second centre is that centre in the physical brain which is active in meditation. This is also conditioned by intended purpose of the meditation and the man’s point in evolution.

<sup>8</sup>The third centre is that centre of force which man builds in the mental world as he creates the necessitated thought form, and sweeps into activity those builders who can respond to the vibration sent forth. This is likewise conditioned by the strength of his meditation, and the strength of his initiated vibration.

<sup>9</sup>Hence, the first thing Augoeides does is to form a triangle (LA: a triune force), consisting of himself, the man in the physical world, and the tiny point of force which is the result of their united endeavour. It will be of value to ponder upon this procedure, and to study the correspondence between it and the work of the solar ruler as he created solar system: The highest (43) and the lowest (49) aspects were united, and

the result of this meeting was the birth of the great solar thought form (44–48). In the three worlds (47–49), man proceeds along analogous lines. The three who are illumined by the light of the One are the three units of the first triad (47:4, 48:1, and 49:1) and the pertaining envelopes (the mental, the emotional, and the etheric envelope). They, with the monad in the causal envelope, make the “four” referred to.

<sup>10</sup>Rules I and II form the esoteric basis of all meditation.

<sup>11</sup>Rule III. *The Energy circulates. The point of light, the product of the labours of the four, waxes and grows. The myriads gather round its glowing warmth until its light recedes. Its fire grows dim. Then shall the second sound go forth.*

<sup>12</sup>The white magician now has, through meditation and conscious purpose, formed a focal point of energy in the mental world. He increases the vibration through strenuous meditation. He begins then to visualize in detail the form he is seeking to build. He pictures it with all its component parts, and sees with his mental eye the consummated product of the causal meditation as he has succeeded in receiving this meditation. This produces what is here called the “secondary note”, the first being the note which emanated from Augoeides, awakened the man and called forth his response. The vibration becomes stronger, and the note sounded by the man in the physical world (LA: the physical etheric world) ascends and is heard in the mental world.

<sup>13</sup>To bring about these results man must: 1) still his envelopes so that there be no impediment to the reception of the purpose of Augoeides, 2) listen for the “voice of the silence”, 3) respond consciously to that voice, and ponder on the imparted plans, 4) sound the sacred word aum, taking up the note of Augoeides as he perceives it, and sending it forth to swell the causal sound, 5) to set in motion mental matter in the mental world, 6) synchronously with this sounding visualize the proposed thought form which is to embody the purpose of Augoeides, and picture it in detail.

<sup>14</sup>It is pointed out that we are not dealing here with those meditations which have for their purpose consciousness activation in a general sense, but we are here dealing with those conscious meditations, based on knowledge and long experience, which produce magical results in the physical world.

<sup>15</sup>When this process is proceeding under rule and order, the focal

point of energy in the mental world gains in strength. Its light makes itself felt; it becomes objective to mental vision, and attracts the attention of the lesser builders through its radiation, its active vibration, its sound or note, and its light. The elemental workers that can respond to the mental energy are gathered and swept into the radius of the force. The intended form begins to appear, and tiny life after tiny life takes its place in its construction. The result of this concretion into form is that the inner light becomes veiled and is dimmed, just as the light of Augoeides is dimmed and hidden in his thought form, man (LA: the causal envelope).

<sup>16</sup>Rule IV. *Sound, light, vibration, and the form blend and merge, and thus the work is one. It proceeds under the law, and naught can hinder now the work from going forward. The man breathes deeply. He concentrates his forces, and drives the thought-form from him.*

<sup>17</sup>The force used by Augoeides in his work has been dynamic will, and the petal of the causal centre he has employed has been one of the will petals (LA: the third row of petals as counted inwards). The man has, up till now, been driven by Augoeides' will (LA: if the man is a causal self, he has in addition been driven by his own causal will in union with Augoeides' will). He has blended this Augoeides' will with much of emotional attraction energy (desire or love), thereby gathering to himself in the mental world the material needed for his thought form. He has succeeded so far that in the mental world is to be seen a form in mental matter which is coherent, alive, vibrant, and of a desired nature. Its internal activity is such that its persistence for the length of time necessary to ensure achievement of the purpose of Augoeides is assured. It stands ready to be sent forth upon its mission, to gather to itself grosser matter in the emotional world, and to achieve greater consolidation. The man brings this about by an act of will, and he gives the living form power "to break loose". It is exactly at this point, fortunately for mankind, that the majority of magical investigators fail in their work. They build a form in mental matter, but do not know how to send it forth, so that inevitably it will fulfil its mission. Thus many thought forms die in the mental world owing to the inability of the man to exert the will faculty constructively, and his failure to understand the laws of thought-form construction. Another factor is his lack of knowledge of the formula which releases the elementals from their surround-

ings, and forces them to cohere within the periphery of the thought form for as long as the thinker desires. Thought forms also die owing to the incapacity of the man to hold a meditation long enough and to formulate his ideas clearly enough to bring about ultimate physicalization.

<sup>18</sup>Men are, as yet, too impure and too selfish to be trusted with this knowledge. They would construct thought forms to send them out on selfish missions and for destructive ends, and until they are more spiritual (LA: have come more definitely under the influence of Augoeides and the second triad), and have gained control over their lower nature (LA: the first triad), the magical words which galvanize into separated activity the form in mental matter will not be available for their use.

<sup>19</sup>How is it then that men do achieve their ends, through concentration and visualization, and do manage to send forth thought forms which reach their objective? They do this in two ways.

<sup>20</sup>First. They can do this by an unconscious recollection of methods and formulas known and used in Atlantean days, when the magical formulas were public property, and men produced results through the pronouncement of certain sounds. They did not achieve their ends through mental ability, but principally through a parrot-like capacity to repeat mantras. These are, at times, hidden in the subconscious, and are used unwittingly by the man who is feeling strongly enough.

<sup>21</sup>Second. Ordinary man can do this through his thoughts and ideas fitting in with the plans and purposes of those who do know, whether those knowers walk the path of white or of black magic. Then those real magicians utilize the man's thought form with its inherent force and moreover vitalize it with their own force, so that it becomes activated and has a temporary separate identity, thus sending it forth to accomplish its purpose. This accounts for many of the apparently phenomenal results achieved by selfish or by incompetent thinkers. (LA: An instance of how force is obtained through mutual similarity and of the reinforcing effect of affinity.)

<sup>22</sup>The magical words are communicated under the seal of secrecy only, to men working under the guidance of the planetary hierarchy, thus to initiates, and to pledged disciples, owing to the great danger involved. Occasionally, too, they are ascertained by men and women who have brought about a condition of alignment with their Augoeides, and are, therefore, in touch with the centre of all knowledge within

themselves. When this is so, the knowledge is safe, for Augoeides ever works on the side of law and righteousness, and the words being emanated by Augoeides are “lost in His sound” and will not be remembered by the physical brain when not under the influence of Augoeides.

<sup>23</sup>The six rules for the work in the mental world are necessarily brief, owing to the fact that the mental world is as yet an unknown land to the majority in so far as conscious control is concerned. Of the two remaining rules, Rule V concerns in the disciple engaged in white magic; and Rule VI, the thought form he is constructing.

<sup>24</sup>*Rule V. Three things engage the solar Angel before the sheath created passes downward: the condition of the waters, the safety of the one who thus creates, and steady contemplation. Thus are the heart, the throat, and the eye, allied for triple service.*

<sup>25</sup>The focal point of energy that the man, the magician, has now created in the mental world, has reached a vibratory activity which makes it certain that response will be called forth from the matter required for the providing of the next sheath, the grosser emotional envelope. This vibration will result in an aggregation of a different kind of living matter around the central nucleus. The form is made to descend in grosser matter, to be sent forth upon its mission, and a critical moment is near for the magician. One of the things the magician has to see to is that this form which he has constructed, and which he holds linked to him by a fine thread of vitalized matter (a correspondence on a minute scale of the sutratmic thread whereby the third and second triads are connected with the first triad), shall neither die for lack of vitalization nor return to him with its mission unfulfilled. When this latter catastrophe is the case, the thought form becomes a menace to the magician, and he becomes the prey of that which he has created. The devas who form the body of the idea which has failed in its purpose drain his vital force. He, therefore, sees to it that the motive or desire lying back of the “idea”, now clothed with its first sheath, retains its pristine purity; that no trace of selfish intent, no perversion of the initial purpose of Augoeides has been permitted to bring in an unworthy vibration. This is what is meant by attending to the “condition of the waters”. Water is a symbol of matter in general and of emotional matter in particular. The matter of the emotional world, which is now under

consideration, is of prime importance in all form building. The purpose of the thought form will be accomplished according to the matter used and the nature of the builders who respond to the note sent forth by the mental form. This is the most important stage in many ways, for the emotional envelope of any form conditions the nature of the physical envelope in which the form will be clothed, and the transmission of force from the next highest world, the mental.

<sup>26</sup>Provided the man in the physical world can hold the purpose steady and refuse to permit its distortion by the influences and vibrations emanating from the first self, then the emotional devas and emotional elementals can carry on their work. It is important to understand that any thought form necessarily finds its way into greater streams of force or energy, emanating from advanced thinkers of every grade, from the planetary ruler downward, and according to its nature and motive so the work of evolution is assisted or retarded. It is in this connection that the Nirmanakayas work, manipulating streams of thought energy, vitalizing the forms created by men, and thus carrying on the work of construction or destruction. They have to use that which exists; hence the necessity for clear thinking.

<sup>27</sup>Having “purified” the waters, or safeguarded his desires, the man next proceeds (through the use of certain words which are imparted to him by Augoeides) to protect himself from the elementals with which he is purposing to work. In the mental world, the nature and vibration of Augoeides proved sufficient protection, but he is now proposing to work with the most dangerous elementals in the three worlds of man (47–49). (LA: Blavatsky has said that the nature spirits of the air are the most wicked and dangerous. Even though she used the term “elemental”, she referred to the physical world and nature spirits, which belong to evolution, and not to elementals, which belong to involution.)

<sup>28</sup>These protective formulas are sounded forth by the man, in conjunction with Augoeides, at the moment the thought form is ready to receive its emotional envelope. The mantra deals with the forces which impel activity in the emotional elementals, and starts a stream of protective energy from one of the petals of the causal centre. This protective energy goes through the throat centre of the man, and sets up a stream that circulates around him, automatically repelling the devas and elementals who might (through their blind unintelligent work) menace his peace. These two matters attended to – desire adjusted and the individual guarded – both Augoeides and the worker in magic maintain

an attitude of contemplation, the deeper state following meditation.

<sup>29</sup>In contemplation, the inner, mental eye is fixed on the object of attention. This produces (unconsciously in most cases) a steady stream of energy which is focused on the object, producing vitalization and activity. It is the basis of the “work of transmutation”, for instance, when the finest matter of the envelopes of incarnation is transmuted so that it can be absorbed by the causal envelope. Augoeides contemplates man’s envelopes. When man has reached that point in evolution where he can meditate and contemplate, the work is more rapidly accelerated, and transmutation proceeds with rapidity, particularly in the physical world. In the work of thought-form building, the man in contemplation pursues the work of energizing and vitalizing. The eye is the great directing instrument. When the third eye is used, which is the case in contemplation, it is the synthesizer and director of triple energy; hence the powerful work performed by those in whom the third eye is functioning. The third eye begins to function only when the third circle of petals in the centre of the causal envelope is beginning slowly to unfold.

<sup>30</sup>Directed attention using eyesight in the physical world affords an interesting analogy to the use of the third eye in the mental world. The third eye is said to be sky-blue in colour (LA: Compare this with the ancient Chinese term, the “heavenly eye”, for the third eye.).

<sup>31</sup>Rule VI. *The devas of the lower four feel the force when the eye opens; they are driven forth and lose their master.*

<sup>32</sup>The causal energy, transmitted via the physical brain, is directed now to the work of sending forth the form, so that it may clothe itself in emotional matter. The eye of the monad opens, and repulsing vitality streams forth. More need not be said here, for until the eye is functioning, it is not possible for men to comprehend the nature of the energy which they will then wield or direct.

<sup>33</sup>A few remarks about the “eye of the magician.”. One of the fundamental rules for all magical processes is that no man is a white magician until the third eye is opened, or in process of opening, for it is by means of that eye that the thought form is energized, directed and controlled and the lesser builders or forces are swept into any particular activity. Physicalistic science will discover that the human eye, alone or collectively, has a force-directing faculty, and this discovery will

indicate one of the first stages towards the rediscovery of the third eye, or the “Eye of Shiva”. Shiva is one of the names for the first aspect of the solar ruler and the first department of the solar systemic government, the aspect and department of will. Shiva’s function is made clear by the use of such expressions as directing purpose, conscious energy, dynamic intention. By pondering these expressions you will have a clearer comprehension of the faculties of the third eye.

<sup>34</sup>In the human being the third eye has its position in the centre of the forehead between the two physical organic eyes. The third eye is not to be confounded with the pineal gland, which is distinctly a gross physical centre or gland. The third eye exists in etheric matter, and is a force centre of the etheric envelope, whereas the pineal gland is formed of gross physical matter. The pineal gland, nevertheless, has to be functioning more or less before the third eye becomes in any degree active. This fact is one cause of the confusion between the two that has occurred. Another cause is that some writers of occult books have purposively confused the two in order to protect the knowledge.

<sup>35</sup>The third eye is formed through the activity of three factors.

<sup>36</sup>The first factor is the direct impulse of Augoeides. During the greater part of man’s evolution, Augoeides makes His contact with the man through the crown centre. When man is more highly evolved, and is nearing or has obtained discipleship, Augoeides takes a more complete grasp of man’s envelopes, and descends to a point in the brain which is found approximately at the level of the centre of the forehead. This is his lowest contact. It is interesting here to note the correspondence with the evolution of the senses. The three major senses and the three first to demonstrate are hearing, touch, and sight, in that order. For the greater part of evolution, hearing is the guiding impulse of human life; that is, contact with Augoeides through the crown centre. Later, when Augoeides descends a little lower, the frontal centre, which is active in connection with the pituitary body, is added, and man becomes responsive to subtler and higher vibrations. The esoteric sense corresponding to the physical sense of touch awakens. Finally, the third eye opens and the pineal gland simultaneously begins to function. At first, the sight obtained through the third eye is dim, and the gland is only partially responsive to vibration. But gradually the eye opens fully, the gland is fully active, and we have the “fully awakened” man. When this is the case, the alta major centre vibrates, and then the three major head centres are functioning.



<sup>37</sup>The second factor is the coordinated activity of the crown centre. This centre directly influences the pineal gland, and the interaction of force between the two produces the third eye. The third eye is the instrument of wisdom. In these three centres of energy we have the correspondence of the three aspects within the head of man: crown centre is the will aspect, pineal gland is the consciousness aspect, and the third eye is the matter aspect. The third eye is the director of energy or force, and thus an instrument of the will. It is responsive only to that will as controlled by the consciousness aspect, especially the second triad consciousness, and it is therefore the sign of the white magician.

<sup>38</sup>The third factor is the reflex action of the pineal gland itself.

<sup>39</sup>As these three kinds of energy, or the vibration of these three centres, begin to contact each other, a definite interaction is set up. This triple interaction forms in time a vortex or centre of force, which finds its place in the centre of the forehead, and takes eventually the semblance of an eye looking out between the other two. It is the eye of the inner vision, and he who has opened it can direct and control the energy of matter, see all things in the eternal now, and therefore be in touch with causes more than with effects, read the globe memories, and have objective consciousness of higher worlds. Therefore, its possessor can control the builders of low degree.

<sup>40</sup>The third eye, when perfected, is blue in colour. As our solar ruler is blue, so do his children esoterically resemble him. This information on colour must be interpreted esoterically. It must be remembered also that prior to the final two initiations (the sixth and seventh), the developed eye of the white magician will be coloured according to the department of his third triad (again esoterically understood). According to the department (colour), so will be the type of energy manipulated. All magicians work with three types of energy: that which is the same as their own department, that which is complementary to their own type of force, and their polar opposite. They work, therefore, either along the line of least resistance, or through attraction, and repulsion.

<sup>41</sup>It is through the medium of this "all-seeing eye" that the 45-self can at any moment put himself in touch with his disciples anywhere. It is through the eye also that he can communicate with his compeers on the planet, on the polar opposite of our planet, and on the third planet which, with ours, forms a triune force. It is through the eye and through the energy he directs from it that he can control and direct the builders, and hold any thought form he may have created within his sphere of

influence, and on its intended path of service. It is through the eye and through the energy currents he directs from it that he can help and stimulate his disciples or groups of men in any place at any time.

<sup>42</sup>The pineal gland is subject to two lines of stimulation. The one is that which emanates from Augoeides himself via the force centres of the etheric envelope. This downflow of causal and essential (46) energy (the result of the awakening of the centres through meditation and spirituality of life; LA: “spirituality” means at least causal), impinges on the gland and in the course of years gradually increases its secretion, enlarges its form, and starts it into a new cycle of activity.

<sup>43</sup>The second line of stimulation is that which is the consequence of the discipline of the organism, and its subjugation to the laws of consciousness development. As the disciple lives a regulated life, avoids meat, nicotine and alcohol, and practises continence, the pineal gland becomes no longer atrophied, but resumes its earlier activity.

<sup>44</sup>In meditation, by the sounding of the word, the student awakens response in the crown centre, causes reciprocal vibration between it and the pineal gland, and gradually coordinates the forces in the head. Through the practice of the power of visualization, he develops the third eye. When visualizing one should picture the forms 5–10 centimetres from the third eye.

<sup>45</sup>Rule VII. *The dual forces are seen in the world where the vital power must be sought, are seen; the two paths face the solar angel; the poles vibrate. A choice confronts the one who meditates.*

<sup>46</sup>The thought form must now function in the emotional world, and to make this possible it must be provided with an emotional envelope. The energy of desire enters it, and the meditating man has to charge the form with one of two kinds of force before he can send it down into the physical world. The further emotional and physical manifestation of the thought form, the construction of its emotional and etheric envelopes, differs according to how the meditating man relates to emotional matter in the emotional world. This point is but little realized by the average thinker, but the parallel with his own incarnation is exact, as is the correspondence with the cosmic process. If the man as a causal being still thirsts for physical existence, the result is ordinary incarnation in the physical world. If, on the other hand, he is a more developed causal being and is no longer attracted by the lower worlds, then the monad in the

causal envelope does not identify itself with matter. The monad in the causal envelope then identifies itself with the consciousness aspect, expresses the qualities and abilities of the second self. Then the monad does not any longer identify itself with the separated individual form. The monad may then incarnate as a voluntary sacrifice to the good of the group or mankind. In this case, the human envelopes then created are as much thought forms as any other fully manifested idea, and the greatest act of conscious magic is to be seen. All other magical creations are subsidiary to this. The 45-self forms his perfected envelope by manipulating negative and positive energy so that they are brought to the point of equilibrium before he takes possession of the envelope.

<sup>47</sup>All magical work in the emotional world has to be equilibrizing activity. What distinguishes this kind of work in each of the three worlds of man might be summed up as follows:

<sup>48</sup>In the mental world, the positive force of the causal envelope drives the matter needed into the correct form. In the emotional world, the equilibrizing force of the causal envelope gathers the needed matter and energy from all directions and builds it into the necessary emotional envelope. In the physical world, the negative force of the causal envelope is all that is needed to gather the desired etheric matter. The last given information means that the form has now achieved a vitality and distinction of its own, so that no impelling action emanating from the causal envelope is required to continue the work. The note and vibration of the form itself suffice.

<sup>49</sup>Rule VIII. *The Agnisuryans respond to the sound. The waters ebb and flow. Let the magician guard himself from drowning at the point where land and water meet. The midway spot which is neither dry nor wet must provide the standing place whereon his feet are set. When water, land and air meet there is the place for magic to be wrought.*

<sup>50</sup>It will be noted that in this rule, water, earth, and air are mentioned, but not fire. The reason for this is that the magician has to accomplish the stupendous task of generating the needed fire at this triple “meeting place”. This is one of the most esoteric and most puzzling of the rules.

<sup>51</sup>As is ever the case in all white magic, the activity of Augoeides is the primary factor, and the work of the man in the physical world is regarded as secondary. His physical envelopes, and the work effected in them, are frequently referred to as “fuel and its warmth”. This needs

careful remembering, and will give the clue to the necessity of alignment with the causal envelope, and to the problem where certain magicians were “destroyed by their own fire” or energy. The discreet magician is one who sees to the readiness of his lowest envelope to carry the fire he works with, and this he accomplishes through discipline and strict purity.

<sup>52</sup>The magician guards himself from “drowning” or from coming under the influence of the “water” or emotional elementals. This he does through a knowledge of certain formulas, and until these sounds and mantras are imparted and known, it is not safe for the man in the physical world to attempt magical creation. These formulas are three in number and are described as follows:

<sup>53</sup>First, those formulas which blend the two notes, add a third, and thus call into activity the builders of the emotional world, the agni-suryans, in some one or other of their grades. These formulas are based on the initiatory sound of Augoeides, and distinguish between it and the sound of the note of the builders and elementals of the tiny thought form already formed. The formula is chanted on a basis of these three notes, variation of tone and note, though not of formula, producing the types of forms.

<sup>54</sup>Second, those formulas which are of a purely protective nature, and which, through the magician’s knowledge of the laws of sound in the emotional world, place a vacuum between the magician and emotional matter, as well as between him and his creation. This formula is based on the sounds connected with the causal-mental world as well, for it is through placing around himself a protecting shell of mental atoms (47:1) that the magician guards himself from the approach of the emotional builders.

<sup>55</sup>Third, those formulas which, when sounded, produce two results: the sending forth of the perfected creation, so that it may take to itself a physical body, and next, the dispersal of the building forces, now that their work is completed.

<sup>56</sup>This last set of formulas is of exceeding interest, and were they not so powerful, the magician might find himself cumbered with the produce of his thought, and the prey of a vital form, and of certain (“devas of the waters” =) emotional devas who would never leave him until they had completely drained from him all the vitality of their emotional envelope, absorbing it into their own nature, and producing his emotional death. The curious phenomenon would then be seen of the causal

envelope being united with the mental, yet separated from the two physical envelopes, owing to the “drowning” of the magician, esoterically understood. There is nothing left for Augoeides to do then but to snap the sutratma or thread of life, and sever all connection with the physical envelopes. These envelopes then may persist for a short time, according to the strength of their inherent vitality, but in most cases death immediately ensues. Several magicians have perished thus.

<sup>57</sup>Rule IX. *Condensation next ensues. The fire and waters meet, the form swells and grows. Let the magician set his form upon the proper path.*

<sup>58</sup>This rule is very briefly summed up in the injunction: Let desire and intellect be so pure and so equally apportioned and the created form so justly balanced that it cannot be attracted towards the destructive or left-hand path.

<sup>59</sup>Rule X. *As the waters bathe the form created, they are absorbed and used. The form increases in its strength; let the magician thus continue until the work suffices. Let the outer builders cease their labours then, and let the inner workers enter on their cycle.*

<sup>60</sup>One of the fundamental facts which is grasped by all magical workers, is that both will and desire are force emanations. They differ in quality and vibration, but are essentially currents of energy, will forming an initial vortex or centre of activity, being centrifugal, and desire being centripetal, and the main factor in the accretion of matter into a form around the central vortex. This can be seen demonstrating in an interesting way in the case of the centre of causal envelope, where the will aspect forms the “jewel in the lotus”, or the inmost energy centre, and the desire or love aspect forms the causal lotus itself, or the form which hides the centre. The analogy in all form building holds good for gods, men, and atoms. As seen from the higher cosmic worlds, the solar system is a vast blue lotus, and the corresponding holds good down the scale, so that even the atoms of matter can be so considered. The distinction between these various lotuses exists in the number and arrangement of the petals. The solar system is literally a twelve-petalled lotus, each petal (LA: 49-globe) being formed of forty-nine lesser petals. Each 49-globe makes up a planetary lotus that differs from all the others.

<sup>61</sup>One of the secrets of initiation is revealed when the number of the petals of our earth planet, our planetary polar opposite, our complementary or equilibrizing planet, is committed to the initiate. Armed with this knowledge, he can then work out certain formulas of magic, which enable him to create in the three globes. It is the same basic concept which governs thought form building, and which enables a white magician to produce objective phenomena in the physical world. He works with the two kinds of energy, will and desire, and their equilibrizing is what leads to the balancing of the opposites, and the subsequent release of energy-matter in the formation of the physical structure.

<sup>62</sup>The magician has to know the following formulas. The formulas for the two aspects of logoc energy, will and desire. (LA: the will of both solar and planetary logos is cosmic mental, and their desire is cosmic emotional; the work of the magician is a downscaling of this in the solar systemic mental and emotional worlds) One formula (LA: for desire) he ascertains because he has mastered matter. The other formula (LA: for will) is revealed to him when he has achieved group consciousness.

<sup>63</sup>The formula for the particular kind of energy which he is seeking to employ. This will have relation to that particular petal in the solar systemic lotus from which the desired force emanates.

<sup>64</sup>The formula for the particular kind of energy which is transmitted to him via one or other of the three circles of petals in his own causal envelope centre (his causal lotus).

<sup>65</sup>The formula for the particular petal in a circle of petals with which he may choose to work. All these concern primarily the will aspect, as far as the thought form to be produced is concerned, for the magician is the will, or purpose, behind the objective phenomenon which he is in process of producing.

<sup>66</sup>The formula which sweeps into activity those agnisuryans who are energized by any one of the three units of the second triad. Where the two forces are brought into contact, the form is produced, or the third energy centre manifests itself: 1) the energy of the will aspect, 2) the energy of the desire or love aspect, 3) the energy of the consequent thought form.

<sup>67</sup>There is no contradiction here to the teaching of esoteric symbolism that father and mother, or spirit (= will) and matter, together produce the son. The difficulty which students have to surmount consists in the true interpretation of the three terms: "mother", "matter", "holy spirit" and "water". "Mother", "matter", and the "holy spirit" all

refer to the physical (LA: and never forget that the etheric is included in the physical), but if the “holy spirit” is contrasted to “matter” or the “mother”, then the “holy spirit” terms etheric energy (“spirit” generally denotes the will, force, or motion aspect); and “matter” or the “mother”, gross physical matter. “Water” is specifically the symbol of emotional matter and energy.

<sup>68</sup>In the early stages of creation, the three vibrating envelopes – the organism, the etheric envelope, and the emotional envelope work as a unit, and must not be seen as separated. In involution, distinctions are made, but in evolution, these are surmounted. In the middle point of equilibrium, as on our globe, for instance, confusion ensues in the mind of the student owing to the fact that the various formulas are being employed simultaneously, the thought forms are at all stages of construction, and the ensuing chaos is terrible.

<sup>69</sup>Rule X may be interpreted as stating that in the magical work, the emotional energy becomes paramount, and desire for the form and the fulfilment of its objective increases. This takes place after the will energy has formed the central nucleus by being brought into contact with the desire force. The magician, through desire (or strong motive), increases the vitality of the form until it is so powerful and intense in its own separated life that it is ready to go forth on its mission in the physical world. The building devas who have been impelled to construct the form out of the myriads of elementals available, have completed their work, and now cease from constructing. This particular kind of energy no longer drives the lesser beings in any specific direction, and the final cycle of work in the emotional world is entered upon. This is summed up in the next rule.

<sup>70</sup>Rule XI. *Three things the worker with the law must now accomplish. First, ascertain the formula which will confine the lives within the ensphering wall; next, pronounce the words which will tell them what to do and where to carry that which has been made; and finally, to utter forth the mystic phrase which will save him from their work.*

<sup>71</sup>The embodied idea has now form and shape in the emotional world; but all is as yet in a state of flux, and the elementals are held in place only through the fixed attention of the magician, working through the greater builders. He must, through knowledge of certain magical

phrases, make the work more permanent and independent and fix the place of the vitalizing elements within the form, and give them an impetus that will result in more settled concretion. Having accomplished that, he becomes an agent of the law of reaping and sends forth the dual thought form (mental-emotional form), to fulfil its mission, whatever that may be. Finally, he has to take steps to protect himself from the attractive forces of his own emotional envelope, which might eventuate in his holding the thought form so closely within the radius of his own influence that it would be rendered useless.

<sup>72</sup>His own attractive forces might also become so powerful that he would draw the form so closely to himself that he would be forced to absorb it with his own envelope. This can be harmlessly accomplished by the man who knows how, but results, nevertheless, in a waste of energy which is forbidden under the law of economy. With the majority of men, who are often unconscious magicians, many thought forms are malicious or destructive, and react on their creators in a disastrous manner.

<sup>73</sup>*Four rules for the physical world.* In the magical work of form creation, we have carried the thought form down from the mental world where Augoeides initiated (LA: and inspired) the work, through the emotional world, where the equilibrizing work was done. Now awaits the work in the physical world, in etheric matter, to be precise. It is only in the physical world that the form can become objective where most people are concerned. In the physical world the worker in magic is in critical danger of failure should he not know the forms and mantras by which the new group of builders, the physical builders, can be reached, and the gap between the emotional world and the gaseous matter of the physical world be bridged.

<sup>74</sup>In the work of creation the white magician avails himself of the departmental energy or ray ruling at the time. When the third, fifth, or seventh rays are in power, either coming in, at full meridian, or passing out, the work is much easier than when the second, sixth or fourth are dominant.

<sup>75</sup>At the present time, the seventh ray, as we know, is rapidly dominating, and it is one of the easiest of the forces with which man has to work. Under the rule of this ray it will be possible to build a new civilization instead of the one rapidly decaying, and to erect the new temple desired for the religious impulse. Under its influence the work of the numerous unconscious magicians will be much facilitated. This



will eventuate in the rapid growth of unconscious psychic phenomena, in the spread of mental science, and the consequent ability of thinkers to acquire and to create those physical benefits they desire. Nevertheless, this magic of the unconscious or selfish kind leads to reaping results of a deplorable nature, for only those who work with the law and who control the lesser builders through knowledge, love and will, evade the reaping consequences entailed on those who manipulate living matter for selfish ends.

<sup>76</sup>The white magician utilizes solar forces. As the planet passes around the sun different kinds of solar energy are contacted. Expert knowledge is required of the white magician to utilize the influences in due time, and to have the form so constituted that it can respond at the needed hour to the differentiated energy.

<sup>77</sup>The magician manipulates the forces of three planets. That force which is the product of his own planet is the most easily available. In addition he may avail himself of the force emanating from the polar opposite of our planet, as well as the force originating from that planet which forms, with our earth and its opposite, the esoteric triangle.

<sup>78</sup>As the magician is working in the physical world, he uses his own vital forces in the work of thought form creation. However, this is only possible and permissible when he has reached the point in evolution where he (LA: consciously) is a channel for force and knows how to draw it within his own etheric envelope, transmute it, or combine it with the forces of his own envelope, and then transmit it to the thought form which he is in process of constructing. Much of interest will open up before the thinker who extends this idea to the planetary ruler and his work of form creating. LA: Man vitalizes his thought forms (47:4-7) with solar systemic etheric matter, 49:2-4; the planetary ruler vitalizes his cosmic thought forms (32-35) with cosmic etheric matter (43-46).

<sup>79</sup>Rule XII. *The web pulsates. It contracts and expands. Let the magician seize the midway point and thus release those, "prisoners of the planet" whose note is right and justly tuned to that which must be made.*

<sup>80</sup>All that takes place on the gross physical planet Earth is to be found within the etheric web, the atomic film (49:1) separating the planet's etheric envelope from its emotional envelope. The worker in white magic is an esoterician. His thinking proceeds from above down. In the

physical world, he starts his magical work on the confines of the physical etheric sphere. His problem is to locate those lesser beings, within the atomic film, who are of the right order to be built into the proposed thought form. Such work can necessarily only be done by the man who, through the partial dissolution of the atomic film of his own etheric envelope, can reach out with his consciousness and energy to the planetary etheric envelope. *Only he who is free can control and utilize those who are prisoners.* This is an esoteric axiom of real moment. Much of the failure undergone by would-be magicians is to be traced to the fact that they themselves are not free. The “prisoners of the planet” are those myriads of deva beings who form the planetary etheric envelope, and are swept in on the floods of etheric vital force emanating from the physical sun.

<sup>81</sup>Rule XIII. *The magician must recognize the four; note in his work the shade of violet which they evidence, and thus construct the shadow. When this is so, the shadow clothes itself, and the four become the seven.*

<sup>82</sup>The magician must recognize and discriminate between the four different ethers, and note the special hue of the molecular kinds, thereby ensuring a balanced building of the “shadow”; that is, the etheric envelope of the thought form. He “recognizes” the four ethers in the esoteric sense; that is, he knows their note and key, and is aware of the particular kind of energy they embody. Here it is important to know that the four solar systemic ethers, 49:1-4, are in vibrational respect in communication with the four cosmic ethers, the solar systemic worlds 43–46, and that of the four solar systemic ethers, 49:1-4, the three higher, 49:1-3, make up the fundamental trinity, whereas 49:4 has been produced as the union of the three. Through his knowledge of the four ethers the magician becomes increasingly capable of manipulating them separately and in combination. In so doing he can release that etheric energy which will drive the thought form into physical objectivity. As the different kinds of forces meet, a dim shadowy etheric form clothes itself on the vibrating emotional and mental envelope, and the idea received from Augoeides is attaining physical concretion.

<sup>83</sup>Rule XIV. *The sound swells out. The hour of danger to the soul*

*courageous draws near. The waters have not hurt the white creator and naught could drown nor drench him. Danger from fire and flame menaces now, and dimly yet the rising smoke is seen. Let him again, after the cycle of peace, call on the solar Angel.*

<sup>84</sup>The work of creation now enters once more a dangerous phase, the final one, where the organism of the magician is menaced by destruction. The “shadow” (LA: the etheric envelope) of the thought form has been formed, and it is now ready to take to itself gross physical matter, a “fiery” or gaseous envelope to begin with. It is these fire devas connected with this work who are particularly dangerous to the magician, and this for the following three reasons.

<sup>85</sup>Firstly, because the fire, the deva energies with which the magician seeks to work, is closely allied to the fire of his own organism, and should these two kinds of fire be brought too close to one another, there is a risk that the magician’s organism catches fire and is destroyed.

<sup>86</sup>Secondly, the fire devas of the physical world, the agnichaitans, being allied to the fire devas of the mental world, and because of that have much power, so that they can be controlled properly only by Augoeides himself.

<sup>87</sup>Thirdly, on our planet the devas of worlds 47–49 are not as yet sufficiently dominated by the devas of worlds 45 and 46, and are very easily driven into the work of destruction.

<sup>88</sup>Augoeides must, therefore, now again be invoked. This means that the magician (when the etheric envelope of the thought form is completed, and prior to gross physical concretion) must see to it that his alignment with Augoeides is just and unimpeded. He must “renew his meditation”, and make direct contact afresh before proceeding with the work. Otherwise, the fires of his own organism may get out of control, so that also his envelope may suffer in consequence. He, therefore, fights fire with fire, and draws down “solar fire”, that is, energies from Augoeides for his protection. This was not necessary when he worked in the emotional world. For the magician, the moments of the greatest danger in the work of creation are at certain junctures in the emotional world, where he is in danger of drowning in the esoteric sense, and at the transition from the etheric world to the gross physical (“visible”) world, when he is menaced by “burning” in the esoteric sense. In the former case, he does not call on Augoeides, but stems the tide by love and the equilibrizing powers of his own nature. In the latter case, he

must call in that which represents the will aspect in the worlds of man, the impelling, dynamic thinker, Augoeides. He accomplishes this by means of a mantra to which no clue can be given, owing to the powers it confers.

<sup>89</sup>Rule XV. *The fires approach the shadow, yet burn it not. The fire sheath is completed. Let the magician chant the words that unite the fire and water.*

<sup>90</sup>The gaseous envelope is created, and the hour for the formation of the liquid envelope is near. The two must then unite. This is the moment of the greatest danger, not for the magician but for the thought form itself. This must be protected, because there is a danger that the water extinguishes the fire, and all dissipates in steam. This danger is connected with the enmity, conditioned by reaping, that exists between the fire devas and the water devas. These groups can be united only by the mediator, man (LA: triune forces!).

<sup>91</sup>The fifteen rules for magic communicated above may be of practical use in so far as the aspirant, by studying them and meditating on them, prepares himself for the magical work he will one day perform, once he has been entrusted with the right formulas and mantras. In addition, by doing this preparatory work, he will arrive at an understanding of the devas and the forces and laws of form construction in all worlds.

SECTION 18  
THE MOTION ASPECT IN HIGHER  
WORLDS, PART ONE



### *18.1 Introductory*

<sup>1</sup>The immediately preceding section treated of thought forms, and the whole solar system (including man) was seen as an embodied thought. It also dealt with the ability of man himself to create thought forms.

<sup>2</sup>Now the description returns once more to the technical and more scientific material. The word “scientific” used here means that which the esoterician can know as a fact. To the exoteric scientist fact means his approach to a part – often an infinitesimal part – of some greater whole, and even then it concerns the physical world only. What the esoterician regards as the essential reality, the superphysical reality, is not regarded as a reality at all by the exoteric scientist. What is physically tangible is but an effect of underlying causes. The esoterician does not concern himself with effects, but their causes. The exoteric scientist started to approach these causes when he began to study the energy aspect of matter. It is only when he can study etheric matter, however, that he will be entering the domain of causes. Even if in this case only those subtle physical causes are dealt with which underlie the gross physical, yet a great step will have been made for, using the law of analogy, he will then be in a position to comprehend some important facts about the manifestation of the solar system, for the seven worlds of our solar system (43–49) constitute the cosmic physical world.

<sup>3</sup>This section will deal with motion that is guided by higher consciousness, motion with finality within the planetary beings. This study concerns, firstly, the effects of this motion within the 49-globes and on the human and deva monads entering into them.

<sup>4</sup>Secondly, it concerns that energy which is the basis of the law of periodicity, and which results in the cyclic manifestation of all monads. This impulse produces three processes: involution where the matter aspect dominates, evolution where the consciousness aspect balances the matter aspect, and expansion where the consciousness and will aspects control the matter aspect.

<sup>5</sup>Thirdly it concerns that energy which causes attraction and repulsion between all atoms and combinations of atoms: attraction–repulsion between solar systems, 49-globes, seven-globes, globes, natural kingdoms, individuals, atoms.

<sup>6</sup>It concerns the energy or activity which produces forms, and, therefore, the forces which tend to stabilization of the work of the builders. All nature holds together, and the intelligence that controls any 49-

globe, globe, natural kingdom, or atom, becomes in time the ruling principle of another system. Everything in the solar system is in motion, as is everything in the cosmos, and the vital energy circulates through it all. In this kind of solar systemic activity, the supreme good is ultimately attained through the interplay, attraction and repulsion, of all component parts.

<sup>7</sup>In this section this motion will be studied in five respects:

<sup>8</sup>1) The nature of this motion; it is spiral cyclic.

<sup>9</sup>2) The results of its activity. These results can be viewed as four laws subsidiary to the major law of attraction: the law of expansion, the law of the return of the monad, the law of solar evolution, and the law of radiation. This study also includes the process of initiation and the formation of self-conscious and group-conscious collective beings.

<sup>10</sup>3) “The turning of the wheel.” This expression refers to the rotation of the globe systems as well as the cyclic processes going on in them. It refers to spiral-cyclic motion which is not the result of the rotary motion of matter itself, but of intelligent control extraneous to it.

<sup>11</sup>4) The form-building impulse existing in the causal and mental envelopes – man’s solar systemic envelopes (47) as well as the cosmic envelopes (29–35) of the globe beings – and, above all, the centres of those envelopes.

<sup>12</sup>5) The effects of the united activity of the envelopes mentioned, and of the centres, that is to say: periodical manifestation and the generation of triune forces.

### *18.2 The Nature of this Motion*

<sup>1</sup>The original motion of matter is rotary. Each atom rotates on its own axis, and each larger globe does the same: a system of seven suns, a solar system, a 49-globe, a seven-globe, a planet. Man, too, can be said to rotate on his axis or pole (LA: circulate in cycles of incarnation and discarnation, assuming envelopes and abandoning them to be dissolved, in which process the monad, the triads, and the causal envelope persist as the fixed pole of this circulation). In the causal-mental world, where the energies of the consciousness aspect assert themselves more than in the lower two worlds, a different kind of force or motion becomes apparent. This, the spiral-cyclic motion in no way negates the original rotary motion, but is added to it, so that all atoms which are in manifestation, also the atoms of lower two worlds (48, 49), exhibit this dual motion. The atoms of involution, too, have this dual motion, but



since mankind's knowledge and understanding of the consciousness aspect in the subhuman kingdoms still is too scanty, it will profit us more to deal with consciousness forces as they influence men and higher beings.

<sup>2</sup>The fact that the consciousness forces are spiral-cyclic indicates a duality. This activity is the cause of all cyclic evolution and periodicity. It is intimately linked with the will aspect of the divine collectives and with the highest guardians of the law of reaping, the so-called lipika lords. Where our solar system is concerned this activity can be traced to the Sirius system. Its human analogy is found in the impulses emanating cyclically from the causal envelope and bringing about man's brief manifestation in the lowest three worlds (47:4–49:7). To be more specific: the inmost tier of petals of the causal centre, the outer three tiers, and the first triad, respectively, correspond to the three groups of lipika lords who are the reaping cause of solar systemic manifestation, and who control its periodicity. These three groups are in contact with their guiding intelligences in the Sirius system.

<sup>3</sup>The law of periodicity is the effect produced by the union of these two kinds of force with a third kind of force. The two are the energies of the will aspect and the consciousness aspect. The purpose is hidden in the solar systemic government and is unknown even to 45-selves. The 45-self has knowledge of the energies of the consciousness aspect and cyclical activities controlled by them. The energies of the will aspect, however, is the impulse behind the forward movement of the entire solar systemic manifestation. The third force is the original rotary motion of matter itself.

<sup>4</sup>Rotary motion is connected with matter and the first triad. It was perfected in the previous solar system. Cyclic motion is linked to consciousness, generation of forms, and the second triad. It furthers the achievement of group consciousness and is in process of being perfected in this solar system of our. Spiral motion is bound up with will and the third triad. It is still faint as compared with the other two kinds of motion and will be perfected only in the future solar system. It promotes the fusion of all groups into a unified consciousness.

<sup>5</sup>Spiral-cyclic motion has two effects. Firstly, it is an attractive force, gathering the atoms of rotary matter into definite types and forms, and holding them there as long as necessity demands. Secondly, it is itself gradually dominated by another and a higher kind of vibrations, and through them it sweeps those forms nearer and nearer to another and

stronger centre of force.

<sup>6</sup>These effects are clearly demonstrated in the evolution of the human monad as it, under law, approaches the second triad and later the third triad. Augoeides first attracts man. Cyclically he activates the envelopes of incarnation, giving them coherence, and swings them into closer relation to himself. Later, as the momentum (LA: man's causal self-consciousness) is increased, the man is swung more definitely into relation with the third triad (LA: and Protogonos). This process strengthens until that higher rhythm (LA: the influence of Protogonos) is dominant. The corresponding is true of a planetary being and of the solar being.

<sup>7</sup>The spiral-cyclic force demonstrates in seven ways three of which are major. The symbols of these three are inserted into the planetary ruler's rod of initiation. Also the world teacher's (bodhisattva's) rod of initiation, the so called caduceus, evinces a three-partite symbolism, which consists of a straight bigger serpent as its central axis with two smaller serpents entwined around it. This symbolism represents, among other things: "the three outpourings", the three worlds (47-49), the etheric counterpart of the spinal column and its channels, or that with which the initiate (LA: of the first and second degree but not the higher degrees) concerns himself and his tools for it.

<sup>8</sup>The seven types of spiral-cyclic energy indicate the nature of the seven planetary rulers which they represent, and produce, therefore, the (LA: type) distinctions which exist between men. They are accountable for the differences in the duration of the cycles, and this is a point often overlooked. For example, only one of the departmental energies has that duration of 2500 years which students of esoterics often ascribe to them all. The other six are either longer or shorter than 2500 years. The seven departmental energies have a great effect on the causal cycles, and the difference of these energies determine the length of time between incarnations. Because of this some monads cycle through their incarnations more rapidly than others, and hence it is impossible to say that there are even "averages" connected with the sojourn in the emotional world, for instance.

<sup>9</sup>The fact that the planetary hierarchy makes a new effort at contacting mankind every hundred years is connected with particular type of cyclic force emanating from the hierarchy. All that originates in that department is controlled by spiral-cyclic efforts based on the number 10 and its multiples, and so culminates during the last quarter of each

century. This activity is but the demonstration of one type of force out of seven possible. It concerns primarily a group of masters and other initiates of the first ray, and so will necessarily influence greatly all disciples and aspirants on the same ray. At the same time, this work is endorsed by the planetary hierarchy as a whole, because the force carrying it emanates from the planetary government. It receives the necessary balance in its expression by a corresponding cyclic activity of the second ray and the third ray.

<sup>10</sup>When mankind better understands periodicity, the fact that all activity runs in cycles, it will recognize that the great revolutionizing scientific discoveries, such as the formulation of the law of gravitation, the discovery of the circulation of the blood, the discovery of electromagnetism are third department correspondences to the effort made during the last quarter of each century. In their own department, these discoveries are suited to stimulate the consciousness evolution of men through widening and deepening their conception of reality. Copernicus, Galilei, and Newton are, on their own line of force, light-bringers of equal rank with H.P.B. All gave a great impulse to the ability of man to better interpret the laws of nature and understand the process of manifestation.

<sup>11</sup>Neither the cycles of the third ray nor those of the second ray coincide with those of the first ray. Some idea as to cycles of the third ray may be gathered by considering the dates of the foremost scientific discoveries since Plato's time; the cycles of the second ray may also be obtained by a study of the appearances of the great teachers down the ages.

<sup>12</sup>The force emanations from the manu, or those of the first ray, are easily traced by the study of races and subraces. What is often overlooked is that each of these type energies demonstrates constructively, through the form-building agencies, and destructively through the ability of the force to pull old forms down prior to building the new. Thus the departmental energies can be viewed from these two angles.

<sup>13</sup>The contribution made by H.P.B. must be viewed from these two angles. It was destructive in so far as it was intended to destroy the limiting views ruling in the world of science and religion. (LA: And it was constructive in so far as it afforded mankind the first esoteric facts for exoteric study.) This work done by H.P.B. fit in with the constructive work of the second ray in conjunction with the departmental energy of the seventh heralding the new age.

<sup>14</sup>No great impulse of first ray energy will come from the hierarchy till the close of a century. Disciples and aspirants who still have a limited vision should refrain from dogmatizing about cycles. Apart from the cyclic impulses continuously going forth, overlapping and superseding, and intermingling with each other, there are many lesser cycles. The one hundred year cycle just mentioned is such a lesser one, and there is a thousand year cycle of greater moment. There are vaster cycles, of 2500 years, of 7000 years, of 9000 years, of 15,000 years, and many others which only advanced initiates know of or can calculate. These greater cycles can break in on any of the lesser ones, and may enter, unexpectedly, as far as human knowledge is concerned. Yet they are but the return of impulses set in cyclic motion many thousands of years ago.

### *18.3 Results of its Activity*

<sup>1</sup>These results can be studied in four ways, considering each as expressions of laws subsidiary to the basic law of attraction and repulsion. All motion is the result of the impact or interaction between atoms, and there is no atom anywhere which escapes this force. In the case of rotary motion, the impulse emanates from within the globe in question – atom, envelope, planet, solar system, etc. – and is produced by the impact of the positive charge on the negative charges.

<sup>2</sup>When the effect of the rotation of the atom is so strong that it begins to affect other atoms, another influence begins to make itself felt, which makes the atoms either attract or repel each other. Thus under this impact forms of various kinds are built, and these forms in turn produce effects on other forms, so that rhythms and vibrations are obtained which are a continuation of the rotary motion of the individual atoms, and the modifications they undergo through their group activity. This causes movement forward and simultaneous rotation. The movement forward is modified considerably by the internal atomic activity, and this it is which causes spiral cyclic motion. It demonstrates in all forms as a tendency to repeat, owing to the backward pull of the rotating atoms, and yet is offset by the strong progressive impulse of the form activity. We can study this in connection with: 1) the planetary being, as it manifests itself through the eons, each one of which, in its earlier stages, recapitulates (rapidly repeats) all that has previously occurred; 2) the human embryo which runs through the various stages of development; 3) man undergoing consciousness development who creates that

which will destroy the “dweller on the threshold”.

<sup>3</sup>This spiral-cyclic activity, which is distinctive of all forms, can be better comprehended as an expression of four laws: the law of expansion, the law of the return of the monad, the law of solar evolution, and the law of radiation. These four laws will now be described in the following.

#### *18.4 The Law of Expansion*

<sup>1</sup>This law, which rules the gradual expansion of the consciousness indwelling every form, is the cause of the spheroidal form of every life in the entire solar system. It is a fact in nature that all that is in existence dwells within a sphere. The chemical atom (49:4) is spheroidal. Man dwells within a sphere, as do the planetary beings and the solar being. These spheres are the forms matter takes when its own internal activity and the activity of the form are working together. It requires the two kinds of force – rotary and spiral-cyclic – to produce this. Scientists are beginning to realize more or less that it is the relation between all atoms, which produces light, and which, in its aggregated phenomena (LA: all kinds of electromagnetism), forms that composite sphere: the solar system. The form of the solar sphere is due to its own rotary motion in space in relation to the motions of environing stars. As the radiation from those stars and their relation to the sun are better understood, much will be revealed. Little has as yet been grasped as to the effect on the solar system of those stars which are antagonistic to our system and whose radiation of light does not penetrate its outermost envelope.

<sup>2</sup>It is under the law of expansion that the seven lesser 49-globes finally merge into the three greater ones, which marks the achievement of their goal and their eventual perfection. (LA: This might easily be misunderstood. Therefore it must be pointed out that not the globes “merge” and are “perfected”, but the collectives of evolutionary monads inhabiting them.)

<sup>3</sup>In esoteric literature this term “law of expansion” is limited to the discussion of the seven departments, the seven rays, and to the planetary initiations. The expansions of monad consciousness through initiations are subject to the “law of the return of the monad”.

<sup>4</sup>It should here be remembered that we are dealing with the expansions of consciousness of a planetary being through the seven-globes, the eons, the natural kingdoms, and the root-races.

<sup>5</sup>It should be remembered also that the consciousness which the planetary ruler is in process of developing is that of the absolute will and purpose of the solar ruler, as it is the expression of the desire of the ruler of the seven suns' system. Therefore, the expansions might be presented as follows:

<sup>6</sup>The solar ruler expands his consciousness to include the desire of the seven suns' ruler. The planetary rulers expand their consciousness to measure up to the will and purpose of the solar ruler. The seven-globe rulers are working at perceiving the desire of the planetary ruler. The globe rulers are working at perceiving the intelligence of the planetary ruler.

<sup>7</sup>This can be worked out in connection with a globe in a seven-globe (such as ours) in the following manner:

<sup>8</sup>The planetary ruler works at his own peculiar problem: the bringing through into physical manifestation of the purpose or will of the solar ruler in his own 49-globe. This he does through meditation.

<sup>9</sup>The planetary government and planetary hierarchy are occupied with the working out into active manifestation of the will and purpose of the planetary ruler.

<sup>10</sup>The human kingdom is seeking to make manifest the desire of the planetary ruler.

<sup>11</sup>The three subhuman kingdoms have for objective the manifesting of the intelligence of the planetary ruler.

<sup>12</sup>All this done under the law of expansion, by the method of spiraling progression, cyclic growth, and rotary repetition. The summation of each greater spiral is the expansion of the consciousness into that of the sphere which enclosed the lesser sphere (LA: the merging of the lesser collective being with the greater).

<sup>13</sup>In this process the monads are transferred from the male, impulsive planet to the female, receptive planet. At a later period, the monads of the two planets are absorbed by a third planet, who is called esoterically the "Son", the synthesizing planet, the third force in this system of triune forces.

<sup>14</sup>In summing up the effect of the union of individual atomic rotary motion and the spiral cyclic motion of all atomic groups, it is necessary to point out, therefore, that the following units are affected:

<sup>15</sup>The evolutionary progress of the *atom* towards self-activity is brought about by the effect of its group activity, or the motion of the form modifying its own inherent motion.

<sup>16</sup>The *envelope* likewise is a unit, rotating on its own axis (LA: is transformed while being controlled by a more permanent centre), being influenced and driven towards a centre of force in a higher world by the activity of its embracing kingdom.

<sup>17</sup>The *human monad*, self-active and individual, yet driven progressively forward by the influence of its group, or the activity of the planetary being of which it is a part.

<sup>18</sup>The *planetary being*, equally self-active (LA: and self-conscious), a composite of all planetary groups, rotating on its own axis (LA: being transformed as it is controlled by a more permanent, higher centre), yet conforming to the cyclic-spiralling motion induced by the activity of the greater sphere of which it is a part.

<sup>19</sup>The *solar being* (self-active and self-conscious) pursues its own cycle, yet spirals in cyclic fashion through space, and therefore, progresses through the effect of the extra-systemic collective beings who either attract or repel it.

<sup>20</sup>The above is the main division, but there are many intermediate forms upon which it is not possible as yet to touch. All in nature influences that which it contacts, and these effects are either attractive or repulsive, retarding or accelerating, destructive or constructive, devitalizing or stimulating (vitalizing).

<sup>21</sup>Yet all can be expressed in terms of negative or positive force, manifesting as rotary or spiral-cyclic activity. The lesser cycle can, from certain angles of vision, be regarded as belonging to the rotary motion of certain forms, and the greater cycle, which is so much more difficult for man to follow, as relating to the spiral motion of the greater sphere or collective being. Every being is part of a greater whole. Not even the solar system is a separated life but is a part of an immense whole, which is but dimly perceived even by the highest solar systemic intelligence.

### *18.5 The Law of the Return of the Monad*

<sup>1</sup>Here it is possible to study the monad from the viewpoint of cycles and the motion, force, or will aspect. At the same time we must divorce our minds temporarily from that limited manifestation we call the human.

<sup>2</sup>The “divine pilgrim”, the evolutionary monad, can be studied as it manifests itself through three centres of force or energy, which produce a definite effect on their environment and on each other.

<sup>3</sup>As regards a solar system, these three centres are called the “physical sun” (LA: 49), the “heart of the sun” (LA: 46), and the “central spiritual sun” (LA: 43). (LA: In an alternative interpretation the “physical sun” refers to 43–49; the “heart of the sun”, to 36–42; and the “central spiritual sun”, to 29–35. Only exceptionally an esoteric symbol or symbolic expression has only one meaning.)

<sup>4</sup>As regards the evolution and expansion of the human monad, the corresponding three centres are the first triad, the second triad, and the third triad. Their respective energies are called rotary motion or “fire by friction” (LA: obtained through the bow drill of immemorial origin: a soft peg was brought into rapid rotation while pressed against a harder object); radiatory energy or “solar fire”, and dynamic energy or “electric fire”.

<sup>5</sup>By the interaction of the three kinds of force, which constitute the three envelopes of the monad, a rhythm is set up. This rhythm eventually form an ovoidal sphere, which confines the monad and which contains within itself three major centres of force, corresponding to the three major solar systemic centres and the three triad units. The rhythm also initiates a cyclic pulsation, which is the cause of every evolutionary impulse.

<sup>6</sup>These evolutionary impulses are three in number for the solar system and for the monad:

<sup>7</sup>1) The first one is the impulse which drives every monad to final self-activity. It is the basis of the possibility of causalization. It is called the force of Brahmā.

<sup>8</sup>2) The second one is the impulse which forces the monad towards group determination (LA: a faculty that is possible only at the causal stage, after the acquisition of the faculty of self-determination, which belongs at the mental stage) and is a necessary factor of the phenomenon termed “initiation”, or the process that brings the self-determined monad out of the human kingdom into the fifth natural kingdom. This force, which produces higher, superhuman kinds of consciousness, is called the force of Vishnu.

<sup>9</sup>3) The third one is the impulse which forces the planetary groups, the sum total of all (atoms and forms =) monads and groups of monads to a self-conscious realization of the (nature =) purpose of the all-enclosing group, the solar being. LA: This force is called the force of Shiva.

<sup>10</sup>Under the influence of the planetary being, the monad forms its



confining envelope (LA: the term used by AAB is ring-pass-not, which in this connection means the first triad). There the work of the planetary being ceases from the monad's standpoint, and the monad produces by its own inherent force the later changes. The rotary motion of the monads and their interplay, modified by the energy of the planetary being, pursued during eons, causes the phenomena of the various subhuman stages. All through this inconceivably long period the monads, involved in their first triads, have pursued their courses, while receiving energy from the (AAB: the monadic heart on the spiritual plane =) the 45-atom of the third triad, and equally they have responded to the larger rhythm of the planetary being. This it is which has gradually brought animal monads to the stage where they have begun to be able to react to the attraction of the third triad. At the same time, the third triad has begun to respond to the self-initiated energy of the first triad. When the two rhythms reached a sufficiently strong mutual contact, the monads causalize (LA: and the second triad is attached to the monad).

<sup>11</sup>After causalization the monad, now human, can begin progressing in consciousness development (LA: without a causal envelope the monad cannot acquire self-consciousness, and that is why all previous development in the subhuman kingdoms was about developing the tools of consciousness, such as the senses, the emotional and intellectual functions, but not consciousness in the strict sense). This development is cyclic and goes through many repetitions, thus displays a spiral motion. At first the interaction between the first triad and the higher two triads is slow and heavy, and the first triad is very little receptive to the impulses of the higher ones. Gradually and after many (cycles =) incarnations, the higher vibrations, primarily those from the second triad, can make themselves felt, so that the activity of the monad is more balanced between the first triad and the second triad. After yet many more incarnations the second triad can dominate the first triad. LA: Simultaneously with this the monad establishes a conscious contact with the third triad. At this stage the monad prepares to pass to fifth natural kingdom.

<sup>12</sup>What follows next is a summary of the various vibratory impulses which have a definite effect on the evolutionary monads. It is necessary to know something of these impulses to understand the evolution of the monads. It is not possible here to give an exhaustive presentation but only very brief indications. Esotericians of the future will have to give

more detailed information about these forces acting on the monads.

<sup>13</sup>1. Three kinds of impulses inhere in the three triads: The energy of the etheric envelope is the synthesis in the physical world of the force conveyed through the first triad. The causal envelope, beside emitting its own energy, also conveys energy from the three units of the second triad. The third triad and its envelope emit a unitary energy.

<sup>14</sup>2. The activity set up in the seven centres of the etheric envelope is the result of the activity of the seven (principles =) departments: the crown, frontal, throat, heart, solar plexus, sacral, and basal centres.

<sup>15</sup>3. The compounded effect of the activity of every atom in the envelope (every envelope). This produces the rhythm of the envelope.

<sup>16</sup>4. The unified activity of every envelope which the monad uses.

<sup>17</sup>5. The united active motion produced by the three triads, the seven atomic envelopes, their force centres, and the atomic matter, all of them in concerted action. (LA: This really refers to the perfected 43-selves only, but a first step on the path to this condition can be taken by the 46-self.)

<sup>18</sup>6. The effect produced by the action of the groups allied with the monad through the law of reaping. These groups are: the ray group of (the monad =) the monad's third triad, its (subray group =) second triad group or causal group, its (personality =) first self affiliations, such as family, nation, and race. All of these influences play upon the sensitive atoms in the various envelopes and produce specific effects.

<sup>19</sup>7. The activity or motion initiated and stimulated by the lower three natural kingdoms, viewed as collective beings, which activity produces definite results.

<sup>20</sup>8. The vibrations of the particular planet on which the monad seeks expression and experience.

<sup>21</sup>9. The effect produced in the matter of the envelopes by the vibrations of the various planets. In the esoteric sense, this is the influence some one or other of the solar systemic centres wields, as the forces emanating from them influence the planetary centres and thereby also influence the monads living within them. This is connected with the reaping of the planetary being and is studied in esoteric astrology. The present exoteric astrology misleads more than it explains.

<sup>22</sup>10. What always must be considered is the energy of the planetary ruler, as this is directed at some certain seven-globe or globe, which implies that the planetary ruler turns his attention on some one of his cosmic etheric centres. This is incomprehensible to men, and the

knowledge of it, which involved certain planetary purposes, is reserved for higher initiates.

<sup>23</sup>11. The sun itself has likewise a rhythmic effect upon the individual monad. Though it reaches the monad only via the greater centres of existence, yet it has its effect.

<sup>24</sup>12. The energy of the seven suns' system has to be reckoned with and the impulses emanating from the seven suns' ruler, which have stimulating or retarding effect on the monads of our solar system.

<sup>25</sup>13. The energies which emanate from the twelve "zodiacal constellations" with which astrology concerns itself (LA: actually twelve solar systems of the third kind). This kind of force is primarily concerned with the development of the planetary rulers themselves and is connected with their reaping, which of course involves those monads, and deva and human monads, which form the centres of their envelopes.

<sup>26</sup>14. The three great waves of energy which sweep cyclically through the entire solar system from the seven stars of the Great Bear, the Pleiades, and Sirius. The strength of the energies of the stars of the Great Bear depends upon the closeness of the connection and the accuracy of the alignment between any particular planetary ruler and his prototype. The subject is very abstruse also because the "imperfect planetary gods" are not equally advanced in their expansion and pursue different goals. Of the Pleiades, that one is of particular interest who is the opposite pole of the 49-globe which will eventually receive the monads from our planet.

<sup>27</sup>There are also other streams of energy, which have an effect upon the monads everywhere, but the above enumeration will serve to show the complexity of the subject and the vastness of evolution in the solar system. All these vibrations pass cyclically through the sphere in question; they come and go. The stage of expansion of the radiating being determines its impact on the monads and the collectives of monads and, therefore, the qualitative character of the very cycle. It is the appearance or the disappearance of these waves of planetary, inter-planetary, solar systemic, and cosmic life-waves which determines the cyclic manifestation of cosmic beings such as the planetary ruler on our planet. These energies cause also the dissolution of a 49-globe and its reappearance, and are responsible for the transportation of the monads from one 49-globe to another, or from one solar system to another.

<sup>28</sup>By this composite wave of energy, called the "force of evolution",

the monads are driven forward; and the radiatory beings in question determine the duration of the energies by their directing purpose. Man has very little power against this. Yet within certain narrow limits man is the controller of his destiny, wields forces, and manipulates lesser beings than himself, and with time widens his sphere of control.

<sup>29</sup>Man at the utmost controls his five envelopes of incarnation (from organism to triad envelope, inclusive); the 45-self controls all energies in worlds 47–49; the 44-self, all the energies in worlds 45–49.

<sup>30</sup>It is apparent then that the law of the return of the monad indicates the sum total of those influences which directly influence the monad, determine its cyclic progress, and either stimulate or retard its activity. It is only after initiation that man begins to comprehend this. When he understands the methods whereby he consciously adjusts to external force currents, he can resist retarding forces consciously and with the accuracy of knowledge, and can consciously cooperate with forces which further his evolution. “Stimulate” and “retard” are relative concepts here, for to the monad as a first self the same second triad energies stimulate it as later, when the monad has become a second self, retard it in its endeavour to transform into a third self.

#### *18.6 The Law of Solar Evolution*

<sup>1</sup>The law of solar evolution has reference to the planets and the solar system. The planets are treated first.

<sup>2</sup>The planet has, as all else in nature, three main motions. In the planet’s case these are: its axial rotation, its revolution round the centre of the solar system, its motion along with the entire solar system in its transportation through the cosmos.

<sup>3</sup>By its axial rotation the planet displays its own inherent energy. This means that the countless atoms which compose the planet (both the physical dense and superphysical) pursue an orbital course around a centre. This dynamic force centre must be considered as existing naturally in either of two locations according to the stage, usage, and particular type of the planetary being, namely in what corresponds to the 1) crown centre in man, if the planetary being is very advanced and in the planetary correspondence to the 2) heart centre. The planetary correspondence to man’s throat centre is, of course, always active in all the planetary beings, as this capacity was acquired in the previous solar system. The seven-globes likewise have their corresponding energy centres.

<sup>4</sup>The gross physical planets have their own centres. Our Earth has one such centre at the North Pole, and two more are located within the planetary sphere. The inflow of force to these internal centres (via the polar centre) often results in earthquakes and volcanic eruptions.

<sup>5</sup>There is a cyclic shifting of polar inclination due to the gradually increasing responsiveness of the planetary ruler to influences from his prototype in the Great Bear, whereby they increasingly attract his attention align him with this greater will. This shifting causes disruption in the lower manifestation of the planet, which is a condition on the cosmic path of initiation analogous to that undergone by a disciple.

<sup>6</sup>The Earth is periodically influenced strongly by the moon, Venus, and Mars. The moon's influence is exceedingly strong and resembles, as far as the physical planet is concerned, the relation of the "dweller on the threshold" to the human monad. This resemblance must not be strained, for the moon wields its influence only on elemental matter and on the first self to the extent that the latter permits itself to be controlled by its envelopes. Second selves and higher selves that compose the planetary being are not influenced by the moon. The moon also has a reaping effect upon the Earth, coupled with the effects of Venus and Mars.

<sup>7</sup>The revolution of the planet around the sun is an expression of spiral-cyclic motion, and its recognition of the divine magnetic centre. This brings the planet under the constant impression of other 49-globes, and also brings it under the inflowing streams of energy from the zodiacal constellations which reach the planets via the Sun.

<sup>8</sup>The third motion of the planet is that which carries it through space along with the entire solar system in its transportation along its orbit in the cosmos.

<sup>9</sup>The solar system must be considered as pursuing motions analogous to those of the planet though, of course, on a much larger scale. The entire solar system is a sphere, which rotates on its axis, and thus all that is included within the sphere is carried along. The rotation is controlled by first ray energy. The exact figure of the cycle of rotation is as yet esoteric, but it may be stated that it approximates one hundred thousand years. This is sufficient information for those with the "seeing eye", for it explains the very long cycles that succeed one another as different parts of the sphere are turned to different zodiacal constellations. This influence on the planets is increased or decreased according to their places in their various orbits. Hence the true astrology is so

complex that it is impossible for human beings to make accurate computations or to cast accurate horoscopes. In (the hall of wisdom =) the causal world there exists a department where initiates do such astrological work, which does not involve horoscopes for mankind, however, but for three planetary beings, our own and the other two with whom ours forms a triune force. Beyond that they may not go. They progress these various horoscopes for the next stated cycle, and thereby ascertain what kind of work should be done. Students of esoterics are enjoined to refrain from attempting to make computations of cycles of any kind, for many stars, which have an important impact on our solar system, exist only in physical etheric matter, and so all calculations that do not include will be full of error. Men must delay such computations until they have acquired at least etheric vision. It suffices for the man who wishes to “rule his stars” to fulfil his task in life and make his contribution to the fulfilment of the task of his group.

<sup>10</sup>Like the planet, the sun spirals in a cyclic around a centre; in the case of the sun this is in relation to the Great Bear, the Pleiades, and Sirius. These three stellar systems are of particular importance to the spiral cyclic activity of our solar system. Just as in man the spiral cyclic activity is controlled from the causal envelope and the second triad, so in connection with the solar system these three stellar systems are related to cosmic correspondence of the second triad in world 18, world 22, and world 29, and the influence of these three systems is dominant in connection with solar incarnation, with solar evolution, and with solar progress.

<sup>11</sup>The third kind of motion to which our system is subjected, that of progress onward, is the result of the united activity of the seven suns’ system. This united activity produces a uniform and steady push toward a point in the cosmos unknown as yet to even the planetary rulers.

<sup>12</sup>Of the stellar systems existing in the cosmos, only one seventh are in incarnation, that is to say, are manifested spheres in the cosmic physical world, 43–49. Six sevenths are out of incarnation, that is to say, exist only in higher, cosmic matter (42 at the lowest), waiting their incarnation in a later and more suitable cycle.

<sup>13</sup>It is important to realize that these systems of spheres are no dead lumps of matter but live envelopes for collective beings who have a stupendous consciousness capacity in cosmic worlds.

<sup>14</sup>To the esoterician, who has developed higher objective consciousness, the vault of heaven is just one blazing fire of light, where the stars

are focal points of flame from which radiate streams of dynamic energy. What to the undeveloped consciousness is darkness is to the seer light, force currents, energy centres, and dynamic fiery spheres.

### *18.7 The Law of Radiation*

<sup>1</sup>It will be more said about this law than about any other in this section, as it is the one of the most practical utility, and also because it is one that is beginning to be recognized by physical science.

<sup>2</sup>Radiation is the outer effect produced by all forms in all kingdoms when their internal activity has reached such a stage of vibratory intensity that the form can no longer prevent the energy from escaping beyond its limitation. Radiation marks a definite point of attainment in evolution, and this is equally true of the atom and of the forms in any one of the natural kingdoms.

<sup>3</sup>From some angles of vision, radiation might be regarded as the “true form” (understood esoterically as the etheric energy form) making its presence felt in such a way that it becomes apparent even to the scientist.

<sup>4</sup>In this connection it is emphasized that in all esoteric explanations the energy body is regarded as more important than the gross physical body, which is not considered to be a principle.

<sup>5</sup>Three important reminders: The tangible, negative, and receptive is esoterically without form and useful only thanks to its inner energy. The “true form” or the energy envelope vitalizes and produces the cohesion of that which is unorganized. The conscious life, the self in the form, focuses itself in some one point within the “true form”.

<sup>6</sup>The study of radiation deals with the effect produced by the inner being as it makes its presence felt through the form, when the form has been brought to a certain stage of refinement.

<sup>7</sup>When this realization is applied to all the forms in all the kingdoms, it will be possible to bridge the gaps existing between different forms of life, and to find the “elements” in every kingdom and the unifying radiating centres. The “elements” in the mineral kingdom, which chemistry knows and describes, have their correspondences in all natural kingdoms, and there are forms of life in the vegetable kingdom which are esoterically regarded as “radioactive”, the eucalyptus tree being one such form. There are forms of animal life equally at an analogous stage, and the human being approaching the fifth natural kingdom demonstrates a similar phenomenon.

<sup>8</sup>As a 49-globe nears its consummation, it becomes “radioactive”, and through radiation transfers its essence to another “absorbent” globe, or globes. Something corresponding to this is the case with the solar system also. Its indwelling life is absorbed by a receiving stellar system, and then the outer “envelope” returns to its original unorganized condition.

<sup>9</sup>*The Cause of Radiation.* Anyone who wishes to understand the cause of radiation must consider both that which radiates and that which is the underlying cause of radiation. When any form becomes radioactive, this means that it has run through its appointed cycles and reached an adequate capacity for vibration, so that the indwelling life is ready to escape from that form and merge itself in the greater form of which the lesser is a part. Radiation occurs when the etheric form, the “true form”, becomes responsive to certain kinds of energy, when the etheric envelope has reached such a state that it can no longer limit the life expression of the indwelling monad.

<sup>10</sup>Radiation comes about when the self-sufficient life dwelling in the form is offset by a stronger pull emanating from the enveloping greater being. What is said here is true only about the attraction of the greater being on the being inhabiting the lesser form. It does not concern the mutual attraction of forms. This very definite distinction must here be made, and the failure to recognize it has led many alchemists and scientists astray.

<sup>11</sup>The atoms that have only rotary motion lack consciousness. Only when atoms have in addition acquired cyclic spiral motion can they be roused to a first consciousness, passive consciousness, can they unite to form aggregates of secondary, or elemental matter and mutually perceive one another. When the atoms have passed to evolution, they can perceive that they follow orbits around a centre of force within a greater form. This is incipient self-active consciousness, and is caused by the atom’s perception of the pull of the greater centre. This perception is the awareness of a higher kind of form than that of which the atom is a part. When the attraction of the greater centre has become sufficiently strong and the atom’s perception of it sufficiently clear, the atom dissolves and the monads contained in the nucleus are set free so that they can unite with the greater centre. The corresponding process in four stages takes place in the natural kingdoms, the planetary systems, and the solar system.

<sup>12</sup>What in this process was at first positive and self-sufficient in due



course of evolution becomes negative to a greater centre. In the lower three natural kingdoms, the process is undergone unconsciously; it is consciously passed through in the human kingdom, and in the super-human kingdoms it is achieved in common consciousness as “self-conscious group realization”.

<sup>13</sup>It was this transformation (transmutation) that the alchemists of old tried to effectuate, but seldom did they succeed, as they could not influence the two higher, positive energies. Even in the cases where they succeeded in locating the radiating centre in the etheric envelope, yet they had no conception of the nature of the higher, attractive force. Some few did possess this knowledge but, realizing the danger of it, refused to put in writing the result of their investigations.

<sup>14</sup>What in the work of transmutation is spoken of as that which “seeks liberty” is the monad, and this liberty is achieved first of all through the results brought about by (the “frictional fire” =) energy of the first triad, which speeds up its internal vibration; then by (“solar fire” =) the energy of the second triad, which produces orbital progression, affords stimulative vibration, and rouses the response of consciousness, until finally (“electric fire” =) the energy of the third triad is contacted. This is true of all globe beings, from atoms to envelopes for monads, natural kingdoms, planets, and solar systems.

<sup>15</sup>In every case mentioned the three kinds of energy fulfil their function; in every case the four stages are passed through; in every case transmutation, transference, or radiation takes place, and the result is that monads enter a higher kind of form, to be held in place for a specific cycle by the stronger energy.

<sup>16</sup>The alchemists of old sought to find out the secret of the process of liberation and to understand the laws of transmutation. In most cases they failed because even if they succeeded in liberating monads from the form, they had no idea how to deal with them when liberated, nor, as was said above, had they any conception as to the magnetic force which attracted them.

<sup>17</sup>To understand the law and therefore to be able to work perfectly with it, the esoterician must be able not only to release the monad from its envelope but also, in the case of the mineral kingdom, for instance, to know the mantras (words of power) by which he will direct it to that centre in the mineral kingdom which is the mineral monad’s correspondence to man’s causal envelope. Only accepted disciples are trusted with this knowledge. The others are discouraged from all

experiments in this respect. The monads liberated in this process become conductors of the greater force of their magnetic centre, because they are responsive to it, and that force may seriously harm or even kill those who try to handle it without due preparation and previous knowledge.

<sup>18</sup>Medical science today strains every effort to preserve life in forms seriously diseased and unfit for life. In so doing it retains monads who would otherwise be liberated in a natural manner. In the future and with more knowledge, medical science will become purely preventative, and will concentrate its ability on furthering the preservative protective processes of the envelopes of incarnation. But further than that it will not go, and when the course of nature has been run, then it will not seek to delay the liberation from the form. This will not, however, be possible until the human family has reached a stage when, through pure living and clean thinking, the present corruptions have been eliminated. Human beings will then function on into old age, or until the monad, being self-conscious in its causal envelope, realizing the particular work to be accomplished in any one life has been duly worked out, withdraws voluntarily from its lower envelopes. This naturally presupposes knowledge and faculties at present lacking.

<sup>19</sup>All these thoughts can be extended to include entire natural kingdoms, globes of a seven-globe, the seven-globes themselves, the 49-globes, or the solar system.

<sup>20</sup>The moon offers an interesting example of the process of transmutation, or liberation, practically completed in a globe. Its human and animal monads have been transferred to another seven-globe. Practically the same can be said of its vegetable kingdom, though there are a few of the lower plant species, forms which we would not recognize as such. The mineral kingdom is radioactive, and the mineral monads are fast escaping.

<sup>21</sup>The development and eventual radiation of the natural kingdoms is dependent on the cyclic purpose of the planetary ruler, and on the forces which emanate from other 49-globes and influence the worlds of the planet.

<sup>22</sup>All atoms become radioactive as the result of their response to a stronger magnetic centre. This response is brought about through the gradual development of consciousness of some kind or another. In the mineral kingdom, too, consciousness development is the cause of radiation. This is, of course, still incomprehensible to researchers, but in the

future, when science has accepted hylozoics, researchers will work in ways somewhat different from the present ones, and the goal of their endeavour will be somewhat changed. Through clear thinking and application of the laws of analogy they will seek to ascertain the magnetic centres in question, and to determine how they affect the atoms. Light upon these dark problems will come along two lines.

<sup>23</sup>First, it will come through the study of the place of the solar system in the cosmic whole and the effect that certain other solar system have upon it; secondly, it will come through a close study of the effect of one 49-globe on another, and the place of the moon in our own 49-globe. This will lead to a close investigation of polar conditions in the earth, of the planetary magnetic currents, and of the electromagnetic interaction between our Earth 49-globe and the Venusian and Martian 49-globes. The data obtained from these studies will revolutionize astronomy and astrology. A scientific discovery of even greater importance than that of the atom must be made before it will be possible to present the hylozoic conception of these realities in terms of exact science.

<sup>24</sup>In every natural kingdom there are certain energy centres which, during the course of eons, eventually make atomic matter radioactive, so that the monads can be liberated from the atoms. (The term “liberation” really means the ability of any conscious monad to pass out of one globe being into another of a higher order, of a higher frequency of vibrations, and of a higher kind of consciousness.)

<sup>25</sup>The *mineral kingdom* responds to that kind of energy which is the lowest aspect of fire, of those internal furnaces which exert an influence on the elements in the mineral kingdom, and which dissolve these into a series of ever higher kinds of mineral energy. The kind of energy which produces tin emanates from a certain centre of the being whose gross physical envelope is the mineral kingdom, whereas the kind of energy which transforms coal into diamonds originates in another such centre. All centres belonging to the mineral kingdom receive force from that centre in the cosmic etheric envelope of the planetary ruler which in man corresponds to the spleen centre. In the case of the vegetable kingdom the corresponding centre is the solar plexus centre; in the animal kingdom, the throat centre (LA: the conscious portion of mankind); and in the human kingdom, the heart centre (LA: the planetary hierarchy).

<sup>26</sup>The cosmic causal centre (29–31) of the planetary ruler transmits energy to all the other centres, of course. Every centre transmits three kinds of electromagnetic force, with the exception of the spleen centre,

which conveys solar energy, prana. Researchers will eventually be able to group “species” in the natural kingdoms according to the kinds of energy they display in fullest measure. In doing so it must be remembered that only in the human kingdom is the highest kind of the three, that which produces self-consciousness, manifesting itself; in the lower three it exists as potential only. This will become apparent to anyone who studies how causalization was effected in the moon chain.

<sup>27</sup>The *vegetable kingdom* responds to the particular kind of energy which produces water. Through the effect of water every higher plant species is evolved, and through the combination of heat and water results are brought about which produce new types. Each plant individual is a force centre which is influenced by a greater force centre, conditions that can be studied by means of electricity and coloured lights. Sex in the vegetable kingdom and chemical affinity in the mineral kingdom both are the display of the second electro-magnetic force. Neptune, the god of the waters, has a particular relationship to our planetary ruler, and also to the being whose cosmic gross physical envelope is the vegetable kingdom.

<sup>28</sup>The *animal kingdom* responds to a kind of energy which is neither fire nor water but is a combination of the two. That being whose cosmic gross physical envelope is the animal kingdom reaches the latter through five channels, that is, it has five centres, and that is why animals have five senses. The human kingdom is reached through seven channels, and to the five senses of the animal kingdom are added, in the case of human beings, mental consciousness (the sixth sense) and causal consciousness (the seventh sense). The vegetable kingdom has three centres, but their manifestation is so obscure as to seem practically non-existent to the human mind. The mineral kingdom has only one centre. The series from the mineral to the human kingdom thus is 1–3–5–7. This means that the monads in each kingdom at the beginning are equipped with a certain kind, or kinds, of energy, during evolution within the kingdom add one more, and take them all with them as acquisitions when they enter the next higher kingdom.

<sup>29</sup>The *human kingdom* responds to the energy of fire at its highest manifestation in the lowest three worlds (LA: 47:1), the positive energy of the greater whole as it acts on the human monads. The (forms =) envelopes are not discussed here. The human monad first responds to (form energy =) the energies of its envelopes of incarnation, then responds to the force of its own natural kingdom. It gradually becomes

responsive to the energy of the greater centre, which as regards mankind is the planetary hierarchy. Finally, the human monad becomes conscious of the energy of the planetary being. It can then pass to the fifth natural kingdom, where it begins a new cycle of interaction with higher centres.

<sup>30</sup>The planetary ruler has seven centres in his cosmic etheric envelope. Man, too, has seven major centres and also displays seven prototypes. The being which rules the animal kingdom has five centres, and the animal kingdom has five prototypes in the causal world. The ruler of the vegetable kingdom has three centres, and there are, therefore, only three basic types of plants. All plant species are differentiations of those three. The ruler of the mineral kingdom works through one centre.

<sup>31</sup>*Radiation in the five natural kingdoms.* The cause of radiation thus is the response of the monads in any envelope or centre to the attractive power of a greater centre. Expressed in other words, it might be said that the monads in their envelopes develop through a series of “releases”, in which they pass from a lower natural kingdom to a higher one, and the goal of this is self-consciousness. When all monads making up the planetary being have reached the goal, this being too has reached its goal. Since there are five natural kingdoms, there are five such releases or transitions.

<sup>32</sup>The transition considered in this solar system to be the most important is the transition from the animal to the human kingdom, causalization. For this particular greater cycle, the goal of evolution is man. The later stages are developments of this. There are close connections between these five liberations, or transitions to a higher natural kingdom, and the five initiations. A study of the laws governing the different kingdoms and the transition to them may yield valuable information about those initiations. The five initiations mark stages of increased response to contact with higher consciousness and stages of enhanced ability to realize. These stages have their interesting pre-forms in the five natural kingdoms.

<sup>33</sup>Radiation is the result of transmutation. Transmutation marks the completion of a cycle of spiralling motion. No monad becomes (radioactive =) self-actively radiant until it has adapted to vibrations of a higher kind and controls by his own vibrations those of his envelopes. The period of radiation is much the longest in the mineral kingdom, and shortest of all in the human.

<sup>34</sup>In this eon, owing to a decision by the planetary government, the process of producing the radiation or “release” of human monads is being artificially stimulated through the method of initiation. Simultaneously, in the lower natural kingdoms similar processes are being attempted. Man’s processing of ores and metals is something analogous as for the mineral kingdom. Similar intensification of the radiative capacity of the monads of the lower four natural kingdoms is not being effected in all the 49-globes but only in a few of them, and the other ones will run a longer cycle. Initiation is an experiment which was tried first on Venus. It has on the whole proved successful, resulting in the consummation of the planetary purpose in five eons instead of seven. This success made it possible for our newly formed planetary government, sent out from Venus, to bring about mass causalization 18 million years ago. The most advanced animal monads were stimulated so intensively that the three (aspects =) triads were united in an artificial manner. This process of stimulation through Venusian energy was really begun in the third eon, when the triune force was completed and ready to function. It is this factor which makes the third initiation of such tremendous importance. In it the human triangle is united, the third triad, the second triad, and the first triad, or Venus, the Sun and the Earth (LA: in which Venus corresponds to the second triad and, in this case, the third force).

<sup>35</sup>In the potentially radioactive qualities of the lower four natural kingdoms, qualities studied here, there is an interesting analogy to the functions of the four 49-globes which in their totality form the lower quaternary of the solar ruler (LA: corresponding to man’s four envelopes of incarnation; that is: the triad envelope, the mental, emotional, and etheric envelopes). All have to become radioactive, and the forms for which they are responsible have to be transcended.

<sup>36</sup>When the subject of radiation is more completely comprehended, it will be found that it furnishes one more demonstration of the unity of all life and of the synthetic nature of the entire evolutionary process. In all natural kingdoms, that which radiates is one and the same: the monad. And the differences there are between monads are but differences in the degree of consciousness developed. There are, therefore, in this respect seven classes of self-radiating beings, of monads which demonstrate the ability to transcend their normal motion and to transfer themselves into some greater sphere of an higher order in the course of evolution. They are: mineral monads, vegetable monads, animal

monads, human monads, monads of the fifth natural kingdom, monads of the sixth natural kingdom, and monads of cosmic kingdoms. Each of these is first rotary in its motion, or self-centred; later each simultaneously with its original motion demonstrates spiral-cyclic motion, whereby it becomes aware of form, and finally becomes “radioactive”, self-radiative. During this final stage it transcends the form, and escapes from out of it, becoming thus conscious of, and able to participate in, the activity of the still greater enveloping whole.

<sup>37</sup>*Radiation and the law of cycles.* It should be borne in mind that in all which concerns radiation there are periods of rest and periods of intensified activity. This is clearly seen in the human kingdom. A period of increased radiation is being entered on now in which men and women will achieve a higher realization, will transcend their human limitations, and enter the fifth natural kingdom in group formation. As far as the larger cycle is concerned, this period began when the initiations were established during the Atlantean epoch, but many lesser cycles have also occurred, for the ascension into the fifth kingdom is equally governed by the law of cycles, by periods of activity and passivity. At the close of the epoch of the fourth root-race there was a period of distinctive radioactivity, and many hundreds of human beings passed to the fifth natural kingdom. Many posts in the planetary hierarchy held hitherto by Venusians were assumed by former members of our own mankind. Our entire 49-globe was involved in those changes, since many cosmic selves and certain planetary ones left our seven-globe for higher duties in other globe systems. Then the activity gradually ebbed until a new cycle brought in influences which produced a new radiation, though not of such a strength as in the preceding period.

<sup>38</sup>Another period of radioactivity occurred during the time of the Buddha, when many achieved arhatship, became 46-selves. That period was the highest point of what is esoterically termed a “cycle of the third degree”, and a similar degree of radiatory activity has not been reached since that time. Human radiation of a very slight nature was felt the time of the appearance of Christos, but it lasted only for a couple of hundred years, and though individuals here and there have since passed to the fifth natural kingdom, yet no large groups have done so. Now the cycle is again on the upward turn. About the fourteenth century the human kingdom began to be noticeably more radioactive, and a “cycle of the second order”, or of a period of even greater activity than in the time of the Buddha, is approaching. Before it comes in full force certain

conditions have to be fulfilled.

<sup>39</sup>First, the present world chaos must have subsided. Second, the work of reconstruction must have been completed. Third, the world teacher must have appeared and begun his mission on earth, thereby increasing the frequency of vibrations in every kingdom of nature, but particularly in the vegetable and human kingdoms. Fourth, the movement, inaugurated at the close of each century by the planetary hierarchy must be under way, and the people who are its agents must have made their presence felt.

<sup>40</sup>Finally, the planetary hierarchy must have instituted a movement, working in connection with the fourth root-race, which will result in the rendering radioactive of some of the foremost thinkers of that race. It will be an especially great opportunity for that root-race, and so great is the importance that the planetary hierarchy attaches to this that one of its member, who was Confucius in a previous life, will incarnate in order to superintend the work. The preliminary steps are being taken even now, and monads are coming in who will endeavour to guide this root-race on the right path, even if the cycle of activity will not culminate until about the year 2050.

<sup>41</sup>An important factor is the cyclic coming in of individuals who are at a point in evolution where they are ready for their first self-radiative life. In one great department of the planetary hierarchy all human monads are divided into two groups, according to their cycle and their kind of energy. These groups are in turn subdivided according to the quality and the vibratory effect the individuals induce unitedly or singly upon any one natural kingdom by their incarnation. This might be illustrated by pointing out the gradual coming in of human beings who are vegetarians by natural inclination and human beings who are interested specifically in the welfare of the animals. Here we have the cyclic appearance of a whole group of people who have a definite reaping relation to the animal kingdom. In this relation they are specifically different from the meat-eating and often inhuman groups that incarnated during the past five hundred years.

<sup>42</sup>Otherwise human monads are divided according to their rhythm, quality, heat, light, magnetic influence, radiation, and activity. This enumeration is but an extension of the major one which groups all human monads under the divisions of colour, sound, and vibration. A similar division is applied to the monads of the other natural kingdoms, both lower and higher.



<sup>43</sup>A division according to cyclical appearances is of equal interest but is of a totally different nature, furnishing information valuable for understanding the nature and history of consciousness development.

<sup>44</sup>The same method of grouping is applied to all the natural kingdoms. Only in the case of the monads of the fourth and the fifth natural kingdoms are individual monads dealt with. Where all the other natural kingdoms are concerned, the divisions and records deal with groups. When a group is known, the nature, vibration, and rhythm of any monad within that group is immediately apparent.



SECTION 19  
THE MOTION ASPECT IN HIGHER  
WORLDS, PART TWO



### *19.1 The Turning of the Wheel*

<sup>1</sup>It is a generally recognized fact that the earth revolves upon its axis. Equally important but less known is that the entire solar system revolves upon its axis, needing such a long time to complete a revolution that it is beyond the comprehension of the normal individual. It is a hypothesis assumed by science that the solar system travels in an orbit around its cosmic centre. Still esoteric, however, is the fact that our solar system is revolving around its cosmic centre along with six other solar systems five of which are greater than ours, only one being approximately of the same magnitude as our solar system. This cosmic centre in turn forms part of an even greater system.

<sup>2</sup>The power of man to conceive of these cosmic motions is not as yet great enough. However, even to the third self that reality which lies beyond the solar system is essentially hidden.

<sup>3</sup>That much has been revealed, however, that certain solar systems and groups of such ones, in addition to the nearest group of seven, have a close connection to our own system. The Great Bear, the Pleiades, and the Dragon are in this category. The rotation of our solar system and the revolution of a (cosmic wheel =) seven-sun system can be accelerated or retarded by influences emanating from intra-cosmic systems of still higher order.

<sup>4</sup>Seven-sun systems are grouped according to their size, vibration, colour, and influence on each other. They are divided into 49 groups, each comprising millions of members. For purposes of study by the adepts, these groups are each known by a symbol, and these 49 symbols sum up all that can be apprehended about the size, magnitude, quality, vibratory activity, and objective of the seven-sun systems. The 43-selves know the 49 sounds which give the quality of the consciousness aspect of the pertaining rulers of seven suns. This knowledge is to the 43-selves naturally but theoretical and conveys to their relatively limited consciousness only the general nature of the group of seven-sun systems, and the force which occasionally emanates from them and which, therefore, has at times to be taken into calculation. For instance, there is at this particular time an interplay of force between our solar system and the star Betelgeuse in the constellation of Orion.

<sup>5</sup>Solar systems are divided into 343 groups. Each such group is indicated to the adept through a series of characters forming a word and simultaneously an ideogram, which conveys essential information to

the adept. The ideogram for our solar system indicates in part that it is a system of the fourth order, having its force centres in the fourth cosmic ether (46).

<sup>6</sup>The 49-globes have ten modes of expression. Thereupon come in a falling sequence the seven-globe with its “turning”, that is to say: the seven-globe period, the eon; the individual globe with its globe-period; the lower three worlds (47–49), viewed as a unit; the individual world; the natural kingdom. The natural kingdom appears cyclically within the 49-globe, but only the lower four natural kingdoms appear in the gross physical in world 49. The planetary cycles determine, for instance, the manifestation of human monads (LA: in their causal groups). LA: Attention should be paid here to the difference between the cycle of a whole natural kingdom (its cyclic manifestation) and the cycles of the groups composing it, which are much shorter periods.

<sup>7</sup>The cyclic manifestation of the human monads is much more intricate than appears from the accounts hitherto publicized of their consciousness development and transition through the lower natural kingdoms. There have been earlier cycles which it will be possible to comprehend only as the history and evolution of the planetary beings become gradually revealed. Since eons, the monads are parts of the envelope of manifestation of their planetary ruler, are vitalized through this envelope, and share in its qualities.

<sup>8</sup>The human monad passes through the three solar systems: that preceding this one, the present, and the future one. In each one of these three, one of the three aspects of the monad is perfected: matter, consciousness, and motion. Certain results that are obtained in the present solar system are only recapitulations of evolutionary processes undergone in the earlier system. This can best be understood by consideration of the principle of intelligence. The Augoeides, who represent intelligence and bring about causalization, were the product of an earlier system, and only waited for the time in the present system when the forms in the lower three natural kingdoms had reached the point of development which made it possible for them to be influenced by “higher powers”, the Augoeides. There is a correspondence to this, although on a lesser scale, in the monads who causalized in the previous seven-globe but did not incarnate in our seven-globe until in our present globe period, in the fourth root-race. The immensely long time that the monads passed in the previous solar system might be regarded as their correspondence to a cosmic cycle.

<sup>9</sup>The long pre-existence of the monads in previous seven-globes and even in a previous solar system explains why they display in our system fully developed individual characters, of a repulsive basic tendency in some of them. Individual character also explains why some of their groups refused to incarnate, being self-willed, self-satisfied, and happy to remain unevolved in higher worlds.

<sup>10</sup>Just as in the human organism certain cells and organs are occasionally more active than others, so a corresponding condition obtains in the lower three worlds of the 49-globe. These three worlds make up the cosmic gross physical envelope of the planetary ruler, and the groups of monads that form centres in them are periodically active and passive. Different groups of monads begin or end a series of incarnations according as different centres in the planetary ruler or the solar ruler a cyclically more active (are being vitalized) or passive.

<sup>11</sup>The divine kingdoms belonging to our solar system are expected to reach the intended perfection in the next solar system only. Neither the solar ruler nor our planetary ruler has yet attained the rhythm and equilibrium required for that perfection.

<sup>12</sup>It is part of wisdom to refrain from assertions in questions of the conditions of the manifestation of monadic groups in lower worlds as long as one does not know how far the planetary ruler has reached in expansion or which centre of the solar ruler's cosmic etheric envelope his 49-globe represents.

<sup>13</sup>These groups of monads that do not incarnate in lower worlds are totally unknown to mankind and are in fact veiled by certain colours. The groups mentioned will be visible only to objective 44-consciousness, which will normally occur only in the mankind of the next solar system.

<sup>14</sup>Every color in the cosmos exists in three kinds: 1) the true colour, 2) its illusory appearance, and 3) its reflection. The first self knows the reflection only. The appearance is seen by the second self only, and the true colour is seen by the third self.

<sup>15</sup>The "cosmic cycle" (LA: complete cycle through the three solar systems) of the monad is seen, therefore, by the third self as the combination of the primary colours of the three solar systems.

<sup>16</sup>The solar systemic cycle of the monad, which concerns our present solar system alone, is distinguished by the totality of the seven colours of the seven planetary beings, and to the vision of the 45-self appears as the sumtotal of the primary colours of the causal groups of the different

49-globes.

<sup>17</sup>The planetary cycle of the monad, which concerns the particular group of monads incarnating in a particular 49-globe, is seen by the second self as the blending of causal groups, but with the difference that the colour is a dual one, since also the department of the first triad envelope of the individual monads is seen.

<sup>18</sup>The individual monad's cycle of incarnation is of the most direct interest to man. This cycle covers the passing of the monad around an entire seven-globe (planetary chain) in seven eons. The consideration of this cycle is complicated by the fact that the monads seldom begin and end their evolution (LA: through some natural kingdom) in one and same seven-globe. In other words, it is not possible to study a seven-globe without reference to its previous or succeeding seven-globe. Many monads who attained the human kingdom in the moon chain (the previous seven-globe) incarnated in a mankind again only in the middle of the fourth root-race in our globe in the fourth eon. Others, who causalized on this earth, will not reach the fifth natural kingdom (on this planet =) in our seven-globe. There is here a correspondence to solar systemic evolution, and there is an analogy between the monads who refused to incarnate and those who were unable to take organisms in third root-race.

<sup>19</sup>Within its longer cycle of incarnation, the monad passes through shorter cycles of many kinds in a falling scale: the respective cycles of eons, globe-periods, root-races, and sub-races. When, upon the conclusion of manifestation, the seven-globe is dissolved, the monads are transferred to other globes of higher matter.

<sup>20</sup>The lesser cycles concern primarily the manifestation of the monads in the lowest three worlds (47–49, on in the gross physical envelope of the planetary ruler. The greater cycles concern their manifestation also in the higher four worlds (43–46), the planetary or solar ruler's cosmic etheric envelope. (LA: Note that world 46 belongs to the 49-globe, whereas worlds 43–45 belong to the solar system.) The human monads in our 49-globe amount to 60 billion, divided into 49 groups.

<sup>21</sup>The wheel, being a symbol of cyclic motion and process, is made up of three parts: the hub, the spokes, and the circumference. The hub represents the positive, initiating force that issues from some centre; the spokes, the negative force or the material (LA: the monads being set in motion); the circumference, the sphere of activity (the neutral force).



The wheel always means a manifestation of triune forces emanating from some centre and assuming some kind of spheroidal form.

<sup>22</sup>All that manifests itself is spheroidal in form. Yet this spheroidal form is not always apparent in the gross physical. This is so because this grosser physical is not expressive of those qualities which are characteristic of the present solar system, but instead expresses the vibrations of the previous solar system. The grosser physical, including the organic, thus is a left-over of an earlier manifestation.

<sup>23</sup>In our solar system, there are atoms of two different kinds: such as are characteristic of the energy of the present solar system, and others that are more expressive of the previous solar system. Atoms of the first kind have the faculty of a much closer adhesion, and a decisiveness in the formation of aggregates. Atoms of the second kind, being comparatively fewer in number, are involved into molecular kinds 47:5-7, 48:5-7, and 49:5-7. Also the mineral monad is able to completely counteract the vibrations of 49:5-7 and passes eventually into the etheric envelope (the “true physical form”).

<sup>24</sup>The mineral monad has a problem separating it from the monads of the other natural kingdoms, for the kind of life it represents should have been overcome in the previous solar system already and was classed as a “failure” of it. Man achieves liberation in freeing himself from the vibrations of the lower three worlds of the solar system, from the cosmic gross physical envelope of the solar ruler. It is apparent that there is a correspondence in the relation between the mineral monad, the human monad, and the solar ruler.

<sup>25</sup>In the comprehension of the fact that there are forces present in nature that are such left-overs, we have the clue to much of the problem of evil, to the cruelty, the death, and the suffering which are seen in the vegetable and animal kingdoms, and man’s organism is included in the animal kingdom. We have also a clue to some aspects of the left hand path, and a clue to the problem of the basic cause of the appearance of such existences as black magicians. Just as no human being can escape the effects of energy generated by him in an earlier life, so the solar being is working out and so held back by influences which are the result of its earlier activities in the previous solar system.

<sup>26</sup>Just as the etheric envelope is the true physical form, etheric vision, or the power to see etheric energy forms, is true vision for the human being. But as long as the race is unevolved, the eye perceives the coarser vibrations only. Gradually the eye will free itself from the lower

vibrations, and become an organ of true vision. Also physical atoms pursue their evolution, and the atoms composing the human organism reach ever higher stages in ever finer organs and their highest stage in the organic eye. Esoterically understood, the eye is formed through the interaction of certain streams of force, three in the animal and five in the human being.

## MOTION AND THE FORM-BUILDING IMPULSE

### *19.2 Motion and the Mental Envelope*

<sup>1</sup>Studying and working at the mental envelope it is theoretically important to realize the relationship between systemic causal-mental reality, 47, and the corresponding cosmic reality, 29–35, and seek to understand the purpose of the mental envelope. It is practically important to bring about through meditation that mental control and alignment which will stabilize the lower envelopes, and make the brain responsive to impression by causal ideas, so that physical man will be able to receive the instruction of Augoeides.

<sup>2</sup>The mental envelope is composed of only four kinds of matter, whereas the emotional and the physical (LA: the organism with its etheric envelope) are formed of seven kinds. The devas who compose the mental envelopes are controlled by cosmic beings in world 32, and there is a constant inflow of energy from these cosmic beings to the mental devas and consequently to the mental envelopes.

<sup>3</sup>47:4, 48:4, and 49:4, and 47:4 in particular, have a peculiar and close relation to the human evolution, the “fourth creative hierarchy”, or the ninth, if the five older ones are counted. The way of initiations is a particular characteristic of this evolution, the number of initiations is nine, and it is only in the fifth world, in its fourth region, 47:4, that initiation becomes possible for man.

<sup>4</sup>Two main streams of energies shape the form of the mental envelopes: the energies emanating from worlds 32–35 and those emanating from the human monads themselves (LA: via the mental molecule of the first triad, 47:4). It is the interplay of these two streams of force with individual atoms and molecules of any envelope that produces spiral progressive motion. This is true on a solar systemic, planetary and human scale, for the activity of the solar systemic worlds 43–49 is largely dependent on the coordinated activity of: 1) the human evolution (the fourth creative hierarchy) who collectively form the

force centres; 2) the cosmic etheric centres in world 46; 3) the “opening up of the fourth tier of petals” of the solar (LA: cosmic) causal lotus and the human (LA: solar systemic) causal lotus, being is the completion of the purpose of both; 4) the specific alignment, interaction or free circulation of force simultaneously through the solar systemic quaternary and the human quaternary (KofR 6.12.46), the fourth cosmic ether (46), the fourth solar systemic ether (49:4), and the fourth creative hierarchy (the human evolution).

<sup>5</sup>When this has been completed, the goal universal will have been reached, and the solar ruler will have assumed the desired control of his cosmic gross physical envelope. The former human monads will then have become 46-selves, functioning in world 46, and the devas who make up the centres of the mental envelope will have equally achieved.

<sup>6</sup>Forces of five kinds influence man’s mental envelope and afford to it spiral progressive motion: 1) The energies of the 47-atoms themselves, 2) the energies of the ruler of that collective of devas who make up the centres of the mental envelope, 3) the energies of the ruler of that collective of devas who manifest matter in worlds 47:4–49:7, 4) the energies of the Augoeides, and 5) the energies of the Protogonoi. These five kinds of energies produce (through the first triad mental molecule, 47:4) in their interaction the mental envelope.

<sup>7</sup>Just as motion in the etheric and emotional envelopes, motion in the mental envelope has effects of four kinds: separation, momentum, friction, and absorption. These four effects will now be described in some detail.

<sup>8</sup>*Separation* is what the human monad brings about when before a new incarnation it forms a new mental envelope and by identifying itself with its consciousness separates itself from its true human envelope, the causal envelope. This separation and identification, however, is necessary to the monad’s consciousness development in the physical world. The mental envelope separates the monad, not only from the causal envelope, but also (LA: at the mental stage) from the two lower envelopes, the emotional and the physical, so that the mental makes up a self-sufficient reality. During mental development, “individualization” is intensified, so that the man becomes self-centered, and self-conscious in the lower connotation of those terms. Later, as the monad becomes more receptive to causal energies, the relation between the three envelopes is balanced, and the monad becomes aware of its delusion and eventually frees itself from mental

identification. In this process, the mental envelope becomes a transmitter of the energy and consciousness of the causal envelope.

<sup>9</sup>The goal for the mental envelope is to become a transmitter of the thoughts of Augoeides and the ideas of the causal envelope. The goal for the emotional envelope is to become a clear mirror of essential (46) ideas, which reach the emotional envelope via certain petals in the causal centre and the triad emotional atom. The three envelopes of the first self (the mental, emotional, and the etheric envelopes) are brought into equilibrium (thus producing stability and alignment) through the control, managed by understanding, of the electromagnetic activity of the envelopes.

<sup>10</sup>The mental envelope, seen as a whole, is a positive force; the etheric envelope, a negative force. The emotional envelope is a force balancing the two, and in this envelope the first self (the monad in the first triad) must reach equilibrium. During the greater part of evolution in the human kingdom, kama-manas rules (LA: the coalescence of the mental envelope with the emotional envelope, thinking on emotional impulse, and absence of mental will proper). It is only at the end of this evolution that a man learns how to differentiate between mental will (rational resolution) and emotional will (desire).

<sup>11</sup>The *momentum* and rate of vibration of the mental envelope increase under the impact of energies of different kinds. This brings about a more rapid substitution of lower matter for higher matter. It involves also more rapid turnover of the various energies received by the envelope. This is one of the factors resulting in more rapid incarnation and more rapid working-up of the experiences had. This factor also causes longer sojourns in the mental world between incarnations (so called devachanic states), for these cycles of introvert mental consideration become increasingly active. Towards the close of human evolution, the generation of force in devachan is so strong that continuity of consciousness becomes a fact. The man frequently then foregoes devachan as he needs it no more.

<sup>12</sup>These are some of the energies which produce increased momentum in the mental envelope: 1) The direct increasing influence of Augoeides in four stages according to the four rows of petals of the causal envelope. 2) The reflex action from thought currents sent through from the physical brain of the individual. 3) The activities of the emotional envelope. 4) Thought currents from groups with which the individual identifies himself. 5) Influences by departmental energies

which impinge on all mental envelopes. 6) Energies that are active cyclically. 7) Influences from other planets, the solar system as a whole, or other solar systems. All these and many other energies that have not been mentioned serve either to accelerate or to retard the evolutionary process.

<sup>13</sup>All causal groups come under the law of reaping, though not as individuals in the worlds of the first self do, but as constituent parts of the planetary being and its different centres. Depending on the particular centres of which causal groups are parts and how these centres are supplied with higher energy, whole groups in the physical world may display qualities and behaviours that distinguish them from others and cause them peculiar “activity problems”. For instance, those monads who make up the planetary sacral centre show qualities of violent reaction in the physical world against certain laws of nature before they have made their transition to the planetary throat centre.

<sup>14</sup>*Friction.* The energy of the mental envelope manifests itself in the mutual attraction and repulsion of its constituent molecules. This constant interplay produces the “heat” of the envelope and its increased radiation. It is one of the factors also which produce the gradual substitution of lower kinds of matter for higher kinds.

<sup>15</sup>The first triad mental molecule (47:4) synthesizes of the four kinds of mental energy and their consciousnesses. Each of the four mental energies is focussed through one of the spirals of the triad unit and so influences the whole mental envelope, the physical brain and the frontal centre, so that these three express in greater or less degree these four mental consciousnesses.

<sup>16</sup>The 47:4 matter of the mental envelope receives and absorbs energy from the causal envelope at the first stage of the incarnation process, and absorbs the energies of the personality at the close of the process of discarnation. This matter, therefore, is the primal separator and the final destroyer. The 47:5 matter is distinguished by cyclic momentum, manifesting itself in attraction and repulsion. The 47:6 matter is characterized by frictional activity and heat production. When these higher three mental matters have been united and synthesized, they act with their energies on the lowest matter of the mental envelope, 47:7, so as to make it form a real barrier against the emotional envelope.

<sup>17</sup>*Absorption* concerns the entrance into and sojourn in the mental world after the end of the incarnation, the absorption into devachan.

Devachan is a state of consciousness. For the human monad it has no location, but it has location from the viewpoint of second and third selves. Matter and consciousness are in manifestation inseparable.

<sup>18</sup>Devachan consequently exists in a particular matter, the cosmic gaseous matter of the solar system. Once the monad begins to function in the cosmic ethers (46 is the lowest one), it transcends devachan, does not need it. Devachan is closely allied with certain forces of the law of reaping, for in devachan the man is occupied with the aggregate of the thought-forms he built or started to build in physical life. It is in devachan that the man completes and perfects the intellectual work he left undone in the physical, the plans he never realized. Devachan is for man a centre, an abode of peace, where he is protected from all disturbances. The triad mental molecule forms four streams of force for his protection.

<sup>19</sup>When the consciousness in devachan has absorbed all that is essential of the experience the man had in physical life, even that locality, or that matter, cannot bind the human monad, but it escapes from this limitation and enters the causal envelope.

### *19.3 Motion in the Causal Envelope*

<sup>1</sup>The causal envelope differs from the lower envelopes in that it is a fuller expression of the consciousness aspect. Its predominant characteristics are those of consciousness. To study the nature of motion in the causal envelope requires much clarity of thought and right judgement of the nature of that envelope.

<sup>2</sup>The causal envelope is the specific instrument that Augoeides uses for his manifestation. He inhabits it constructing, enlarging, and perfecting it. In so doing he performs in the solar systemic causal world (47:1-3) a work that on a tiny scale corresponds to the work of the solar ruler in the cosmic causal world (29-31).

<sup>3</sup>The causal envelope is in all essentials the causal centre. Each part of that centre is set in motion by a kind of force emanating from some other great centre. These forces will now be described in some detail, beginning with the outer or first row of petals.

<sup>4</sup>The petals of the *first tier*, three in number, receive force from the mental atom of the second triad (47:1). They are influenced by: 1) One stream of energy emanating from the physical atom of the first triad via the first petal of the three. This stream of force, engendered in the first self, circulates in the first triad. When of sufficient strength and purity,

it influences the outer row of petals. 2) One stream of energy emanating from the second tier of petals when activated. The second tier of petals shows anyone who has causal vision the nature of the causal envelope, just as the first tier of petals shows the first self's degree of development, and the third tier of petals shows the degree of awakening of the third triad. The type of light emitted by the hidden jewel indicates the department of the causal envelope. 3) One stream of energy emanating from the third triad 45-atom at the close of human evolution makes itself felt through the third tier of petals. 4) One stream of energy emanating from the planetary centre to which the monad belongs. This energy uses the jewel in the lotus when all three petals covering it are unfolded. 5) Energy reaching the first tier of petals directly from the second triad mental atom and being conveyed through the Saturnus 49-globe from a cosmic source. 6) Energy pours in also from the aggregated knowledge petals of all the causal envelopes belonging to the monads that make up the individual's group. 7) Energy is transmitted also via the groups from those 49-globes which form the outer row of petals of that cosmic twelve-petalled lotus which is our solar system. The "seven sacred planets" are concerned here, but their energies influence the second tier of petals.

<sup>5</sup>The streams of energy acting on and through the *second tier* of petals closely resemble those already dealt with, but have a different origin: 1) The lowest kind of energy reaching this tier emanates from the first triad emotional atom and the second petal of the first tier. It is transmuted emotional energy; it is more powerful than its correspondence in the first tier, thanks to the inherent nature of the emotional envelope and the reinforcement received in the first tier. This energy is one of the factors which brings about the more rapid progress made towards the close of the individual's evolution in the human kingdom. Certain streams of force might be regarded as furthering the evolution of the monad on the line of least resistance. They are, beginning at the lowest: emanations from the vegetable kingdom, emotional energy, the energy of the second tier of petals, essential (46) energy, the activity of the second department of the planetary hierarchy, of the planetary or of the solar government. This is, of course, true of this solar system only. 2) Another kind of influencing energy originates in the third tier of petals, which is the receiver of 45-atom energy. Once the petals of the third tier are awakened, they have a dynamic activity that produces a very rapid unfoldment. The interaction of the lower (outer) and higher

(inner) energy provides the necessary stimulus and results in the opening of the bud (the fourth, inmost tier of petals) and the revelation of the jewel. The other kinds of energy are correspondences of those already enumerated. Only one of them should be mentioned in particular – that one which reaches the second tier of petals via the second triad 46-atom. This energy is of a particular interest, since it is the basic energy of all lower manifestation (47–49), and the sum total of the forces which form the sevenfold heart of the physical sun. They in their turn are transmitters of the life-impulses from (the central spiritual sun =) the sun in world 43. Thus a chain for the direct transmission of energies is obtained: the sun in world 43, the sevenfold heart of the physical sun, and the essential (46) devas transmit to the second tier of petals, the first triad 48-atom, the correspondence to the heart centre in the crown centre, the heart centre.

<sup>6</sup>The energies flowing through and activating the *third tier* of petals are again similar in nature to those already enumerated, but two stimulating forces are added. The one comes from the third triad 43-molecule (43:4) and is energy transmitted from the first department of the planetary government, and the other emanates from the fourth tier of petals which covers the jewel. This second energy is the stronger of the two.

<sup>7</sup>It is thus apparent what numerous energizing agencies are responsible for the “motion” of the causal centre – the word “motion” here being esoterically understood. (LA: the import of “motion” is here: development, vitalization, the gradual dominance of the will aspect.) The atoms and molecules forming the petals have their inherent life and consciousness. Each petal is a collective being, each tier of petals likewise, LA: and the causal centre as a whole is a living, self-conscious being. The first tier is the vehicle of energies absorbed from the man as a first self; the energies of the second tier emanate from his deputizing second self, Augoeides; and the energies of the third tier are pouring in from his deputizing third self, Protogonos. The jewel is the focal point of force issuing from the planetary government and of force mediated by it from the other planetary governments. PhS 2.23.2

<sup>8</sup>Thus there are immense potentialities in the causal envelope of the human monad. These are the guarantee that the monad will reach the fifth natural kingdom and higher, provided it is not content with life in the worlds of the first self (47:4–49:7). If the monad wants to develop to ever higher stages and kingdoms, then it must not let any form hinder



it. The form is an instrument to be used by higher beings to stimulate the development of lower beings, a tool that these lower beings have to use for their ascension, nothing more.

<sup>9</sup>As the causal centre develops and its momentum increases, also its component parts become more self-active and mobile. With time, each tier of petals begins to revolve around the central jewel. Shortly prior to the opening of the inmost bud, the outer three tiers of petals begin to revolve as a unit, so that the entire centre appears to be in motion. When the inmost tier of petals opens, this, too, revolves around the jewel now revealed, only in the direction opposite to the rapidly circulating outer three tiers.

<sup>10</sup>Only the jewel itself remains immobile. It is a point of peace. It pulsates rhythmically, however, as does the heart of man, and radiates eight streams of energy which extend to the tips of eight petals, the four petals of unity and the four petals of sacrifice. This eightfold energy is of atomic kinds 46 and 45. It is the final radiation of this energy which effects the disintegration of the causal envelope. The four petals of knowledge, not being the subject of the attention of the central energy, in due time cease to be active. Knowledge (47) is superseded by unity (46), and unity in turn by will to sacrifice (45). (LA: The higher contains all that is essential of the lower.) When only this will remains, its energy is synthesized in the jewel. When all the petals have transferred their forces to the jewel, the causal envelope has fulfilled its mission. At the fourth initiation the jewel of fire blazes forth as seven jewels within the one, and is thereupon recovered by Protogonos.

<sup>11</sup>The causal envelope, too, has the three qualities of inertia, mobility and rhythm. Inertia characterizes the stage prior to the revolution of the different tiers of petals, (LA: the emotional stage), and this revolution begins to be felt only when the petals are becoming active. At this stage the first triad is more active than the causal centre and provides it with energy and matter. Later, as the man becomes more mentally active in the physical world and the causal centre is consequently unfolding more rapidly, the stage of mobility supervenes: the tiers of petals begin to revolve. When he becomes a disciple and his purpose is intensified, the central bud unfolds, the revolution of the tiers is unified, and a specific rhythm is imposed on the centre by the jewel, so that its energies are stabilized. This rhythm is diverse according to the department of the third triad.

<sup>12</sup>When the activity of the causal envelope is unified, also the

energies of the lower envelopes are coordinated. These are the energies that manifest themselves through the centres of the mental, emotional, and etheric envelopes, through the etheric envelope at large, and through certain centres of the organism, such as the pineal gland, the pituitary body, and the spleen. What is meant here is not the work of those centres as it is self-initiated, but the effects that are added in them as the three tiers of petals of the causal centre function with ever better coordination, and the force of the jewel makes its presence felt.

<sup>13</sup>These effects show themselves in three ways: 1) The centres of a lower envelope become better aligned with those of the next higher envelope and more receptive to their energies. 2) Within the envelopes there are produced various triune forces (triangles of energy) through which force is distributed more expediently. Once again it is repeated that only the accumulated energy of the causal envelope produces the right circulation of force through the centres of the lower envelopes and establishes the geometrically correct patterns between them (LA: so as to make them fully serviceable as organs of perception and activity. This is an implicit warning and dissuasion not to manipulate the centres of envelopes, meditate on them, etc. KofL3 15.11.3). 3) Certain of the glands of the organism are stimulated so as to enable Augoeides to grip and hold to his purpose the organism. Every centre of any envelope of incarnation may become a channel for second triad energy, not just for first triad energy, so that Augoeides may express himself through it.

<sup>14</sup>After the completion of these processes of purification and alignment and up to the fourth initiation, the causal envelope is at the height of its energy development. All the petals of the causal centre are unfolded, and all the tiers are revolving with great rapidity. Streams of energy are circulating in every part of the centre. Also the three units of the first triad have reached the acme of their radiation of force. The eighteen major centres of the envelopes of incarnation (four mental, seven emotional, and seven etheric) resemble radiant wheels of fire, each of a different colour, all revolving rapidly. The envelopes are formed of the highest kinds of matter. The etheric envelope especially serves at this stage as a transmitter of the purest kind of prana and also of the energies of the second triad. The expedient forces which flow through the man from all his centres are of such strength and purity as to have a stimulating and healing effect on creatures surrounding him. At this stage man is a natural healer.

<sup>15</sup>Man must somewhat understand and visualize all this before he in

the physical world will be willing to undergo the necessary purifying discipline, and tread the path whereby he finds his centre and works from that point of power. He has to align these various energy centres, and thus bring down into the physical world power to be used in the healing of the nations.

<sup>16</sup>There are, in connection with human evolution, certain factors which produce definite and important results, when aligned with each other through linking streams of energy and therefore consciously functioning. These factors exist in three groups of which the first two are:

<sup>17</sup>Group I: The first tier of petals of the causal centre, the knowledge petals of the second and third tiers, the centres of the mental envelope, the throat and alta major centres of the etheric envelope, and the physical brain.

<sup>18</sup>Group II: The second tier of petals of the causal centre, the unity petals of all the tiers, the centres of the emotional envelope, the heart centre of the etheric envelope, the pituitary, the peripheral nervous system.

<sup>19</sup>When the factors of the first group have been aligned and are functioning with due adjustment, the result is the transmission of energy from the second triad mental atom (47:1). When in a similar manner the factors of the second group have been aligned, energy is obtained from the second triad essential atom (46:1). It will be apparent, therefore, how important it is that the disciple brings about an even and uniform alignment, so that factors of both groups may assert themselves to an equal degree. As he succeeds in this, he is able to manifest in the physical world the powers of the second self and become a healer and server of his fellow human beings.

<sup>20</sup>The black magician brings about similar results by means of the first group, only with the exception that he cannot align the knowledge petals in the second and third tiers, as the link to the (unity–wisdom aspect =) the second triad is atrophied in his case.

<sup>21</sup>Group III: The third tier of petals of the causal centre; the sacrifice petals in the outer two tiers; the three major centres of the mental, emotional, and etheric envelopes absorbing the energy of the lower four centres; the crown centre of the etheric envelope; the pineal gland.

<sup>22</sup>The factors of all three groups, when aligned, produce eventually that perfect coordination and adaptation to all conditions, forms, and circumstances which enable the monad to be liberated from the lowest

three worlds (47–49). This is technically accomplished when the “bud”, the fourth tier opens, and it becomes possible for the hierophant at initiation to bring down the energy of the third triad into the first triad and into all the centres of the envelopes and have it circulate freely between them. As it circulates, it destroys by burning, for it arouses the kundalini perfectly by the time the fifth initiation is undergone. WofM 9.203.3

## EFFECTS OF SYNTHETIC MOTION

### *19.4 Introductory Remarks on Alignment*

<sup>1</sup>Alignment is perfected just as soon as the following factors, six groups of three each, have been united in an expedient fashion: the outer three tiers of the causal centre; the three envelopes of incarnation (LA: the organism subordinate to the etheric envelope); the three major envelope centres; the threefold kundalini; the threefold etheric spinal channel; three head centres, namely the pineal gland, the pituitary body, and the alta major centre.

<sup>2</sup>Another factor which must be allowed for at the developmental stages of the incipient second self is the third eye, which in several ways corresponds to the jewel within the fourth tier of petals:

<sup>3</sup>The jewel is the director of energy from the third triad, while the third eye directs the energy of the second triad in the physical world. The jewel is that centre of force which links the causal envelope with the incipient 46-envelope. When the individual is able to see and feel it, he can function consciously in the essential world (world 46). The third eye links the awakened physical world man with the emotional world and enables him to function consciously there. The jewel is the instrument of vision Protogonos uses to look outward into the lowest three worlds. The third eye is the instrument of vision the causal self uses in the physical world to look inward into the lower three worlds. The jewel is situated between the causal and the essential, while the third eye is found between the right and left eyes.

<sup>4</sup>One of the main functions of the esoteric teacher (45-self) in this cycle (though not in all cycles) is to teach his disciple how to reconcile all these factors in their various modes of motion or expression, how to coordinate their vibrations. When energy from the second triad (Augo-ides) controls or imposes its rhythm on the major centres of the lower envelopes, when the triple kundalini is rising in orderly fashion through

the triple channel, and when the three head centres are united in a triangle, then the first self is a discerning instrument of wisdom. The minor centres are concerned with the internal coordination of the envelope; the major centres, with the coordination of one envelope with the other ones.

<sup>5</sup>When the energy of the third triad, focused through the jewel, passing through the causal centre in the channels already utilized by Augoeides, makes itself felt also in the physical world, the man has taken the next step. Then he becomes a spiritual creator and a healer. (LA: "spiritual" here means at least 46.)

<sup>6</sup>These are the objectives before all disciples who observe the necessary discipline and pass the stages of development through meditation. Needless to say, the esoteric teachers know certain methods which enable them to hasten the process (when necessary) for their disciples, but these methods are never given out to unauthorized individuals and, besides, are seldom used. The usual method is the lengthy and laborious one: to let the disciple find out each step of the way for himself, to teach him the constitution of his own organism and his higher envelopes, the nature and function of the energies connected with them and so let him gradually become aware of the forces existing in himself. Through experience, experiment, frequent failures, occasional success, mature reflection and introspection in many incarnations, he is brought to the point where he has produced a certain measure of alignment through self-initiated and continuous effort. He is then taught how to use that alignment and how to apply energy consciously, so that he can bring about in the physical world results in service. When he is proficient in stabilization and right application of energy, then, and only then, are committed to him the methods by which the energies of the second and third triads are manifested in the physical world.

#### *19.5 Motion Produces Periodic Manifestation*

<sup>1</sup>The alignment discussed here is synthetic alignment in connection with the consciousness aspect. Thus it concerns such beings as are approaching their goal. This goal might be defined as the ability to vibrate in accord with the greater unit of which the being is a part. This finds expression in seven ways. The first three ways concern the relation of the almost perfected monads in the lowest three natural kingdoms with their respective group soul and their continued manifestation

in the next higher kingdom. The fourth way concerns the relation of the human disciple to his immediate group and the laws which govern his reincarnation. The fifth and sixth ways concern the the seven lesser and the three greater planetary beings, respectively, and their manifestation and obscurity. The seventh way concerns our solar being's periodic manifestation and relation to the seven-sun being.

<sup>2</sup>Such monads as develop through triads are manifested through these and can be said to leave manifestation when their triads have attained the height of their development and are finally dissolved. Triads are the property of those beings only who have achieved self-consciousness and therefore some degree of permanence. The triad unit may be viewed as the focal point of manifestation in any particular world, as the anchor for an individual in any particular globe, and this is true of the human monad as well as of the planetary rulers and the solar ruler.

<sup>3</sup>The atomic worlds of the solar system, 43–49, constitute the seven spirals of the cosmic physical atom of the solar ruler.

<sup>4</sup>Therefore, the monads of the three lower natural kingdoms possess no triads but contribute to the formation of triads for monads in the higher kingdoms. What is said here is a generalization that should not be given a literal or exclusive interpretation. (LA: In the subhuman kingdoms the future triad units generally are not firmly attached to the envelopes of the monads but drift into and out of them. This is true, in particular, of monads on lower levels in the kingdom. Advanced mineral monads have a "permanent" 49-atom; advanced vegetable monads have in addition a 48-atom, animal monads at the verge of causalization have also a 47:4-molecule.) The mineral kingdom provides that energy which is the negative basis for the positive inflow into the 49-atom. The vegetable kingdom similarly provides the negative energy for the 48-atom of a man, and the animal kingdom provides the negative force to the 47:4-molecule. This energy which is contributed by the three lower kingdoms is formed of the very highest kind of vibration which that kingdom can generate and serves as a link between the human monad and its envelopes, all of which therefore are allied to the corresponding lower kingdom.

<sup>5</sup>In man these three kinds of energy are brought together and synthesized, and when the first self is perfected and the envelopes aligned, the energies of the first triad form a triune force in which the 47:4-energy is the positive force, the 49-energy the negative, and the 48-energy the equalizing force. Man thus is closely linked with the lower

three kingdoms by the best that they can provide.

<sup>6</sup>The three triad units and the lower three natural kingdoms might be studied also from the standpoint of the three gunas: tamas or inertia, rajas or impulsive mobility, sattva or expedient rhythm in accordance with law. Then tamas is connected with the mineral kingdom and the 49-atom; rajas, with the vegetable kingdom and the 48-atom; and sattva, with the animal kingdom and the 47:4-molecule. This must be taken on that scale which corresponds to the worlds of the first self: 47:4–49:7. (LA: On a planetary scale tamas = 49, rajas = 47, sattva = 45.) In illustration of this idea, it might be pointed out that when the organism of prehuman animal man had attained its highest, sattvic vibrational capacity, then causalization became possible.

<sup>7</sup>Each natural kingdom is positive to the one next below it and negative to the one next above it. Between them is found that rajasic period of manifestation which bridges the two and connects the positive and the negative. The types of most intense rajas in the mineral, vegetable, and animal kingdom are at the verge of transmigrating to the next higher kingdom. These types must be regarded as the types of the highest physical activity for the mineral monad, the highest emotional activity for the vegetable monad, and the highest mental activity for the animal monad.

<sup>8</sup>When this triple activity is achieved, the cosmic gross physical envelope of the solar or planetary ruler is fully developed, and conscious contact can then be made with the cosmic etheric envelope. It is this contact which produces man, for the energies of the second and third triads are after all but the cosmic etheric energies of the solar or planetary ruler, or essential life of the solar ruler or of the planetary ruler. The understanding of this will eventually unite science and religion, for what the scientist calls energy, the religious man calls God, and yet the two are one.

<sup>9</sup>In the lower three natural kingdoms, manifestation in the physical world is always group manifestation and not the appearance of separated individuals. Each group-soul is divided into seven parts which appear in each of the seven root-race epochs of the globe period. Those portions of the group-soul which are out of incarnation are to be found in the emotional world, while the mother group-soul is found in the mental world. When human monads disincarnate, they pass through the emotional world to the mental world – LA: and finally the causal world – and descend again to incarnation from the (mental =) causal world.

<sup>10</sup>Each group-soul forms a triune force with its highest point in the mental world, its lowest in the etheric world, and its middle point in the emotional world. For the mineral group-soul the middle point is in 48:6; for the vegetable group-soul in 48:5; and for the animal group-soul in 48:4. The transmigration of animal monads to the human kingdom, the fourth natural kingdom, is made possible by the fact that the middle point is in 48:4.

<sup>11</sup>The elemental and natural kingdoms, too, have characters of *tamas*, *rajas*, or *sattva*. The elemental kingdoms and the subhuman natural kingdoms are *tamasic*, the human kingdom is *rajasic*, and the superhuman kingdoms are *sattvic*. The human kingdom borrows from all the other kingdoms and is the synthesis of their energies. Only when a man has liberated himself from the condition where he allows himself to be controlled by that which he has borrowed from the subhuman kingdoms can he understand the nature and purpose of the superhuman kingdoms. The fifth and sixth natural kingdoms are vitalized by atomic energies 43–45; the human kingdom, by 46; and the subhuman kingdoms, by 47–49. Atomic energies 43–46 are cosmic etheric energies, and just as solar systemic ether 49:4 controls organisms in 49:5-7, so the task of man is to control 47–49 by 46 and he attains liberation only when he is able to do so.

<sup>12</sup>Very generally it might be said that the manifestation of any being primarily is due to activity by some greater being, which activity is largely the expression of the first ray. The same law governs all, though the responses to the law differ in kind and degree. This law is called the “law of cycles”, and is expressed in terms of time; but the secret of the cycles may not be given, as this knowledge, even if conveyed in symbolic form, would be too dangerous.

<sup>13</sup>Every form in every kingdom, whether it belongs to involution or evolution, is in itself a negative force impelled into activity by a positive force and manifesting itself as a combination of the two. Some forms are negative–positive, others positive–negative, while still others are in equilibrium. The builders of the cosmos and of solar systems work under the law of cycles consciously, and utilize the aggregate of these forces in any kingdom, any group, or any monad to bring about the realization of the plan.

<sup>14</sup>In the archives of the planetary hierarchy there are records kept on all living beings from gods to minerals in terms of energy formulas that give the approximate change of vibration in any form of any kind at any



time. These data might be expressed in terms also of the three gunas: the proportions of inertia, impulsive activity, and expedient rhythm. Those initiates who have access to the archives and can read the records may study data on what they achieved in the past, where they now stand, and what they are expected to attain in the near future.

<sup>15</sup>There are other records using other formulas to give information as to the “heat content”, “radiating light”, and “magnetic force” of every living being. It is through this knowledge that the guardians of the law of reaping determine the periods of incarnation or manifestation of all beings.

<sup>16</sup>The guardians of the law of reaping of the solar system have their cosmic prototypes. There are, roughly speaking, four groups of guardians of the law of reaping (lipika lords): 1) Three cosmic guardians of law work from a centre in the star Sirius. They have three representatives who are members of our solar systemic government. 2) Three higher guardians of law work through the three aspects. 3) Nine lower guardians of law work in three groups of three through the periods of manifestation. 4) Seven agents of reaping are responsible for the seven 49-globes. Under them work an untold host of lesser agents.

<sup>17</sup>All work with energy emanations and with force units under the law of cycles, and all have the same objective: the producing of perfected activity, intensification of that energy which every being radiates as an expression of the goal determined by its individual character.

<sup>18</sup>Periodicity of manifestation is the cyclic appearance of a certain form that has an individually characteristic energy, and this is true of a solar system, of a department, or of man. Certain external factors will inevitably influence the appearance of the energy being, directing or deflecting it. The law of cycles has always been regarded as one of the most difficult for a man to understand, and only higher initiates master the necessary calculations. The understanding of this law requires the ability to: 1) deal with the mathematical formulas of the solar system; 2) compute the relation between a monad and the greater whole from which it is periodically manifested; 3) read the archives of a planetary system; 4) judge the reaping effects in time and space; 5) differentiate between the four streams of reaping effects that concern the lower four natural kingdom; 6) distinguish between the three main streams of energy – inertia (49), mobility (47), and rhythm (45) – and note the vibratory rate of each monad, and its place in that great transitional group which has reached the crest of one of the three waves, and,

therefore, is ready to be transferred into a wave of a higher vibratory rate; 7) read the archive records dealing with planetary manifestation in four respects: the planetary being, the transference from the moon chain, the transference to another 49-globe, and the interaction between the human and the animal kingdoms. Anyone who is able to do all these things and has earned the right to know that which produces manifestation has earned the right to attend the deliberations of the planetary hierarchy, and himself to direct streams of energy on, through, and out of the planet.

<sup>19</sup>The forces which make animal monads causalize and bring human monads into manifestation will not be described somewhat. It is an instance of one stream of energy joining two others in action. A man is the meeting-ground of three streams of force one of which preponderates according to his type.

<sup>20</sup>The first and determining factor is the department to which the human monad belongs through his three triads. Here the department of the third triad is the most important.

<sup>21</sup>The second factor is connected with the fact that the human monads now incarnated on this planet fall naturally into two great groups: those who causalized in the moon chain and those who did it here on earth. There are important differences between these two groups. The former are distinguished, not only by a more advanced development, owing to their longer evolution, but also by the quality of great and intelligent activity, for in the third or moon chain, the third ray was dominant. In our present fourth chain, the quaternary (LA: 47:4 and lower) dominates, and this is one reason for the intense materialism of those who causalized on our planet. In the great difference between the two groups lies one of the causes of the division of mankind into rulers and the ruled, capitalists and labourers. No system of social reform will be successful without a due consideration of this important fact.

<sup>22</sup>A third factor differentiating the groups of monads who causalized on our planet is the methods employed by the lords of the flame at that time. They were three in number: 1) They themselves incarnated into and thus vitalized animal-human organisms. This group became the most advanced of earth mankind. 2) They implanted a germ of mentality in the second group of animal-men who were ready for causalization. This group for a long time was in need of the support of the elder brothers. It almost failed but suddenly came to the forefront in the seventh sub-race of the third root-race. 3) In the third group, they

fostered the germ of instinct until it flowered into intelligence. It must never be forgotten that men have within themselves (apart from any extraneous fostering) the ability to advance and to achieve full self-consciousness.

<sup>23</sup>The fourth factor in men are characterized by the three qualities of matter, inertia, mobility, and rhythm, so that individuals are distinguished by one of the three.

<sup>24</sup>These three qualities also characterize the seven-globes (planetary chains), so that the second and sixth are sattvic, the third and fifth rajasic, and our fourth seven-globe is tamasic. The first seven-globe is archetypal, and the seventh represents perfection.

<sup>25</sup>The factors considered here have a strong effect on the periodicity of the manifestation and incarnation of the monads. Statements published earlier about the average length of time between incarnations are in the main inaccurate, for they make no allowance for departmental differences or the division into tamasic, rajasic, and sattvic monads. There are rules and principles governing the incarnation of monads, but they are not published. It should be remembered that at the lower stages, the incarnation of the individual monad is governed mainly by the incarnation of its group.

<sup>26</sup>As the monad's own will or purpose becomes more distinctive, it will at times incarnate independently of its group. At this stage the monad is strongly individualistic, self-engrossed, free of all group sense, except the earthly affiliations to which it adheres from the instinct of self-protection and personal well-being. This stage lasts long, until the individual at a higher stage recognizes his group, but this time with understanding.

<sup>27</sup>The incarnations of disciples are principally determined by their department, but also by certain other factors which will be described presently. It should here be borne in mind that for a disciple direct alignment with the second triad and Augoeides via the envelope centres and the physical brain is the goal of his life of meditation and of discipline.

<sup>28</sup>One factor is the disciple's will to work off bad reaping rapidly and so liberate himself for service. By causal understanding the disciple impresses this will on himself during incarnation, and thus counteracts any desire on his part for the bliss of devachan, or even for work in the emotional world. The whole objective of the disciple after death is to get rid of his old envelopes of incarnation and acquire new ones. He

desires no period of rest.

<sup>29</sup>Another factor is the disciple's choice to do some work of service under direction of his teacher. This will occasionally involve the temporary postponement, though not abolishment, of the disciple's bad reaping. Such an adjustment is made with the concurrence of the disciple.

<sup>30</sup>A third factor is that disciple incarnates occasionally so as assume his place in a greater plan. For instance a member of the hierarchy needs to appear in the physical world but does not find the opportunity to incarnate. Then he may "overshadow" or "inspire" a disciple, use his envelopes temporarily.

<sup>31</sup>A fourth factor is that a disciple may be very far advanced in a certain respect but lack the full capability in some other respect. He may then, with the concurrence of his Augoeides and of his teacher, take a series of rapid incarnations with the intention of working specifically at completing a certain quality or group of qualities. This may account for the appearance of people who are powerful and one-pointed, yet one-sided and unbalanced. A realization of these factors will perhaps deter us from hasty judgements concerning our fellowmen.

<sup>32</sup>A variation of this fourth factor occurs when an initiate (LA: in this case an advanced causal self) incarnates to express almost entirely one perfected principle. This he does for the good of a particular group which – though engaged in work for mankind – is failing somewhat in its objective through the lack of a particular quality or force. The initiate then assumes the task of balancing that group and frequently does so in a series of rapid incarnations.

<sup>33</sup>These rapidly incarnating disciples are distinguished by the energy flowing through them, by the magnetic quality of their work, by their powerful group effects, and by their ability to realize the plan in the physical world.

<sup>34</sup>The physical manifestation of superhuman and divine lives is governed by laws similar to those governing the human monad, but of a solar systemic and cosmic scope. Reaping factors are at work in their case as well, and they, too, have a corresponding greater scope.

### *19.6 Linking through Triune Forces*

<sup>1</sup>Just as it is not possible for a man at lower stages to conceive of the effects of evolution on him and to grasp the nature of discipleship, so it is not possible for even 43-selves to conceive, except in the broadest

and most general terms, of the qualities of the solar ruler, and of the conditions of his expansion. Suffice it to say that when certain vast cosmic alignments have been made and the energy from the cosmic causal envelope of the solar ruler (29–31) is able to flow unimpeded through to his fourth triad (32, 36, 43) cosmic physical atom (43), our solar system, unconceived-of possibilities will then be realized.

<sup>2</sup>In future cycles, certain events subordinate in nature to this major happening will also take place. These may be generally summarized as follows:

<sup>3</sup>Certain systemic triune forces will be formed, which will permit the transfer of energy between the 49-globes, and thus accelerate the realization of the plans of the planetary governments and the solar government. These energies are not planetary, but interplanetary and solar systemic, issue from worlds 43–45.

<sup>4</sup>A final solar systemic triune force will be formed, which will be one of supreme power, for it will be utilized by all the seven lesser 49-globes as the negative basis for the reception of positive energy. This energy is able to circulate through the 49-globes owing to the formation of a cosmic alignment. It is this force which at the end of manifestation will dissolve the seven 49-globes in which process monads and triads are transferred to the greater three 49-globes. At this transfer, Saturn will receive the first triads, Neptune the second triads, and Uranus the third triads. Even the greater three 49-globes will be dissolved, but in a much later phase in connection with a further expansion of the solar ruler.

#### *19.7 Relation between the Throat, Alta Major, and Mental Centres*

<sup>1</sup>The envelope centres have always had a great deal of interest for men, and much harm has been done through the directing of attention and meditation on those places in the organism which correspond to the etheric centres. Such meditation is safely undertaken only when a man is no longer centred in the first self (47:4–49:7) but in his causal envelope and is completely identified with its consciousness. Only as a causal self is man able use his centres consciously and then to drive the organism to fulfil the second self's purpose. The second self observes rules, conforms to law, and has acquired not only conscious control of the organism, but also a knowledge of the laws of energy, and of the constitution of the etheric envelope, and its relation to the organism. The attention of students must be called to certain fundamental facts

about the centres, such as are given here and such as have been given previously. Considering the fact that in the near future etheric vision will be more common in mankind, the gain will be very real if students have at least a theoretical concept of these things.

<sup>2</sup>The major etheric centres are sometimes said to be seven in number, sometimes ten. However, the three additional centres are not the objects of energy directed from the causal envelope but have significance only for the motion and life of the organism. (LA: This refers to the splenic centre and two centres of motion.)

<sup>3</sup>The seven etheric centres with which man is concerned exist in two groups: a higher four and a lower three. The higher four centres are connected with departments 1–4; the lower three centres, with departments 5–7.

<sup>4</sup>These centres are transmitters of energy from: 1) The seven departments of the planetary government via the sub-departments of some certain third triad department. 2) The planetary government. 3) The solar systemic government. 4) The seven major stars of the Great Bear. These energies are conveyed by the seven 49-globes to the third triad and from it to the causal envelope. There they merge with seven streams of energy that come in from the Pleiades and are conveyed by Augoeides. 5) Each one of the seven atomic worlds 43–49.

<sup>5</sup>Thanks to his reception of these energies man is able to gradually develop consciousness and will. LA: At first he is receptive to the energies of the first triad only and then identifies himself with the mechanical consciousness of his envelopes of incarnation. Later, as he becomes receptive to the energies from his causal envelope and his Augoeides, he identifies with his causal self-consciousness. Still later, having become a second self and a third self, the monad identifies itself with group consciousness that expands more and more in worlds 46–43.

<sup>6</sup>The reception of energies from the first triad culminates when the basal, sacral, splenic, and solar plexus centres are fully active. The reception of energies from the second triad dominates when the heart, throat, and head centres of the mental, emotional and etheric envelopes are vibrating accurately. The energies from the third triad make themselves felt when all the lower centres are aligned with the crown centre.

<sup>7</sup>The basal centre is the origin of three streams of energy which pass up and down the spinal column, reaching up into the head. This triple stream of force is connected to three important centres: the basal centre, the alta major centre, and the crown centre. This is a correspondence in

physical matter to the connection of the sutratma to the three triads and their envelopes.

<sup>8</sup>Between the three centres just mentioned there are certain gaps, which the monad will have to bridge in the course of evolution. Such a gap exists between the triple energy of the spinal column and the alta major centre. This corresponds to the gap there between the first triad mental molecule (47:4) and Augoeides (in 47:3). Although the first triad is enclosed in an envelope of causal matter (the triad envelope, lesser causal envelope, 47:3), yet there is in respect of consciousness a gap that has to be bridged. Also, between the alta major centre and the crown centre exists another gulf, which corresponds to the gulf found between the triad envelope (47:3) and the second triad mental atom (47:1). When man has constructed the antahkarana, which he does during the final stages of his evolution in the human kingdom (LA: the mental and causal stages), that gulf is bridged and the third and second triads are closely linked. Man begins to build the antahkarana when, at the mental stage, he is centred in his mental envelope. When the centre between the shoulder-blades is vibrating forcefully, then the alta major centre and the head centre, can be united via the throat centre.

<sup>9</sup>When he reaches this stage, man is a builder of forms in mental matter of a calibre different from the unconsciously and mechanically working average man. He then builds his forms in accord with law and plan. He turns his attention from wielding power in the worlds of the first self and turns it instead to the worlds of the second self. This becomes possible when, simultaneously as the triune force just dealt with – basal, alta major, and throat centres, as they unify in the head – is growing, another triune force reaches a corresponding strength: the solar plexus centre, the heart centre, and the frontal centre, the energy merging through them is similarly unified in the same head centre.

<sup>10</sup>When this dual work has reached a certain point of development, it activates another triune force in the head – the pineal gland, the pituitary body, and the alta major centre – and its energy reaches the crown centre. In this way through these three triune forces nine streams of energy are obtained, which all pass into and unite in the crown centre. This energy system is a correspondence to certain planetary and solar systemic energy relations.

<sup>11</sup>Thus, where the centres of the etheric envelope are concerned, man's consciousness development is described as a process in which these centres are gradually combined into triune forces, which finally

are aligned with the crown centre, so that they all form a circulatory system for the energy of the second triad. In this process, the first triad with the envelopes of incarnation and their centres becomes a kind of medium through which energy of the second triad asserts itself.

<sup>12</sup>So far man – the microcosm – is dealt with. On the macrocosmic correspondences – the planetary systems and the solar system – but little can be said which would prove intelligible to man at his present stage of evolution. A few facts might nevertheless be given on those macrocosmic conditions.

<sup>13</sup>A solar ruler uses for his energy centres the 49-globes, each of which expresses a type energy, and each of which, therefore, vibrates to the key of the solar ruler's cosmic causal centre, of which man's causal centre is a dim reflection. The solar ruler's cosmic causal centre manifests itself as a trinity in worlds 29–31. This trinity works through seven tiers of petals, and it is the energy from these seven which pulsates through each 49-globe.

<sup>14</sup>The cosmic physical centres of the solar ruler are the 49-globes. Each 49-globe is dominated by its planetary ruler. He is the receiver of two kinds of force, cosmic superessential (15–21) and cosmic essential (22–28). The former reaches him via his cosmic causal centre from the seven stars of the Great Bear. The latter comes via the Pleiades from the constellation Draco.

<sup>15</sup>A third kind of energy is added and, therefore, can be detected in these centres, that of the cosmic causal-mental (29–35) kind. This reaches the 49-globes via the star Sirius from a star that must remain unnamed. These three great streams of energy form the total manifestation of a systemic centre, a 49-globe.

<sup>16</sup>Within the 49-globe, these streams of energy work principally in the following manner: the energies of the third triads and the Protogonoi (43:4–45:1), the energies of the second triads and the Augoeides (45:4–47:1), the energies of the first triads and of the lower four natural kingdoms (47:4–49:1). Gross physical energy (49:5-7), manifesting itself through organisms and mineral life-forms, is the left-over of a previous solar system and is not regarded as a principle.

<sup>17</sup>The seven lesser 49-globes differ as to type of energy, degree of evolution attained, function in the general plan, reaping, and rate of vibration. The main difference exists in the fact that three of them constitute the higher three cosmic etheric energy centres of the solar ruler, and four constitute the lower centres.



<sup>18</sup>The planetary being of Saturn holds a position in the cosmic etheric envelope of the solar ruler similar to that held by the throat centre in man's etheric envelope. Towards the close of manifestation, three solar systemic centres will become aligned in the same way as the basal, throat, and alta major centres in man. There are three 49-globes which hold a place analogous to that held by the pineal gland, the pituitary body, and the alta major centre in man, but they are not called centres and are not known to us as being governed by planetary rulers. There is also one 49-globe which is inactive and quiescent, and corresponds to the atrophied third eye in man. Many 49-globes exist not in gross physical but only in etheric matter, and so the pertaining physical planets will not be observed by man until he has developed etheric vision.

<sup>19</sup>Each 49-globe can be seen as a lotus having seven major petals, of which each seven-globe (chain) forms one petal, but having also subsidiary petals according to the nature and reaping of the collective being concerned. There are deviations from this general scheme.

<sup>20</sup>Each of these 49-globes develops in three great stages of activity, in each one of which one of the three kinds of energy dominates. As development proceeds, the vibratory activity increases, and the form and energy turn-over of the globe changes. These changes of form and motion have been described but need not be treated of here.

<sup>21</sup>Within each 49-globe, the seven seven-globes are planetary centres, and the individual globes within each seven-globe are centres in turn. However, students should refrain from forming ideas of the globes as centres as long as they do not have a sufficient understanding of the profound causes of the unique position of gross physical matter, or they will misunderstand these things. The lower the kind of matter in which one seeks to carry the correspondence, the greater is the risk of error. The correspondences sought must lie in quality and in principle expressed, not in quantity and form.



SECTION 20  
THE LAW OF ATTRACTION



### 20.1 *Introductory*

<sup>1</sup>The law of attraction is the basic law of all manifestation, and the paramount law for our solar system. It may be called also the law of adjustment or of balance, for it determines the equalizing or neutral pole of electromagnetic phenomena. Correspondingly, the law of economy determines the negative pole, and the law of synthesis determines the positive pole. The law of attraction is the law for the energy which is produced by the merging during evolution of the positive pole and the negative pole. From the standpoint of the human being, the law of attraction is that which makes self-consciousness possible. From the standpoint of the subhuman natural kingdoms, it is that law which draws all forms of life on to self-realization. For the superhuman kingdoms, this law of life expands into that law which governs the processes falling under the law of synthesis, of which the law of attraction is a subsidiary branch. KofL1 9.8.2, 9.32.5

<sup>2</sup>The term the “law of attraction” actually is a generic term for several laws similar in nature but diverse in their manifestations. A general idea of the law of attraction, its modifications, its spheres of influence, and the scope of its activity might be obtained through a description of some of these subordinate laws, and such a description will be made below. The law of synthesis has reference to the will, the monad in its envelope. The law of economy concerns matter, the envelope. The law of attraction bears on the consciousness obtained through the interaction of the monad and its envelope.

<sup>3</sup>The three laws mentioned are the expression of the intent or purpose of the three departments of the solar systemic government (LA: intent or purpose means law-abidingness, for these collective beings desire nothing but what the law enjoins): the first department is governed by the law of synthesis; the second department, by the law of attraction; and the third department, by the law of economy. These three laws are subsidiary laws of that greater law which governs the solar ruler.

### 20.2 *The Subsidiary Laws*

<sup>1</sup>The subsidiary laws of the law of attraction might be described as follows:

<sup>2</sup>1. *The law of chemical affinity.* This law governs the consciousness aspect in the mineral kingdom. It concerns the union of atoms and molecules. It serves to perpetuate the life of the mineral kingdom and is

the cause of the immetalisation of the monad.

<sup>3</sup>2. *The law of progress* concerns consciousness development in the vegetable kingdom. This law has its name from the fact that it is in this kingdom that a first definite objective response to stimulation can be noted. This law is the basis of emotionality, which is the key to understanding this solar system. This law is the expression of the consciousness of a part of the deva kingdom and of certain etheric energies. Beside the vegetable kingdom the law is particularly connected to the second seven-globe (chain), the second globe, and the second eon; the emotional devas, the sun in world 46, and the second ray.

<sup>4</sup>3. *The law of the poles* governs the force which brings together the two poles, or sexes, in the animal kingdom and human kingdom. The purpose of this law is the guarding and perpetuation of the physical form during the current cycle. It is powerful only during the period of the duality and separation of the sexes. In the case of man, this law will be superseded by another law when he is again androgynous. The higher expressions of this law concern “esoteric marriages” or “unifications of poles”, such as the one between the (soul =) the second triad and (the spirit =) the third triad; between negative and positive atoms; the merging of the last two 49-globes after they have taken over the evolutionary monads of the other 49-globes; the merging of our solar system with its opposite pole.

<sup>5</sup>4. *The law of magnetism* governs the integration of the first self. This law is expressed in the work done by the higher three groups of lunar pitars, those devas who build man’s etheric, emotional, and mental envelopes. These three groups are not concerned with the building of the forms of the animal kingdom, for they are the builders of man’s envelopes of incarnation at the final three stages of evolution in the human kingdom: the stages of culture, humanity, and ideality. The lower four groups concern themselves with building envelopes at the lowest two human stages and in the animal kingdom, and with attraction of the animal kind in both the kingdoms.

<sup>6</sup>5. *The law of radiation* comes into activity in connection with the furthest advanced individuals of the different kingdoms. It concerns itself with that attraction which a higher kingdom of nature will have for the most advanced monads of the next lower kingdom. It governs the radioactivity of minerals. It also governs the radiations of the vegetable kingdom, and certain kinds of perfumes that plants give off. This is connected with the fact that the sense of smell is the highest of

the purely physical senses.

<sup>7</sup>There is, moreover, an interesting link between the members of the fifth natural kingdom and those of the vegetable kingdom, for in esoterics the two and the five are closely allied. This is also connected with the fact that certain of the departments are represented by vegetable perfumes.

<sup>8</sup>The radiation of the causal centre is particularly intended (LA: the symbol of the perfume of the lotus). Anyone who can read, rightly interpret, this radiation can determine the quality of the causal centre lotus and the place it holds in its planetary centre, as well as its connection with certain devas who in sevenfold formation dominate the vegetable kingdom.

<sup>9</sup>The law of radiation is not active in the animal kingdom in this seven-globe. One of the problems of the next seven-globe will be the bringing in of animal radiation; this will offset the method of initiation now applied. The method of causalization applied in our seven-globe concern the animal kingdom, and the first three initiations concern man as not wholly emancipated from the animal kingdom. It is only through the fourth initiation that the monad is set free from its relation to the animal kingdom, a relation conditioned by reaping. Connected with this is the fact that the adepts of the left-hand path in Atlantis were called the "Trees" and were destroyed with the entire Atlantean vegetation.

<sup>10</sup>6. *The law of the lotus* is the law that governed the bringing in of the Augoeides and thus linked the first and third triads, producing the causal centre, or the "lotus of the soul". It is the law which enables the monad, conscious in the causal centre, to work physical, emotional, and mental experience into causal insight and ability, and also to apprehend ideas from the second triad. In esoteric symbolism, the former activity was indicated as the assimilation by the lotus of nourishment from mud (49), water (48), and air (47:4-7); and the latter activity, as its reception of the energy of the sunlight. This law also governs the unfoldment of the petals of the causal centre, and in so doing itself demonstrates as a triple law, according to the three tiers of petals.

<sup>11</sup>7. *The law of colour*. To understand this law at all, one should remember that colour serves two purposes. It acts as a veil for that which lies behind, and is therefore attracted to the central monad. It demonstrates the attractive quality of the central monad. All colours, therefore, are centres of attraction. They are either sympathetic and complementary or are antipathetic to each other. Those who study

colours in esoteric respect understand this law through a realization of the purpose, the activity, and the relation of colours to or for each other.

<sup>12</sup>8. *The law of gravitation* shows itself in the matter aspect as that power and that stronger urge which a more potent collective being brings to bear upon a lesser one. One example is the power of the spirit of the Earth (not the planetary being, but the dominant of the physical world of the planet is intended) to hold all physical forms to itself and prevent their scattering. This power is due to the heavier vibration, the greater accumulative force, and the multitude of tamasic monads contained in the envelope of the spirit of the Earth. This force works on the lowest kind of matter of all physical forms. The law of gravitation shows itself also in the consciousness aspect as the response that emotional consciousness in all forms of life gives to essential (46) essential consciousness. This law emanates in the first instance from the sun in world 49 and in world 46. The final synthesizing forces, which might be regarded as modes of gravitational activity are, nevertheless, not such ones, but are forces governed by another law, emanating from the sun in world 43. The latter law is a cosmic law, whereas the law of gravitation is a purely solar systemic law.

<sup>13</sup>9. *The law of planetary affinity* concerns specifically the interaction of the planets. The seven holy 49-globes will eventually absorb the “life” of the lower four natural kingdoms (LA: the majority of the monads of these kingdoms) of the planets which are not termed sacred. The absorption of the second and third selves proceeds under the law of synthesis. The minor four 49-globes concerned here become first two, and then one. This globe, with the major three 49-globes (LA: “major” is misleading here; what is meant are those three of the seven minor which represent departments 1, 2, and 3) forms a higher quaternary which repeats the process: four producing two; and two, one. This final one is eventually merged in the Sun. On a lesser scale the same law governs the merging of the seven-globes in a 49-globe.

<sup>14</sup>10. *The law of solar union* concerns the interaction of the suns from the matter aspect and from the consciousness aspect. More cannot be said of this, but only to point out the universality of this law of attraction.

<sup>15</sup>11. *The law of the schools* governs those expansions of consciousness which an initiate undergoes, and his ability to attract to himself through knowledge, Augoeides, the teacher, that which he seeks to know, that which he can utilize in his service, and other individuals



with whom he can work.

<sup>16</sup>It is evident, therefore, that the law of the schools is primarily applicable to all monads who have acquired self-consciousness. This law has consequently a vital connection with the human kingdom. It is the law which enables a man to unite the first triad with the second triad. (LA: This means that no man will reach the fifth natural kingdom without the help of a school.) This law governs the transition of the human monad into the fifth natural kingdom. When man understands and conforms to this law, he can enter into a new cycle. It is the law of the adept, of the master, and of the perfected man. Since this law is so important to the individual's purposive work for transition to the fifth natural kingdom, it will be dealt with a little more fully than with the other laws.

<sup>17</sup>The law of the schools does not apply to the deva evolution. The devas come under another law called the "law of passive resistance". Three main groups of evolutionary monads are controlled by the law of the schools: 1) human beings from the moment they are accepted as disciples on probation; 2) all the monads of the fifth and sixth natural kingdoms (LA: of all the 49-globes) and, therefore, all members of the planetary hierarchies; 3) all members of the planetary governments of the system.

<sup>18</sup>It is apparent, therefore, that the law of the schools (LA: in its application on our planet) concerns the great experiment which was begun by our planetary government in connection with the introduction of the initiations in Atlantis, and which has been going on since then. This law does not, therefore, apply to all the members of the mankind. Some of these will achieve slowly and obey the basic law of evolution. The law of the schools does not affect, in any way, for instance, those members of the human family who causalized in our seven-globe through having their embryonic mentality stimulated – one of the methods which the lords of the flame employed.

<sup>19</sup>The law of the schools can be studied in two main divisions: first, in its application on human monads of our 49-globe after they have come under hierarchical influence in the causal world, and, second, in its application on human monads in the other 49-globes. Each 49-globe exists in order to teach a specific aspect of consciousness. Each 49-globe has its planetary hierarchy, and each such hierarchy has its own school, where it subjects its pupils to this law. Only the manners in which this is done differs between the schools. These planetary schools

are necessarily governed by certain factors of which the two most important are the reaping and the department of the planetary being concerned.

<sup>20</sup>Very little may yet be said as to the nature of each planetary school. Beside that scant information, however, some general data may be given. The schools exist in five great groups:

<sup>21</sup>1) *Schools of the non-sacred planets*. Of these our Earth is one, but since our globe is aligned in a peculiar fashion with certain globes on the inner round, there are for mankind some additional opportunities, which facilitate, while complicating, the evolutionary process.

<sup>22</sup>2) *Schools of the seven sacred planets*.

<sup>23</sup>3) *Schools of the inner round*. These schools carry with them vast opportunity for those who can surmount the problems connected with the inner round and withstand its temptations. This inner round has a peculiar appeal to monads whose third triads are of certain ray types, and has its own specific dangers. The inner round is followed by those who have passed through the human kingdom and have consciously developed the faculty of etheric living, of living in the etheric cycles, of functioning consciously in the higher three etheric regions in all parts of the solar system. They have, for certain specific esoteric purposes, broken the connection between 49:3 and 49:4-7. The inner round is followed only by a small number of prepared monads of the human evolution. These individuals are closely associated with another group who pass with facility between Mars, Mercury, and Earth and develop with equal facility on those planets, which make up a triune force. In connection with this inner round, these three planets are considered as existing in etheric matter only, and, in relation to one of the planetary beings, to hold a place analogous to the etheric triangle found in the human etheric envelope. Just as the human etheric triangle is but the preparatory stage to a vast circulation within the the entire etheric envelope, so the planetary etheric triangle, passing from the Earth to Mars and Mercury, is but a preparatory circulatory system. PhS 2.46.17,19

<sup>24</sup>4) *Schools belonging to the circle of the planetoids*. The mankinds of these lesser celestial bodies have their own evolutionary problems but are under the same laws as are those of the greater planets.

<sup>25</sup>5) *Schools of the major three globes*. Included here are the schools of the major three 49-globes – Uranus, Neptune, and esoteric Saturn – as well as those of the major three seven-globes, and three major globes

of a 49-globe. The rulers of these globes are called the “divine examiners”, and their work concerns the human kingdom specifically and entirely (addition by LA: and its continuation in the next two kingdoms). They are responsible for the work of 1) transferring the pertaining monads from one school to another, and from one grade to another; 2) expanding the human consciousness under the law; 3) transmuted the envelopes of the human monad in worlds 47–49, whereupon these envelopes are overcome; 4) promoting the radiation of the fourth natural kingdom.

<sup>26</sup>The leaders of these departmental schools might be regarded as the custodians of the path, and responsible, therefore, for the divine monad during the final stages of its evolution and first stages of its expansion. They begin to work with men from the moment they first set foot on the path of probationary discipleship, and they continue their work until the seventh initiation is undergone (LA: where the former human monad becomes a 43-self).

<sup>27</sup>Those 45-selves and higher selves, therefore, who take disciples for training, are numbered among these leaders, whereas those 45-selves and higher selves, who do not concern themselves with individuals and their development, are not.

<sup>28</sup>Some brief data on some of the planetary schools are given below.

<sup>29</sup>*The school of Uranus.* Its graduates wield cosmic etheric energy, cosmic prana (43–46).

<sup>30</sup>*The school of Earth.* Its graduates are called “those who have been tried in painful endeavour” or the “adjudicators between the polar opposites”. Its disciples that undergo a first examination in 48:3.

<sup>31</sup>*The school of Vulcan.* This school has a particular connection with the mineral kingdom.

<sup>32</sup>*The school of Jupiter.* Its graduates work with the law of supply.

<sup>33</sup>*The school of Mercury.* The disciples of this planetary school have a close connection with our 49-globe.

<sup>34</sup>*The school of Venus.* The 49-globe of this school is closely related to ours, but its planetary being is more advanced than is ours. Most of the teachers of this school come from the cosmic causal-mental world (29–35), from the deva hierarchy of that cosmic world.

<sup>35</sup>*The school of Mars.* The disciples of this school are called warriors. Four of the planetary schools correspond to the four castes, and this not only in India but throughout the solar system. Its teachers work under the first department of the planetary government of Mars.

<sup>36</sup>*The school of Neptune.* This school concerns itself with the development and fostering of the desire element.

<sup>37</sup>It is not permissible to touch upon the other planetary schools, nor would it profit. Certain further facts can be ascertained by the disciple who in meditation is aligned with his Augoeides and is in telepathic contact with his causal group.

<sup>38</sup>Special teaching on our Earth 49-globe is given in the causal world.

<sup>39</sup>Some of the aspects of the law of attraction are here indicated. The ground is by no means covered but enough has been shown to indicate its magnitude and extent. In closing, it must be pointed out that the law of reaping in some respects comprises the law of attraction, for it governs the relation of all forms to those who use the forms, and of all monads to each other. Addition by LA: Note that Laurency always enumerates the law of reaping as the sixth of the seven basic laws of life. This, too, indicates the connection with the desire element, the emotional world, and the sixth ray.

<sup>40</sup>When studying the law of attraction, certain things should be carefully considered. These are indicated below.

<sup>41</sup>1. All the subsidiary laws mentioned here are really manifestations of the One Law; they are but differentiated expressions, employed to apply one great method of manifestation.

<sup>42</sup>2. All energy manifesting itself in the solar system is energy issuing from the cosmic physical atom (43) of the fourth triad of the solar ruler. This manifestal atom is enclosed within the cosmic causal centre of the solar ruler; it is, therefore, impressed by the totality of the force of that centre, or the attractive quality of cosmic consciousness of unity. That force is transmitted to the solar system in two ways: 1) through the Sun (LA: in world 43), which is in an esoteric sense the cosmic physical atom of the fourth triad of the solar ruler; it, therefore, keeps the solar system (43–49) together; and 2) through the seven worlds of the solar system (43–49), which are the correspondences to the seven spirals of the first triad physical atom. Thus two kinds of attractive force are obtained: one, basic and fundamental; the other, more differentiated and secondary. Mankind calls the effects of these streams of energy laws, because these effects are immutable and irresistible.

<sup>43</sup>3. The seven worlds of the solar system, 43–49, the seven spirals of the cosmic physical atom of the solar ruler's fourth triad, are not all equally vitalized by the attractive force emanating from the solar ruler's cosmic causal centre and cosmic etheric heart centre. Worlds 44–48 are

more “alive” than worlds 43 and 49. The cosmic etheric heart centre mentioned is situated within the sphere of the sun, which like the physical atom is heart-shaped and has a depression at the one pole. This depression is formed by the impact of the energy of the solar ruler on the sun. This energy which impinges on the solar sphere, and is thence distributed to all parts of the solar system, emanates from three cosmic centres: the seven stars of the Great Bear, the sun Sirius, and the Pleiades.

<sup>44</sup>The streams of cosmic energy available for use in our solar system are seven in number, of which three are major. These three vary during cycles so vast that they are incalculable to us.

<sup>45</sup>The law of economy demonstrates as an urge, the law of attraction as a pull, and the law of synthesis as a tendency to concentrate at a centre, or to merge.

<sup>46</sup>The streams of energy which pour forth through the Sun from the solar ruler’s cosmic causal centre attract to them that which is akin to them in vibration. These streams pass in different directions, and with the detailed knowledge of these directions comes knowledge of the different hierarchies and of the esoteric symbols used to designate them.

<sup>47</sup>The main stream of energy enters at the one pole of the solar sphere, that pole where the depression is, and out through the other pole, passing through the entire sphere, bisecting it into two halves. With this stream enters that group of cosmic beings who are called the “lords of reaping”. They govern the attractive forces, and distribute them justly. They dwell in the centre of the solar sphere, from where they send out their representatives, the four maharajahs, forming the equal-armed cross in the process. This activity is conditioned by the earlier sowing and reaping of the collectives of monads ever since the previous solar system, so that only those collectives come into manifestation who possess a corresponding attractive force.

<sup>48</sup>These five streams of energy (the first one and the four distributed ones) are the basis of the progress of all things. They are expressions of the will of the solar ruler. The note which they sound and the attractive pull which they initiate bring into contact with the solar sphere seven collective beings whose mode of activity is spiral and not forward. These are the seven planetary beings. When they enter manifestation, they spiral through the fourfold cross, touching the cruciform stream of energy in certain places. The places where the streams of planetary

attractive energy cross the streams of solar systemic will and reaping are called the “caves of dual light”. When a monad of the fourth natural kingdom or a higher kingdom enters one of these caves in the course of its evolution, it passes on to a higher turn of the spiral, undergoes an initiation.

<sup>49</sup>Another stream of evolutionary monads follows a different route: enters the heart-shaped depression, pass around the edge of the sphere to its lowest part and then mounts upwards, going in the direction opposite to the stream of downpouring energy. These monads collectively form envelopes for the seven deva rajahs, one for each solar systemic world 43–49, and are governed by the law of economy.

<sup>50</sup>All these lines form together geometrical designs of great beauty to the eye of the initiated seer. There are the transverse and bisecting lines, the seven lines of force which form the seven worlds 43–49, and the seven spiraling lines of the seven planetary beings.

### 20.3 *The Effects of the Law of Attraction*

<sup>1</sup>Only a few out of many possible effects of the law of attraction will be considered here.

<sup>2</sup>1. *Association.* Under the effect of the law of attraction the guardians of the law of reaping are enabled to bring together those monads (subhuman, human, and superhuman) which have earlier been associated, and have, therefore, somewhat to work out together. The seven planetary rulers, for instance, are a few out of the great band of associated beings who have chosen to come into incarnation in this eon for purposes of mutual help and mutual correction. They are really destined to work together in the worlds of the solar system, but nevertheless in the cosmic worlds have points of contact unknown to us.

<sup>3</sup>Under the effect of the law of attraction, the dominants of the different natural kingdoms are engaged in interaction, and so doing activate all the monads of the respective kingdoms. Thus, for instance, there is such an energy connection between the vegetable kingdom and the fifth natural kingdom, as it is one between the mineral kingdom and the human kingdom. The connections mentioned here have reference to our own 49-globe only. Also the ruler of the Moon chain and the ruler of our present animal kingdom have a close relationship, and such problems lie in here as the reaping conditions of the animal kingdom, the slaughter of animals, the activity of predatory animals, and the work of

vivisectionists.

<sup>4</sup>Under the effect of the law of attractio, too, is found the Path, on which men reach the fifth natural kingdom.

<sup>5</sup>2. Form building is a second effect. This subject has already been treated of in CI. It is always the consciousness aspect which is responsible for the construction of a form around a centre: the solar system around the Sun; an envelope around a triad unit; the causal envelope around the causal centre, which in its turn has issued from the second triad mental atom, etc. Study of and reflection on all these relations between centres and the enclosing envelopes or forms are suitable exercises of meditation.

<sup>6</sup>As time goes on, science will become aware that that view is the basic and accurate one which looks on every form as having the three aspects of motion, consciousness, and matter, and as a being impelled by three kinds of force, emanating from three different sources. Where this is accepted, the entire outlook on life, on nature, on science – medical science included – and on methods of construction or destruction will be radically changed. Things will be viewed as essential trinities, men will be regarded as composite energy units, and work with forms will be entirely different.

<sup>7</sup>*Adaptation of the form to the life*, thus to the indwelling monad and its consciousness is done in a process intended to increase the degree of expediency. In this case the purpose is to make (the form =) the envelopes better tools for, first, (the soul or consciousness aspect =) the second self; later, (the Spirit on its own plane =) the third self. (LA: Before the monad has become a second self and a third self, respectively, these functions are fulfilled by Augoeides and Protogonos, respectively. The human monad's adaptation to Augoeides begins with aspirantship at the mental stage or the higher levels of the emotional stage; its adaptation to Protogonos begins with the initiations at the causal stage.) This is the purpose of reincarnation and of the transformation of envelopes connected with it (LA: Laurency speaks about the law of form, PhS 3.2.12, KofR 1.31.3). Every envelope belongs to one of the seven departments, rays, and so has the quality that corresponds to one of the seven planetary rulers.

<sup>8</sup>The only way to arrive at an understanding of the basic qualities of these planetary rulers is to consider the energy emanating from them, and this is what the true, the esoteric astrology will eventually reveal. The time is not yet. It will come when science has understood man's

electromagnetic nature, the seven human types, and the nature of the second self. Then will be revealed the nature of planetary electromagnetism and the quality of each planetary collective being (LA: at least second self collectives are intended) such as it expresses the ray of its planetary ruler. The subject is complicated by the fact that in these expressions also certain planetary qualities are manifesting which are not “sacred” or primary, but that there are numerous secondary qualities, which emanate from subordinate planetary centres. Correspondingly, there are subordinate centres of energy, both purely etheric ones and such ones as are products of the interaction of etheric centres and organic energies. One example of the last category is the organic heart, which also is an energy generator as is the etheric heart centre. There are both the sacral centre and the genitals, the spleen centre and the organic spleen. The gross physical organs mentioned here are reflex products having an energy which is the resultant of the vibrations of the etheric centre and those of the gross physical organ. This has its correspondence in the solar system, there are, for example, many planetoids which have an energy or attractive quality all their own and which must be included in calculations.

<sup>9</sup>Certain of the planetary rulers are free from desire, whereas others are not (LA: have overcome or not yet overcome cosmic emotionality, 36–42, are wholly centred or not yet wholly centred in the cosmic causal-mental, 29–35). This quality of theirs necessarily attracts to them that which they need for the due expression of their life in a 49-globe, and controls the nature of those causal groups who are their force centres. Hence the nature of men on Earth. All human beings are primarily governed by certain planetary attractions, impressions, or influences which will next be described in the order of their importance.

<sup>10</sup>1. The attraction of our planetary ruler. This force is necessarily the strongest and is one of the basic factors which have determined the form man has taken upon this planet. There are human beings, or self-conscious beings on other planets, but the forms they utilize are not of the kind as ours.

<sup>11</sup>2. There is next the attraction brought to bear by that planetary ruler who is the complement to our planetary ruler. This is a planetary ruler responsive to a frequency which harmonizes with that of our planetary ruler but who, when in union with him, forms what might be called the “third” or his dominant, as the case may be. It is not possible to reveal



whether this “blending of the notes” will mean that our 49-globe will absorb (that which expresses the note of another scheme =) collectives of monads who through the department of their third triads belong to another 49-globe, or vice versa (LA: the other 49-globe will absorb our collectives of monads). This means that somewhere in the solar system there is a 49-globe of some kind (not necessarily one of the seven or of the ten), which interacts with ours and which, therefore, inevitably influences the causal groups of our 49-globe. It must be kept in mind here that the causal groups are energy centres of the cosmic gross physical envelope of the planetary ruler and so make this envelope an accomplished fact.

<sup>12</sup>3. Finally, there is the attraction by that planetary ruler who is the polar opposite of ours.

<sup>13</sup>The real, the esoteric astrology will deal with four kinds of force, when it seeks to explain the nature of the energies which influence any human being: 1) The quality of the solar system; 2) the quality of the planetary ruler as this energy pours through the seven-globes and globes in a sevenfold differentiation; 3) the quality of our complementary planetary ruler; 4) the quality of the attraction of our opposite planetary ruler.

<sup>14</sup>This comprises information which is as yet kept secret, but which will be publicized as the true psychology is studied. This might be expected later in this fourth eon. Where the second triad is concerned, more attention will eventually be paid to the planetary influences, and not so much to those of the signs of the zodiacal constellations. The latter influences concern more the planetary beings, and necessarily, therefore, third triads. Esoteric astrologers must study planetary influences to find out the man’s (ray =) department, and this in the above indicated threefold manner. Man’s department is the department of his third triad, but in this solar system he is essentially the second self, and so the department of the second triad is the essential one.

<sup>15</sup>Astrologers should study the 49-globes as envelopes of their planetary rulers. They should consider the fact that, being incarnated in their 49-globes, also planetary rulers have horoscopes. Even if astrologers cannot cast such horoscopes, they should nevertheless consider the fact that such horoscopes do exist.

<sup>16</sup>In considering this question of the adaptation of the form to vibration, or the construction of an envelope which will be a fitting instrument for (spirit =) the monad, the following factors must be borne in

mind: 1) The quality of the indwelling life decides the kind of form. 2) These qualities are the sumtotal of the qualities which the indwelling life has succeeded in unfolding. 3) These qualities are distributed among the seven departments. 4) They form two groups, those which concern a lower fourfold and those which concern a higher threefold. LA: In man the lower fourfold is the first self – the etheric, emotional, mental, and triadal envelopes – and the higher threefold is the second self.

<sup>17</sup>These factors apply for human beings as well as for the collective beings of higher kingdoms: planetary beings, planetary rulers, solar beings, and solar rulers. There is also an analogy between the second self's three kinds of consciousness and will (45:4, 46:1, 47:1) and of the three departments of the solar systemic government. Both make up a trinity, a unity manifesting itself as three. Of course, the analogy is true also (LA: and in a higher degree even) of the three kinds of consciousness and will of the third self (43:4, 44:1, 45:1). A perfected third self, who has kept the first and second triads, can be simultaneously active in all three triads and thus manifest himself simultaneously in three different worlds, apparently as three different beings, just as man can be active simultaneously in three worlds (LA: Albeit not with the same degree of attention in all three of the three worlds). LA: This is the basis of the Buddhist teaching on "Buddha's three bodies" (trikāya).

<sup>18</sup>A perfected third self, who has kept the lower two triads, or a perfected second self, who has kept the lowest triad, can use, for manifestation in the physical world, a physical body (organism with etheric envelope), thus not a mayavirupa. This is done in one of two ways. The one way is that the higher self occupies another individual's body, which the latter has left voluntarily (LA: and in full consciousness, in contradistinction to spiritist mediums). This was the case when Christos used the body of 46-self Jeshu. The other way consists in so-called over-shadowing, LA: which means that the higher self does not occupy the other individual's body, but uses it to communicate with people in the physical world. The quality of the envelope occupied or used and of the work done depends on which of the three triad units the second or third self uses for his manifestation.

<sup>19</sup>Very seldom it happens that a perfected third self appears in the physical world without a mediation through another individual, a lower self, and then uses all three triads for his manifestation. Such "triple avatars" makes their appearance only under a peculiar series of cycles

at the beginning of planetary manifestation. There are not many progressed enough to do this triple work: Gautama the Buddha and nine others being the only ones as yet remaining in touch with our planet in this particular manner. A further few can, as Maitreya could, appear through two triads. In all these avatars, the third triad is of the second, fourth, or sixth department.

<sup>20</sup>Since the quality of the incarnating being determines the quality of its envelopes, there are distinctions between the individuals of different natural kingdoms also as regards their envelopes. Involutionary beings (elementals) must be distinguished from evolutionary beings, and evolutionary beings must be divided into several higher and lower groups (LA: one important differentiating factor is self-consciousness, and so beings who are not self-conscious – the individuals of the lower three natural kingdoms – and self-conscious beings are differentiated).

#### *20.4 The Seven Creative Hierarchies*

<sup>1</sup>Natural kingdoms and departments must be distinguished. All seven departments exist in every kingdom, and manifest themselves in the fact that the monads belonging to that kingdom have envelopes of all seven departments. In this respect – as regards the envelopes – the departments manifest themselves as the passive, receptive elements; and the evolutionary monads in their different kingdoms, as the active users of the envelopes. The nature of those evolutionary monads and the quality of the vibrations they emit determine what kind of envelopes they receive. The most important distinction is that of the monad and its envelopes. The second most important distinction is the division of the collectives of monads into natural kingdoms and “creative hierarchies”. These are the two primal distinctions. It is a secondary issue in which worlds of the solar system those collectives of monads are to be found.

<sup>2</sup>These collectives or hierarchies come into the solar system from its centre in cosmic worlds. It is only as they enter the solar systemic manifestation (43–49) and the forms which they are to occupy are gradually evolved, that consideration of the worlds becomes necessary. The worlds are to certain of these hierarchies what the envelopes are to the monad: instruments for the expression of force or energy of a specialized kind. The quality of a ray is dependent on the quality of the hierarchy that uses it as a means of expression. These seven hierarchies are veiled and hidden by the rays, but each is found within the envelope afforded by the ray, for in their totality they are the indwelling life (LA:

the collective of self- and group-conscious monads in worlds 43–46) of every 49-globe.

<sup>3</sup>The hierarchies are said to be twelve in number. (LA: The present seven and in addition the five who have already entered cosmic expansion, which begins in world 42) The relation between the numbers seven and twelve needs an elucidation. The number seven is due to the fact that the original three – will (1), consciousness (2), and matter (3) – have been susceptible of combination in no more than seven different ways: an original trinity where all three are strong and equally strong:

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and six dimensional reductions, where motion, will, force is made successively weaker:

123, 1<sub>2</sub>3, 12<sub>3</sub>, 1<sub>2</sub>3, 12<sub>3</sub>, and 123

The number twelve is obtained when to these six dimensional reductions are added six more, combining ones and pairs:

123, 123, 1<sub>2</sub>3, 1<sub>2</sub>3, 12<sub>3</sub>, and 123

These twelve are arranged in a circle in the centre of which is the original trinity: the twelve creative hierarchies with the solar ruler in the middle.

<sup>4</sup>Each of these seven hierarchies, who are the builders or the agents of the law of attraction, are, at their various stages, intermediaries. Each embodies one of the types of force emanating from the seven solar systems. Their intermediary work, therefore, is dual: 1) They are the mediators between the motion aspect and the matter aspect. 2) They are the transmitters of force from sources extraneous to the solar system to forms within the solar system. LA: Note that in hylozoics, the word “type” is always used in reference to departmental type (ray type).

<sup>5</sup>Each of these collective of monads is likewise divided into seven, resulting in 49 collective beings.

<sup>6</sup>*Hierarchy I.* The first hierarchy of the seven is emanated from the sun in the cosmic causal-mental world 29–35.

<sup>7</sup>This hierarchy is actually the sixth, for five hierarchies have passed on in the cosmic expansion (LA: and reached or are about to reach the third cosmic kingdom, 22–28). They were the products of the earlier solar system, that in which intelligence was the goal. The five liberated

hierarchies are in their totality the sumtotal of intelligence. The fifth and last one of those older hierarchies has not yet achieved its liberation from the second cosmic kingdom (29–35), which is the cause of certain phenomena on our planet which have merited our planet being called the “star of suffering”. There is a link of reaping between the animal kingdom and this fifth creative hierarchy of the earlier solar system, a link that makes itself felt in man in the necessary overcoming of the animal physical nature, particularly as regards sexuality. It must be remembered that the hierarchies work under the law of attraction, which is the law of the builders.

<sup>8</sup>This first hierarchy has for its kind of energy the first aspect of cosmic emotional energy (26–42). It wields special power, therefore, in conjunction with the energy of the first triad, as it manifests itself in world 48.

<sup>9</sup>*Hierarchy II.* The second hierarchy is closely allied with the Great Bear. Its members are the prototypes of the third triads, and this hierarchy provides them with energy. This hierarchy, which according to the old enumeration is the seventh, is the influx into our system of those monads who in the time of the first solar system refrained from manifestation in it, and remained in their cosmic world, since they had nothing to gain from participating in that very physical and very intellectual evolution. Even in our solar system, they will find it impossible to do more than influence the incarnating human monads, trying to impart to them the ability to understand the nature of group consciousness, which characterizes the seven planetary beings, but not being able to express themselves fully. The seven worlds of the solar system are the cosmic physical envelope of the solar ruler, and that envelope is a limitation of the expression of his threefold nature. The first hierarchy might be viewed as endeavouring to express the cosmic mentality of the solar ruler; and this the second hierarchy, his cosmic emotionality.

<sup>10</sup>This second (seventh) hierarchy has for its kind of force the second aspect of the seventh type of force. Some idea of how far the solar ruler has advanced in his expansion may be gained by study of the different kinds of force which he is demonstrating in this ongoing manifestation. It is the force of the second hierarchy which drives the monads through into physical incarnation for it makes itself felt in the physical world. The energies which are functioning are those which the solar ruler has unfolded, and are the gain of previous manifestations. Gaps necessarily occur, and certain kinds of force are lacking, because the solar ruler has

as yet much cosmically to gain.

<sup>11</sup>LA: The Protogonoi belong to the first and second creative hierarchies.

<sup>12</sup>*Hierarchy III.* The third or eighth creative hierarchy affords the evolutionary monads the possibility of consciousness evolution in the causal-mental world and in the worlds of the second self (45–47). They are the devas who in their serving attitude are ready to give to another hierarchy (LA: parallel evolution) certain qualities which are lacking. The third hierarchy is regarded as the great donors of immortality while they themselves refrain from cosmic gross physical incarnation and remain in the cosmic etheric. This third hierarchy wields the third aspect of the first type of cosmic electric energy. They work with this first type energy in recurrent cycles.

<sup>13</sup>The three hierarchies now mentioned express septenary cosmic energy, cosmic etheric force (43–46), and also express themselves through the three triads (43:4, 44:1, 45:1; 45:4, 46:1, 47:1; 47:4, 48:1, 49:1). Each hierarchy manifests a triple energy, an aspect of each of the above, and that necessitates a ninefold differentiation (LA: demonstrating, for instance, in the fact that man has three triads with three units each). It is after he has rejected these triadal beings that a man is eventually thrown into the eighth sphere. He has then refused to become a saviour and helper of others and remains self-centred.

<sup>14</sup>These first three hierarchies are of a much higher kind than the four latter ones. They are regarded as particularly pure and holy. The strength of their forces is in realized contact with their emanating source.

<sup>15</sup>The fourth hierarchy is the human evolution and the fifth hierarchy are the Augoeides, two lines of evolution that are very closely united. According to the “old enumeration” they are the ninth and tenth. The human evolution develops through a series of initiations (LA: which are nine in number. Also, nine is the number of the triad units through which the human evolution develops, but not the deva evolutions). The human monads reach ever higher kingdoms also thanks to their close relation to the Augoeides and Protogonoi of the deva evolution. The fourth hierarchy is regarded as masculine and the fifth as feminine.

<sup>16</sup>*Hierarchy IV.* The human monads evolve and can become second selves through the assistance of the fifth, sixth, and seventh hierarchies. In studying these hierarchies, one of the most valuable lessons to be learned is the place and importance of man in the scheme. For instance,

it is according to the plan of the solar systemic government that the fifth hierarchy is the basis of man's second self consciousness, but this hierarchy also has, as have all the others, its own one particular manifestation, which man, by his finite mind, tends to regard as the hierarchy itself. This is not so, and care must be taken to distinguish between these hierarchies. LA: Here a distinction is made between the essential (46) devas, or the Augoeides in a higher sense (the "hierarchy"), and the causal (47:1-3) devas who make up the centre of the causal envelope (the "manifestation"), the Augoeides in a lower sense.

<sup>17</sup>Each of these hierarchies is a force centre and manifests itself through another (LA: lower) hierarchy. These hierarchies are all inter-related and are negative or positive to each other.

<sup>18</sup>The fourth hierarchy is made up of monads which did not reach beyond the human kingdom in a previous solar system, whereas the monads of the first, second, and third hierarchies did so.

<sup>19</sup>The fourth creative hierarchy is said to occupy the "third place" in this solar system, according to this scheme: 1) the solar being, 2) the planetary beings, 3) the human hierarchy. This division has no reference to the forms, the envelopes, the matter aspect, but solely to the consciousness aspect. More precisely expressed: it has reference to self-conscious beings of three degrees.

<sup>20</sup>The lower four hierarchies are all concerned with manifestation in the lowest three worlds, or in the cosmic gross physical envelope (47–49) of the solar ruler. The higher three hierarchies are concerned with manifestation in the higher four worlds of the solar system (43–46).

<sup>21</sup>Cosmically, the Augoeides are regarded as being in physical incarnation, and this in a double sense, for the first incarnation has reference to the taking of a form of cosmic etheric matter (LA: 46 matter, to be precise), such an incarnation as is the case with the planetary rulers, the prototypes of the human monads; and the latter incarnation is in cosmic gross physical matter (47:1-3, but not lower), matter responding still to the vibrations of the earlier solar system. This means that the four lower hierarchies – IV, V, VI, and VII – are links between the life of the past and of the future. They are the present life. They had not finished their contacts with the active intelligent principle of the preceding solar system, and so must continue such contacts in this. They will work out of it in this solar system, the four will become the three and they will then be the three higher hierarchies of the next system.

<sup>22</sup>Certain of the hierarchies discussed here are termed “dominant hierarchies” and others “subsidiary hierarchies”. By this is meant that certain of them are in this solar system expressing themselves more fully than the others, and this necessarily has the effect that their vibrations are more to be felt than those of the subsidiary hierarchies. The dominant hierarchies are II, IV, and V, and this because: 1) hierarchy II (old enumeration: VII) is the great expression of duality, of the solar ruler as he vitalizes the sun (LA: and, particularly important, of the third triads in worlds 43–45). 2) Hierarchy IV (old enumeration: IX): the human monads who are the mediators or the synthesizers. They express the gain of the previous solar system and the goal of the present solar system. 3) Hierarchy V (old enumeration: X) is closely linked with the five liberated hierarchies, and is an expression of their synthesized life. In summing up it might, therefore, be said that the hierarchy V represents the five liberated hierarchies, hierarchy IV represents the present solar system, while hierarchy II represents for both hierarchy IV and hierarchy V the will aspect. LA: The Protogonoi serve as the third selves of human monads until they can become such ones themselves, and at the same time they are the “higher selves”, teachers, and guides of the Augoeides.

<sup>23</sup>*Hierarchy V.* The fifth creative hierarchy has a particular relation to the five older hierarchies, who are liberated from involvation in the worlds of the solar system, and to a solar system in the constellation of the Dragon. The particular influence which our solar system received from that other solar system, the “Dragon influence” or “serpent energy”, caused the influx of mental energy, the energy of intelligence, into our solar system. This is closely connected with the reaping of these two solar systems and also with our 49-globe. It was this reaping shared between three systems which brought in the “dragons of wisdom” in the Lemurian root-race epoch. It had to do with the influx of solar systemic and planetary kundalini (“serpent fire”, 35-energy). A hint as to these conditions lies in the fact that the solar system in the Dragon has the same relation to the ruler of seven suns (or, more correctly: of ten suns) as the basal centre of the etheric envelope has to a human monad. It concerns stimulation and vitalization of the centres.

<sup>24</sup>A key to the understanding of these conditions lies also in the relation of this fifth hierarchy to the two solar systems involved. The fifth hierarchy here fulfils the function of links, unifiers.

<sup>25</sup>For mankind hierarchy V are the Augoeides, the “saviours of the



race”, who use the energy of unity (46), saving love–wisdom, to help human monads reach the fifth natural kingdom. The Augoeides are always pictured symbolically in the shape of twelve-petalled lotuses. This makes clear their connection with the manifested solar system, equally pictured as a twelve-petalled lotus, and with the twelve-petalled causal centre.

<sup>26</sup>There is, therefore, a direct flow of energy through: 1) the twelve-petalled cosmic causal centre (29–31) of the solar ruler, 2) the twelve-petalled lotus of the solar system (twelve solar systemic centres), 3) the twelve-petalled heart centre of the planetary ruler in world 46, 4) the twelve-petalled centre of the human causal envelope, 5) the twelve-petalled heart centre of the human etheric envelope. Thus man is linked with the highest cosmic beings of our solar system.

<sup>27</sup>Hierarchy V is equally, under the law, a distributor of energy to the “fifth molecular kind” of each world of the solar system. The “fifth molecular kind” is counted from below in worlds 43–46, and from above in worlds 47–49, thus: 43:3, 44:3, 45:3, 46:3, 47:5, 48:5, and 49:5. This hierarchy wields intelligence, the causal-mental one as well as the one that makes itself felt in higher worlds.

<sup>28</sup>Hierarchy V and hierarchies I, II, and III are the true forms of all that exists in the solar system, for all are in the cosmic etheric envelope (43–46) of the solar ruler or planetary rulers.

<sup>29</sup>Hierarchies I, II, III and IV express themselves through the cosmic ethers: 43–46. LA: It must here be borne in mind that hierarchy IV is not solely or even mainly the human kingdom, but the human evolution (the evolution utilizing three triads) in a general sense, in the fourth natural kingdom as well as in the fifth and sixth kingdoms.

<sup>30</sup>Hierarchies VI and VII are composed of those monads who function only in the cosmic gross physical envelopes (47–49) of the solar ruler and the planetary rulers.

<sup>31</sup>Hierarchy V has the important position of mediator between the higher four and the lower two. There is a significant correspondence between the seven head centres in man and the seven groups of human monads in the causal world (the seven causal groups). Likewise there is an analogy between the pineal gland, the pituitary body, and the alta major centre, on the one hand, and the expressions of these seven causal groups in the three causal-mental world, emotional world, and physical world, respectively.

<sup>32</sup>It is useful to remember the place of these hierarchies in the 49-

globe, and to realize that on the groundwork afforded by these cosmic etheric collective envelopes is gradually gathered a cosmic gross physical manifestation, that is, the evolution of natural kingdoms in worlds 47–49. These lower material forms are built because the hierarchies exist, giving the impulse, and provide the models.

<sup>33</sup>*Hierarchies VI and VII.* These two hierarchies provide the evolutionary monads of the lowest four natural kingdoms with envelopes in the lowest three solar systemic worlds (47:4–49:7, not 47:1-3). From the cosmic standpoint (as seen from the solar systemic and planetary governments) they are regarded as not providing principles, but from the standpoint of man they do provide him with his lowest principles, or envelopes. They hold the same relation to the solar ruler as the organism does to man, and all that concerns the evolution of man must be studied as going on within the cosmic gross physical envelope of the solar ruler. Hierarchy VI and hierarchy VII deal with the display of cosmic gross physical energy, with the working out of the solar ruler's plan in his cosmic gross physical envelope.

<sup>34</sup>These two hierarchies are the lowest residue of the previous solar system and the energy of that matter, which the vibrations of the cosmic physical fourth triad atom (43) attracts to itself in the building of the (divine form =) cosmic physical envelope of the solar ruler. The seventh hierarchy is the energy found in every 47-, 48-, and 49-atom, and the sixth hierarchy is the energy affording life to all etheric envelopes.

<sup>35</sup>Much that concerns these two hierarchies has been treated of earlier in CI (in the section dealing with the first triad). Just as in evolution the monads progress from a lower kingdom to the next higher, so there is a similar evolution in these hierarchies: the monads progress from a lower hierarchy to the next higher.

<sup>36</sup>LA: This needs a clarification by the remark that what is said here is true of six of the seven hierarchies now active in the solar system – the first, second, third, fifth, sixth, and seventh – which are deva kingdoms, lines of evolution that are parallel to but do not pass into the fourth hierarchy, the human evolution. Human monads have never been, nor will they ever become, deva monads. On the other hand, deva monads of a lower hierarchy will eventually pass into a higher hierarchy, from the sixth to the fifth, for instance. KofL3 12.1.1f

<sup>37</sup>This can also be viewed in terms of energy. The monads making up a hierarchy run through three stages in their evolution, in which they

express in the following sequence: 1) negative energy, 2) equilibrated energy, 3) positive energy. LA: In other words, they alternate between the three poles of a system of triune forces.

<sup>38</sup>The monads that were the positive poles of a lower hierarchy become the negative poles of higher when they pass into it. This fact has caused a confusion of ideas in esoteric students. If they are to have a clear conception of these ideas, they must study each hierarchy as comprising monads of all three poles. LA: In this scheme, the youngest are negative, and the oldest, who prepare to pass into the next higher hierarchy, are positive. When the latter have passed into the higher hierarchy, they are the youngest ones of it and so negative. Each of the three pole groups within one and the same hierarchy is, in its turn, a system of triune forces, so that the monads pass through nine different stages of consciousness evolution within the hierarchy in question.

<sup>39</sup>These nine stages are the correspondences in the deva evolution of nine initiations in the human evolution. Each one of these nine distinct expansions comprises a number of lesser expansions corresponding to the lesser initiations of human beings. Only when in the future the true psychology is better understood, will this subject – the nine initiations and nine polar stages, respectively – be better understood as well.

<sup>40</sup>The study of the mere kinds of matter and envelopes used by a kingdom will not bring sufficient understanding even of these, but also the consciousness aspect must be studied. LA: What is said here has a general validity extending far beyond the subject treated. In fact, it is one of the most basic principles of esoterics, in its theoretical study as well as its practical application, the observation of laws, principles, rules, etc., that the lower can never be rightly understood as an isolated thing, but only in its relation to the higher, that consequently explanations must proceed from above down, never in the opposite direction.

<sup>41</sup>As for the kinds of matter and envelopes which are used by the human kingdom, and which are the manifestations of the different hierarchies, the true insight will come only as the following basic facts have been clearly understood: 1) the three triads and the three selves (= the monad centred in, and acting through, the first, second, and third triad, respectively); 2) the distinction between the envelope and the monad which utilizes the envelope; 3) the distinction between a department as an expression of the solar ruler's energy (LA: energy from one of his cosmic etheric centres), a positive emanation, and a hierarchy which is a negative emanation of the solar ruler, so that the

solar ruler uses his positive emanation to drive the negative one forward in its development.

<sup>42</sup>The whole subject is very involved and difficult. It will be better understood when science has recognized the existence, nature, position, and function of the etheric envelope, realized that this envelope is the true physical form. When the true relation between the etheric envelope and the organism has been generally realized and the necessary conclusions have been drawn, the solar systemic manifestation in worlds 43–49 will be much better understood. This will be when in the future increasing numbers of people will be born having innate etheric objective consciousness and so being able to see such things as are now mostly the subject of theoretical speculation. Thanks to the great numbers and high stage of intellectuality of such people, they will move the whole subject from the realm of controversy to that of indisputable knowledge.

<sup>43</sup>The work of building forms will never be understood till the true function of the etheric envelope is realized. The etheric envelope is the attractive agent for those collectives of monads which are so low as to be esoterically inert. These collective beings are not included in the seven hierarchies mentioned, but are acted on by the sixth and seventh and by the energies emanating from them. They are activated from their state of inertia, and are driven to form envelopes for evolutionary monads in worlds 47–49. They are the ones which did not reach the goal of the previous solar system, and they are still so far from reaching it that all the response they can make to the positive vibrations of the seventh hierarchy is simply to be attracted. Only at the close of the existence of this solar system will they be at the stage where they will be able to pass into and become the seventh hierarchy of the next solar system.

<sup>44</sup>The goal for that which is not a principle is that it shall become a vital principle (LA: the goal of that which is solar systemically and cosmically gross physical is to become solar systemically and cosmically etheric: 49:5-7 becomes 49:1-4 and 47–49 becomes 43–46). This lower reaches that goal by being influenced into self-activity by the higher. We are dealing here with such collectives of monads as have remained from the previous solar system, are carriers of its lowest vibrations, and are so inert that they have been outside the attention and range of influence of the solar ruler. The fact that these collective beings develop implies that being activated by collective beings that are

consciously directed by the solar ruler, they can eventually become the objects of his attention and direct influence.

<sup>45</sup>All the seven creative hierarchies receive their primary impulse from the cosmic emotional world (36–42). They are also the expression of vibrations emanating from the second row of petals in the cosmic causal centre of the solar ruler. They are, therefore, one and all expressions of the love–wisdom nature of the solar ruler, and it is for this reason that 46-energy is found in each atom. For this 46-energy is but an expression of cosmic essentiality, 22–28, an energy emanating from the ruler of ten solar systems. This cosmic love–wisdom of the solar ruler is the force impelling him to self-sacrifice, the basis of the manifestation of the solar system. Each step that the individual takes along the path of discipleship and initiations deepens his understanding of this fact. Mere knowledge, the result of the unfolding of the first row of petals of the causal centre, will not suffice for this understanding, but also the second and third rows of petals must have been unfolded.

### *20.5 Group Unity*

<sup>1</sup>Nothing stands alone. Every monad is a part of unity, and in this has three relations: 1) to those monads which together form its envelope, 2) to itself, 3) to that greater unit of which it forms a part. LA: Where self-conscious beings are concerned, these three relations are also relations of responsibility.

<sup>2</sup>One of the main purposes of the manifestation of the solar system is the working out of modes of existence which will result in true group unity. All observable activity (LA: directed by superhuman beings) is part of one single gigantic endeavour to produce a collective being, and evolution is to be regarded, therefore, as a vast experiment with this objective in view.

<sup>3</sup>This triple responsibility above referred to exists both for the human monad and for the solar ruler. The trend of the evolutionary process is to make each monad an intelligent (LA: and responsible) cooperator, responsive to forces influencing it externally, and aware of its own potential forces, which it has to contribute to the good of the whole. Man is at that stage in the processes of manifestation and evolution where a triple awareness is possible: 1) awareness of those subhuman lives which form his envelopes and which must be controlled; 2) self-awareness; and 3) awareness of that superhuman collective being of which he is a part and of his own place in the plan and purpose of that

being. The human evolution must, therefore, rightly be regarded as the most important of the evolutions, for through it can be worked out intelligently the laws of group unity for all the three groups – superhuman, human, and subhuman.

<sup>4</sup>The superhuman beings are “too pure” or “too cold” (LA: liberated from desire) to be involved into the matter of the lowest three worlds. The subhuman beings “too impure, too hot, and too much veiled in smoke” (LA: are stuck too hard in desires and illusions) to be able to mount of themselves into higher worlds. Man stands between them as the mediator. In him and through him can be worked out group methods and be discovered laws, which later can form a basis for unified work. It is this unique position which brings about so much of the peculiar trouble of the human kingdom, and on our very planet, which is one of the “profane” planets, certain experiments in connection with this problem have been undertaken by our planetary government. If these experiments are successful, they will result in a great expansion of the knowledge of the planetary government regarding the laws governing all kinds of collectives. It is this condition which makes the mankind of this planet unique in some respects, for they may be regarded as working out two main problems: 1) the problem of establishing a conscious relation and contact with the animal kingdom; 2) the problem of simultaneously receiving and holding vibrations from superhuman beings and of transmitting them consciously to the subhuman kingdoms.

<sup>5</sup>All this has to be accomplished by the units of the human kingdom in full individual consciousness. Each human being might be regarded therefore as having in view the establishment of a sympathetic relation with other human monads and with the directing devas of the animal kingdom, and also the development of the power to act as the transmitter of energies from superhuman beings and to become a transmuting mediating agency.

<sup>6</sup>It might be noted here that the problem of establishing a relation between the animal and human kingdoms was the original basis of hatha yoga and tantric magic. In this yoga the link was sought with that which was known to be similar in the two kingdoms – the organism with its activities and purposes – and that in the human kingdom which should be negative was stimulated into a positive agency through the power of the will. That followers of hatha yoga are not aware of this purpose may be true, but the originating exponents of the hatha yoga mysteries were well aware of this objective, and in their zeal for unity

between the two kingdoms, sought unity in the lower envelopes, and neglected the real method.

### *20.6 Group Relations*

<sup>1</sup>In establishing group relation with the superhuman kingdoms, man has not so erred as he has done in relation to the subhuman ones. Relatively little progress has as yet been made, however, and few are the human monads who have merged their consciousness with that of the greater directing intelligences and yet remained in the human kingdom. Doing this is the true raja yoga.

<sup>2</sup>It will be apparent, therefore, that in the human kingdom there is an effort being made to unite the forces of three groups in an expedient manner: the force of the animal kingdom, the purely human force, and the force of superhuman beings. In this system of triune forces, the emotional force of the animal kingdom is negative, the causal-mental force of the human kingdom the equilibrizing, and the essential (46) force of the superhuman kingdom positive. The 46-force is the vehicle of the 45-force.

<sup>3</sup>Or, to word it otherwise, the 46-energy should be the positive controlling factor in mankind, that energy to which man's animal nature should be entirely obedient. The purely human energy should serve as the balancing and adjusting factor between the superhuman and the subhuman energies. It is this triple group relation (LA: when it will function some time in the future), which makes the fourth natural kingdom a genuine reflection of of cosmic processes.

<sup>4</sup>It is the harmony of the individual with himself and with his environing individuals, and his realization of the essential oneness of all life which brings about the great expansions of his consciousness and leads to his identification with some greater whole. LA: in this context, "harmony with oneself" must imply that the lower has been aligned with the higher and finally the highest – causal consciousness, incipient 46-consciousness, and Augoeides – and allows himself to be governed by this highest. "Harmony with oneself" is a condition that the individual can achieve even at lower stages, also before he has been in any way influenced by causal consciousness and Augoeides, but such a harmony cannot be the one here referred to.

<sup>5</sup>The work of a human monad, therefore, is a downscaling, a dimensional reduction, of the work being done in the 49-globe or in the solar system, and serves as an incentive to the monads of the six subhuman

kingdoms (the three elemental, and the three natural kingdoms). As for the work being done in 49-globe, the down-scaled correspondence is more exact than it is as for the work being done in the solar system. In both cases there are basic group relations, fundamental group laws which produce group interrelations, and which will eventually bring about an essential union between all the forms of life. On this great work, not much will be said in the following, save a brief account of 1) the three kinds of relations between monads, 2) the seven laws of group work, 3) the twenty-two methods of interplay of groups.

### 20.7 *The Three Kinds of Relations Between Monads*

<sup>1</sup>*Individual* relations concern the interplay of monads starting from their (central fire =) self-consciousness and individual characters.

<sup>2</sup>*Solar systemic* relations concern the mutual influence of monads within the solar systemic collective.

<sup>3</sup>*Cosmic* relations concern the final entry of all atoms into greater units than their own solar system, cosmic units.

<sup>4</sup>The next goal of the human kingdom is consciously to establish solar systemic relations, to be actively and consciously part of group work. To the extent that there is self-consciousness, individual relations are somewhat established. For those working for the subhuman kingdoms the goal is to help their monads to progress in evolution to final causalization and self-consciousness. The goal for the superhuman kingdoms is to establish ever more comprehensive solar systemic relations (LA: beginning with 45, for 46 is still planetary consciousness) with a view to reach cosmic consciousness (LA: which begins with 42), so that the planetary and solar systemic collective beings can be consciously and expediently part of the cosmic whole.

### 20.8 *The Seven Laws of Group Work*

<sup>1</sup>*Law 1. The law of sacrifice.* This law involves the sacrifice of that which has been realized. This is crucifixion, the basic law of all group work, the governing principle which results in each human monad eventually becoming a second self and then in its turn helping others to become second selves.

<sup>2</sup>*Law 2. The law of magnetic impulse.* This law governs the realizations by every monad on the basis of its active seeking of contacts with its environment, a seeking that eventually results in the establishment of a relation between the monad and that which the monad has realized to



be a part of its group. This is not the same thing as making sense contacts, as the relation established concerns the consciousness aspect. Activity in accord with this eventually results in the monad's entry into unity, into group consciousness.

<sup>3</sup>*Law 3. The law of service.* This law concerns the monad's concurring with the group interest and steady negation of its own selfish interest. It governs the process or method whereby a monad (positive, driving as the centre of its own life) gradually becomes responsive and receptive to the positive life of the group.

<sup>4</sup>*Law 4. The law of repulsion.* This law concerns the monad's ability to throw off or refuse to contact any energy deemed inimical to group activity. It is actually a law of service, but the monad applies it consciously only after it has acquired certain basic discriminations, and guides its activities through knowledge of the laws of its own being. This law is not the same as that law of repulsion works in connection with a corresponding law of attraction between forms, thus concerning the matter aspect. The laws now being discussed have reference to the consciousness aspect and emanate from the sun in world 46, whereas the laws of physical matter originate in the physical sun. The repulsion here dealt with has the effect – when consciously applied through the developed heart centre energy of a human monad, for instance – of furthering the interests of the repulsed monad and of driving this monad closer to its own centre. Through repulsion of this kind, the monads are driven home and the straying unconscious ones are forced towards their own centre. The law of repulsion, or the stream of energy it controls, can work from any centre, but the law of repulsion dealt with here must emanate from the heart centre to bring about the necessary group work.

<sup>5</sup>*Law 5. The law of group progress.* This law, which is also called the “law of elevation”, concerns the attainment by the group of its stated goals and the expansions of consciousness obtained through this. It also concerns the function each member fulfils in the general progress of the group. Where mankind is concerned, for instance, the truth must ever be borne in mind that no human monad reaches the fifth natural kingdom without having made a great contribution for mankind. The elevation of individual monads re-acts upon their group, raises it somewhat. The realizations reached by individual monads become realizations of their group. The initiations undergone by individual monads lead finally to group initiation. No man lives to himself. As the individual realizes his potential in the interest of his group, both are carried for-

ward.

<sup>6</sup>Sacrifice, service, magnetism, group progress, rejection of what is worse – these are but the inadequate terms to express that truth which says that the whole life and expression of the solar ruler will be possible and his purpose will be revealed only when he has brought each monad to the stage of self-realization, and then further on to that stage where the monad sacrifices that realized individual self for the sake of a larger self of unity (LA: the causal self becomes a 46-self), so that divine purpose may be consummated.

<sup>7</sup>The same idea might be expressed in the terms of the matter aspect by saying that through the application of these laws of the consciousness aspect, the cosmic gross physical envelope (47–49) of the solar ruler will become an active expression of his self-realized purpose.

<sup>8</sup>The final two laws concerning group activity can only be very briefly treated as their true significance is apparent to pledged disciples only. They concern primarily work done in the emotional and the mental worlds, and, therefore the corresponding envelopes of the group members. A group which is functioning in the physical world is also found in a still larger form in the emotional and mental worlds. Just as the emotional envelope of a man is larger than his physical envelopes, and, therefore, has built into its structure a larger number of atoms and molecules, so a group contains more monads in the emotional world than in the physical world. The last two laws concern the relation between such members of the group as are in the physical world and those members who form a part of the group, and yet are functioning in the emotional world without physical envelopes. The same idea must be applied to the members who are functioning in the mental world without physical and emotional envelopes and who, therefore, form component parts of the common mental envelope of the group.

<sup>9</sup>These two laws, the 6th and the 7th, are termed the law of expansive response and the law of the lower four, respectively. These laws become operative in monads who are in physical incarnation only after they have consciously contacted such group members as are discarnate.

<sup>10</sup>The disciple should consider all these laws primarily as operative in the three worlds of man, though there are parallels to be found in all worlds, of course. These seven laws are those which are ascertained and consciously studied in all groups working under the planetary hierarchy.

<sup>11</sup>In the future, these laws will be increasingly enunciated and be

applied in an increasing number of groups. Their relations to the departments and their type energies may be indicated as follows: law 1 and the fourth ray, law 2 and the second ray, law 3 and the sixth ray, law 4 and the first ray, law 5 and the seventh ray, law 6 and the third ray, law 7 and the fifth ray.

<sup>12</sup>These seven laws can be studied according to their correspondences. The energy of any particular centre and the energy of any one law can be brought together.

### *20.9 The Twenty-Two Methods of Group Interplay*

<sup>1</sup>These methods of group interplay can be grasped only through a consideration of the fact that each group belongs to one of the seven departments, and that the interaction of the group with other groups will, therefore, be triple. Within each group, too, interaction between the members is triple. This can be presented as three methods by which two groups of the same department interact. As you study this, you should remember that it really is about twenty-one different kinds of energies or vibrations within the basic energy of the law of attraction, to which the synthesizing energy is added, thus making the twenty-two:

<sup>2</sup>First ray: 1) Destruction of forms through the interplay of groups. 2) Stimulation of the causal consciousness. 3) Impelling force from Protogonos and the third triad.

<sup>3</sup>Second ray: 4) Construction of forms through group intercourse. 5) Stimulation of desire, the love principle. 6) Impelling energy from Augoeides and the second triad.

<sup>5</sup>Third ray: 7) Vitalization of forms through group work. 8) Stimulation of forms, the etheric principle. 9) Impelling energy from the first triad.

<sup>6</sup>Fourth ray: 10) Perfection of forms through group interplay. 11) Stimulation causal consciousness. 12) 46-energy.

<sup>7</sup>Fifth ray: 13) Correspondence of forms to type through group influence. 14) Stimulation of the cosmic gross physical envelope of the solar ruler, the three worlds of man. 15) Mental energy or impelling force.

<sup>8</sup>Sixth ray: 16) Reflection of reality through group work. 17) Stimulation of man through desire. 18) Desire energy, instinct, and aspiration.

<sup>9</sup>Seventh ray: 19) Union of energy and matter through group activity. 20) Stimulation of etheric forms. 21) Vital energy.

<sup>10</sup>These twenty-one methods and their synthesis, the twenty-second, sum up very largely all that can be said about the actions and motions of all forms. Under the law of attraction, the interplay between these departmental forces and forms is brought about, and manifestation becomes a fact in nature. It might here be noted that the three kinds of relations between monads, the seven laws of group work, and the twenty-two methods of group interplay together make the number 32, the same number as indicates the kinds of consciousness and energy that are at the disposal of the first self and the second self (45:4–49:7). Just as 47:1-3 dominate the three worlds of man, so 45:1-3 dominate the five worlds of the planetary hierarchy.

THIRD PART:  
THIRD TRIAD



SECTION 21  
THE THIRD SELF  
AND THE SEVEN COSMIC PATHS





### 21.1 *Certain Basic Statements*

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

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

To become a perfected 43-self, however, the monad must leave the third triad and centre itself in the 43-atom of its atomic chain. This it does in connection with the seventh initiation.

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

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

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

<sup>6</sup>Fact nr 1. While in manifestation and therefore during the period of an entire solar system, it is not possible even for (the highest dhyanchohans =) 43-selves to think in terms of the non-existence of form. (LA: In his original terminology, HTL called the solar systemic manifestation, 43–49, the “form manifestation” and cosmic manifestation, 1–42, the “idea manifestation”. Such usage expresses the same thought; that is, the solar systemic worlds, 43–49, are the worlds of form, whereas the cosmic worlds, 1–42, are formless worlds. The word “form” of course refers here to an envelope of a monad or a group of monads. Compare with KofR 1.37.2: “In the cosmos, the individual does not acquire any envelopes of his own.” A synonym of the word “form” here is the word “being”.) The goal of man’s self-realization is to acquire the consciousness of (the soul =) the second self. The (soul =) second self is the medium through which the (spirit aspect =) third self always works. Having learnt to function as the second self, detached from the lowest three worlds (47–49), the monad then becomes a conscious active part of that (soul =) collective consciousness which pervades all that is in manifestation. Then, and only then, the pure light of (spirit =) the third self *per se* becomes visible to the monad through a just appreciation of the jewel hidden in the middle of the causal centre. Then only does it become aware of that greater jewel which lies hidden at the heart of solar manifestation. Even then at that advanced stage all that monad can be aware of, can contact and visualize, is the light which emanates from the jewel and the radiance which veils the glory.

<sup>7</sup>The seer (see-er) has then become pure vision. (LA: This alludes to

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

<sup>8</sup>Fact nr 2. Expressions of all kinds are actually symbols, and the student is wise to regard them as such. (KofL2 9.24.4) A symbol has three interpretations. It is itself an expression of an idea, and that idea has behind it, in its turn, a purpose inconceivable as yet. The three interpretations of a symbol are as follows:

<sup>9</sup>1. The physical interpretation of a symbol is based largely on its material utility and on the nature of the form. That which is exoteric

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

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

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

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

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

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

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

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

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

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

<sup>19</sup>Fact nr 3. That which the first self (47:4–49:7) finally learns to

regard as causes (LA: namely the causal ideas, 47:1) the second self (45:4–47:3) realizes to be mere effects of causes that lie even deeper, “causes beyond the causes”. Those deeper causes belong to the worlds of the third self (43–45), and the energies working in them are the ones causing the manifestation of those ideas of lower worlds which only apparently are their own causes.

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

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

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

<sup>2</sup>By walking some one of these seven paths the monad prepares to pass certain cosmic initiations, including those passed in the sun Sirius.

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

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

Path I – the path of earth service

Path II – the path of magnetic work

Path III – the path of service in a planetary government

Path IV – the path to Sirius

Path V – the ray path

Path VI – the path walked by our solar ruler

Path VII – the path of absolute sonship.

<sup>4</sup>It must be borne in mind and no confusion of thought must be permitted that these terms are the generic names given by the planetary hierarchy to the seven methods of work and service, of endeavour and of aspiration whereby those who reached perfection on Earth pass on to specific cosmic paths or streams of energy, making in their totality one great cosmic WAY. (LA: “Perfection” here means perfected 45-selves, asekha adepts, initiates of the fifth degree or the corresponding in the deva evolution, since this goal is the only one that is “compulsory” for the evolutionary monads of our solar system.)

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

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

<sup>7</sup>This leaves path IV to be accounted for. On this path pass all those who, through devotion and activity combined, achieve the goal but who lack as yet the full development of the principle of intelligence. Our solar system being one of love–wisdom, or of emotional (48) and essential (46) development, the fourth path includes the larger number

of monads. In the planetary hierarchy (the lords of compassion =) those who walk the 6–4–2 path are more than the (masters of the wisdom =) those who walk the 7–5–3–1 path. The former must therefore all pass to the sun Sirius there to undergo a tremendous stimulation of their intelligence, for Sirius is the emanating source of intelligence (LA: where our solar system is concerned).

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

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

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

<sup>1</sup>The nature of the spiritual force which animates the group of initiates that forms our planetary hierarchy will become apparent perhaps if the methods and purposes of their work are studied from the



standpoint of consciousness, and not so specifically of the material forms. (LA: “Spiritual” refers to the third self and its will aspect in particular.) This point of view can be gleaned most easily from a consideration of the animating impulse lying behind all world groups which are particularly consecrated to the uplift of mankind in political, religious, scientific, and esoteric respect. It will then be found that each and all are definitely related and have a point of at-one-ment with certain of the numerous occult bodies which are (usually unknown to the affiliated group) responsible for the vitalization of the principal individuals in any of these organizations doing this pioneer work.

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

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

<sup>4</sup>The “beneficent dragons” are distinguished by their “luminosity”, and it is to this basic quality all esoteric teachers refer, when they

enjoin their pupils: “Let your light shine forth.”

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

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

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

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

<sup>1</sup>Path II is the one of the seven paths which expresses most fully the effects of the law of attraction. As was earlier said in CI, this law is the expression of the cosmic will which produces the manifestation of the solar system. Magnetism – physical (49), attractive (48), and dynamic (47) – is the expression of this law in the three worlds of the first self. Thus the third self who passes upon this path is dealing with that reality which is the basis of all coherency in nature, and with that essence which through the force of its own innate quality produces the attractive energy which brings together the opposites. It is the force which pro-

duces the interplay of electrical phenomena of every kind. The monad who chooses this cosmic stream of energy on which to make certain cosmic approaches and on which to reach a series of cosmic expansion levels is one who has worked primarily upon the second ray prior to the fifth initiation, and who frequently has also been on the fourth ray. Such fifth degree initiates who pass from the fourth ray on the second ray do not as a rule choose this cosmic path.

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

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

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

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

<sup>6</sup>The will aspect, the purpose aspect, which is the spiritual life behind all phenomena of consciousness and matter suddenly makes itself felt and is also seen. It is the production of this which is the main work of

the monad who passes on to path II from off his particular ray path.

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

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

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

<sup>10</sup>The abilities which the wanderers of this path have to possess prior to taking the needed training for the seventh cosmic method of approach is responsiveness to heat and a knowledge of rhythm. This information, of course, is only for initiates but that much is nevertheless clear that it will be apparent that they are to deal with the laws of energy and vibrations. Those human beings who at this time search for the “heat of the love nature” of the human monad and who add to that

search a cultivation of a vivid imagination and an intense power to visualize are laying a groundwork upon which this later knowledge may be built. But this is not the easy thing it sounds, for it involves a faculty of identification at present impossible to the majority, and a power to realize the nature of that which is visualized which negates the idea of duality: the distinction of that which visualizes and that which is visualized.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

from thence to the Jupiter 49-globe.

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

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

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

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

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

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



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

<sup>5</sup>Cosmic rapture and rhythmic bliss are the attributes of the fourth path. They are a kind of identification which is divorced from consciousness altogether (LA: such as this works in the solar systemic worlds, 43–49, a truism). KofL2 5.1.5 The reason also why the majority of the human monads follow this path lies in the fact of its numerical position. These monads of the fourth natural kingdom, the bulk of the fourth creative hierarchy on this fourth globe of the fourth 49-globe in a solar system of the fourth order are innately compelled to seek this fourth way in order to perfect themselves. They are called the “blissful dancing points of fanatical devotion”, which is as near as we can get to the true description.

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

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

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

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

<sup>10</sup>It is not possible to reveal anything about the quality gained by those who walk this path. They come under the concentrated influence of the energy which is identified with the planetary antahkarana. It is

not permitted, therefore, to state what its specific quality may be, as it would convey too much information to the intelligent reader as to the nature and the objective of our particular planetary government.

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

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

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

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

<sup>4</sup>The source of energy to which they respond may be indicated as the “Pole Star”. It should nevertheless be pointed out that the designation “Pole star” serves only as a cover name for another star which exists only in etheric matter. It is consequently unknown to astronomers, though its influence is exceedingly potent within our solar system.

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

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

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

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

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

<sup>10</sup>The quality which the monad develops while wandering this path

perhaps can be expressed with the words “cosmic stability” and “magnetic equilibrium”.

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

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

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

<sup>2</sup>A certain portion of the eye is the apparatus of vision itself, whereas the remaining structure acts as a protecting shell. Both parts are required, and neither can exist without the other. It is so in cosmic beings also, but the analogy exists in such high worlds that words only dim and blur the truth. Certain former human monads, a nucleus who reached a very high initiation in a previous solar system, formed a group around the solar ruler when he decided to manifest our present solar system. This esoteric group remains with the solar ruler, is working in world 43, and corresponds in the esoteric sense to the pupil of the eye. The real home of those great beings is in the cosmic essential world (22–28).

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

<sup>4</sup>Only a few third selves have the qualities necessary to the treading of this path, for this kind of expansion involves a certain faculty of response to cosmic vibrations. It means a specializing of the inner sight, and the development of a certain amount of cosmic vision. More monads of the deva evolution walk this path than do monads of the

human evolution. Monads of the human evolution pass to this path via the deva evolution, which can be entered by transference to the fifth path, where the two parallel evolutions meet.

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

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

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

