

The Upper Triad Material

Topical Issue 7.71

Cosmic Fire

The Key to Manifestation

永

The Upper Triad Material

Topical Issue 7.71

Cosmic Fire

Fourth Edition, September 2006

Published by

The Upper Triad Association

P.O. Box 40

Willow Spring, North Carolina 27592

The Upper Triad Association is a 501 (c) 3 non-profit educational organization established in 1974 and devoted to the study and practice of various principles leading to personal and spiritual growth.

www.uppertriad.org

Contents

		Page
• Chapter 7.71	<u>Cosmic Fire</u>	1
• Section 7.711	<u>The Triple Fire</u>	2
	Cosmic Fire 1	C 569 3
	Cosmic Fire 2	C 570 4
	Fire by Friction	C 573 6
	Solar Fire	C 574 8
	Electric Fire	C 575 9
	Cosmic Fire 6	C 577 11
• Section 7.712	<u>The Internal Fires</u>	13
	Cosmic Fire 7	C 583 14
	Cosmic Fire 8	C 584 15
	The Etheric Body and Prana 1	C 588 17
	The Etheric Body and Prana 2	C 592 19
	The Etheric Body and Prana 3	C 596 20
	The Etheric Body and Prana 4	C 600 22
	The Etheric Body and Prana 5	C 604 24
	Kundalini and the Spine	C 608 25
	Physical and Astral Motion 1	C 612 27
	Physical and Astral Motion 2	C 616 29
	Physical and Astral Motion 3	C 620 30
	Physical and Astral Motion 4	C 626 32
	Physical and Astral Motion 5	C 627 34
	Physical and Astral Motion 6	C 635 35
	Physical and Astral Motion 7	C 636 37

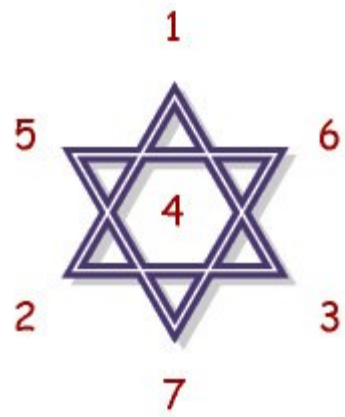
		Page
Cosmic Fire 22	C 643	39
Cosmic Fire 23	C 644	40
• Section 7.713 <u>Solar Fire 1</u>		43
Solar Fire and the Son	C 651	44
Solar Fire and Evolution	C 652	45
Duality and Consciousness	C 658	47
Atoms and Logoi 1	C 659	49
Atoms and Logoi 2	C 660	50
Cosmic Fire 29	C 666	52
Cosmic Fire 30	C 667	54
Cosmic Fire 31	C 668	55
The Nature of Manas 1	C 675	57
The Nature of Manas 2	C 676	59
• Section 7.714 <u>Solar Fire 2</u>		61
The Factor of Manas 1	C 683	62
The Factor of Manas 2	C 684	63
The Factor of Manas 3	C 691	65
The Factor of Manas 4	C 692	67
The Factor of Manas 5	C 699	68
The Factor of Manas 6	C 700	70
The Factor of Manas 7	C 707	72
The Factor of Manas 8	C 708	73
The Factor of Manas 9	C 715	75
The Factor of Manas 10	C 716	77

		Page
• Section 7.715	<u>Solar Fire 3</u>	79
The Causal Body	C 723	80
Permanent Atoms 1	C 724	81
Permanent Atoms 2	C 731	83
Permanent Atoms 3	C 732	85
Permanent Atoms 4	C 739	86
The Egoic Lotus	C 740	88
Thought-Forms 1	C 747	90
Thought-Forms 2	C 748	91
Cosmic Laws	C 755	93
Systemic Laws 1	C 756	95
Systemic Laws 2	C 763	96
Agni	C 764	98
• Section 7.716	<u>Solar Fire 4</u>	100
The Fire Devas 1	C 770	101
The Fire Devas 2	C 771	102
The Fire Devas 3	C 772	104
The Fire Devas 4	C 778	106
The Fire Devas 5	C 779	107
The Fire Devas 6	C 780	109
The Fire Devas 7	C 787	111
The Fire Devas 8	C 788	112
The Fire Devas 9	C 795	114
The Fire Devas 10	C 796	116

		Page
• Section 7.717	<u>Solar Fire 5</u>	118
The Body Logoic	C 803	119
Avatars	C 804	120
Incarnation and Pralaya	C 811	122
Cosmic Fire 69	C 812	124
Cosmic Fire 70	C 816	125
Cosmic Fire 71	C 821	127
• Section 7.718	<u>Solar Fire 6</u>	129
The Fires of Evolution 1	C 831	130
The Fires of Evolution 2	C 832	131
Fire Elementals	C 839	133
Man as Creator	C 840	135
The Will Aspect and Creation	C 849	136
The Nature of Magic	C 850	138
The Rules for Magic 1	C 858	140
The Rules for Magic 2	C 859	141
The Rules for Magic 3	C 860	143

		Page
• Section 7.719	<u>Solar Fire and Electric Fire</u>	145
Cosmic Fire 81	C 863	146
Cosmic Fire 82	C 864	147
Cosmic Fire 83	C 865	149
Cosmic Fire 84	C 875	151
Cosmic Fire 85	C 876	152
Cosmic Fire 86	C 886	154
Cosmic Fire 87	C 887	156
Cosmic Fire 88	C 888	157





Chapter 7.71

Cosmic Fire



The Key to Manifestation

- The subject of cosmic fire is dealt with rather broadly in *A Treatise on Cosmic Fire* by Alice Bailey. That treatise provides a psychological key to the subject of universal manifestation (cosmic creation) through the perspective of the triple fire, namely (1) fire by friction or the internal fires, (2) solar fire or the fire of mind, and (3) electric fire or the fire of spirit.
- The eighty-eight commentaries on the subject of cosmic fire, included here, follow the outline and organization of Alice Bailey's book.

Section 7.711



The Triple Fire

- Section 7.711 consists of commentaries on *A Treatise on Cosmic Fire*.

Introductory Postulates.

Section One, Introductory Remarks.

Cosmic Fire 1

The subject of cosmic fire is dealt with rather broadly in A Treatise on Cosmic Fire by Alice A. Bailey. That treatise provides a psychological key to the subject of universal manifestation (cosmic creation) through the perspective of the triple fire: (1) fire by friction (the internal fires), (2) solar fire (the fire of mind), and (3) electric fire (the fire of spirit).

The treatise provides a basic outline of the divine plan in manifestation by integrating the esoteric philosophy and psychology, by treating both subjective and objective aspects of consciousness (mind) as the relationship between spirit (energy) and matter, by demonstrating the coherence of life (consciousness) through all levels (through the relationships of various focal points of energy and through the relationships of the various lives), and through the various aspects of fire. For every objective experience or expression there is an underlying subjective side of manifestation (and associated cause and effect relationships). The treatise on cosmic fire describes in a cursory manner the basic relationships between the two worlds (subjective and objective) (inner and outer).

The treatise begins with a statement of introductory postulates, upon which foundation follows the remainder. There is one boundless (immutable) principle (absolute reality) which antecedes all manifested (conditioned) (qualified) existence (being). All that is manifested is derived from and contained within that principle. There are three aspects (in the highest sense) to manifested existence: (1) the first ray (the first universal logos) precursor to (of) manifestation, being impersonal and unmanifest, (2) the second ray (the second universal logos) of spirit-matter, and (3) the third ray (the third universal logos) of cosmic ideation (the universal world soul). From this great trinity are successively derived (differentiated) an ordered sequence (depth and breadth) of logoi manifestations, from the absolute to the universal triple logos, to galactic or super-cosmic logoi, to cosmic logoi, to solar logoi, and ultimately to planetary logoi.

Each is contained within and is an expression of the higher. Each solar system is an expression (manifestation) (life) (consciousness) (energy) of a solar logos (God), a medium of solar incarnation analogous to personality (body) (form). Each logos is itself a trinity and that trinity (triple logos) is reflected in its manifestation (the solar system). The triple fire constitutes the three persons or aspects of that trinity. Each of the aspects is also triple in manifestation, leading to nine potencies (emanations) (Sephiroth) (causes of initiation) and with totality produce the ten of perfect manifestation. The three aspects of the whole are reflected on every level of manifestation. The present solar system is one of three such solar incarnations and is itself a triple manifestation. A human being is also a triple manifestation, having (being) a monad (spirit), a soul (consciousness), and a personality (matter). Similarly each atom is a triplicity, being composed of a positive nucleus (center), the negative electrons (electronic field), and the field (totality) of (outer) manifestation (aura).

The three aspects (on any given level) are interrelated (on that level) and have relationship to every other level of manifestation (by correspondence). These interrelationships demonstrate the wholeness of the solar system (there being no isolated units) and provide a basis of brotherhood (communion). The energy (life) (consciousness) of the solar logos is pervasive and circulates simultaneously throughout every aspect and level of solar existence.

† Commentary No. 570

Cosmic Fire 2

The three aspects of the solar logos (God) (central energy) are differentiated and demonstrate through seven rays or types of force, seven centers of force (chakras) (three major and four minor), seven planes of consciousness, and seven planetary logoi, all in close correspondence.

There is a basic law of cyclic activity (periodicity) which governs or qualifies all of manifestation, which is linked to three cosmic laws corresponding to the three aspects: (1) the law of synthesis (spirit), (2) the law of attraction (consciousness), and (3) the law of economy (matter); and seven systemic laws corresponding to the seven rays (planes) (planetary logoi): (1) the law of vibration, (2) the law of

cohesion, (3) the law of disintegration, (4) the law of magnetic control, (5) the law of fixation, (6) the law of love, and (7) the law of sacrifice and death. Although each of the seven is associated primarily with its correspondence, each (law) (ray) (energy) (life) qualifies all within its scope (domain) and varies in intensity and manifestation according to its periodic index. Thus each sweeps periodically into (out of) power (prominence) for its period of manifestation.

Every manifested life is a triple existence with three great cycles of (1) birth (appearance) (involution) (inert motion) (tamasic life), (2) life (growth) (evolution) (activity) (rajasic life), and (3) death (disappearance) (obscuration) (rhythmic motion) (sattvic life). The mystery of the cycles involves many correlations and correspondences (energy relationships), including number, sound, and color. Cyclic manifestation is related to each of the (seven) (three) laws and as well to the (one) great synthetic law of the system (the intermediate law (karma)).

All souls are identical with the oversoul. The solar logos is the macrocosm of human existence while man is the microcosm of solar existence (similarly, man is the macrocosm of atomic existence while the atom is the microcosm of human existence). As above, so below. Man stands between the macrocosm and the microcosm. Every aspect of every form of life at every level is infused (inflamed) with soul (consciousness), and since all souls are one then brotherhood is a fact of nature. The law of correspondence (relationship) (analogy) (correlation) is the interpretive law of any (true) system, and properly relates God and human existence.

Every unit of life (consciousness) has some principal evolutionary goal as part of its qualification (purpose of manifestation). For atomic life (humanity) (planetary logoi) the evolutionary goal (for this overall solar manifestation) is self-consciousness (group consciousness) (God consciousness), as exemplified in the human kingdom (by a planetary logos) (by the solar logos) (respectively). Each unit of life (consciousness) is the sum-total of all the states of consciousness within its field of consciousness (manifestation). Thus God lives through every planetary logos (every lifewave) (every kingdom of nature) (every human being) (and every other comparable lifeform) (and every atom of manifestation). The wholeness of God (the solar logos) is not derived (merely) from collecting or integrating over all of the multitudes of units of consciousness

(at all levels), but (more properly) is derived from the act of creation and being all that is created and sustained by the infused (solar) consciousness. God is therefore the triple fire: the internal fires of every lifeform within its (creative) field of manifestation, the solar fire of mind (consciousness) that infuses all, and the electric fire of spirit that provides reality for all that is manifested.

† Commentary No. 573

Fire by Friction

The first (third) (lower) aspect of cosmic fire is called fire by friction (the internal fire(s)) (the fire of matter) and corresponds to the third aspect of the trinity (and the third ray). Fire by friction is the “internal vitalizing fire(s)” which “animate and vitalize the objective solar system” and all objective manifestation in the sense of matter and form.

These animating fires “are the fires of the primordial ray of active intelligent matter” (the energy of Brahma) (the third aspect logoic) (the ray of intelligent activity). This ray (in this sense) was developed primarily in a previous solar incarnation and forms the (resulting) basic vibration or characteristic vitalization of the present solar incarnation. The ray of internal fire “is the cause of rotary motion, and therefore of the spheroidal form of all that exists” (that rotary motion being the characteristic activity (basis) for objective (material) existence). The internal fires are governed by the law of economy (matter) (conservation).

The internal fires reveal themselves in the macrocosm as latent heat and as active heat. Latent heat “is the basis of rotary motion and the cause of the spheroidal coherent manifestation of all existence” (every unit of manifestation (in this aspect) can be perceived as an atomic existence in which the central (internal) activity is rotary motion (vibration) (producing an active heat) that induces a (spheroidal) field of manifestation (activity)). Active heat “results in the activity and the driving forward of material evolution” within the spheroidal boundary (ring-pass-not) of that (atomic) existence. The fundamental work of this activity is rotational adjustment, as individual rotations are brought into harmony and balance one with another (each with every other) and each to the

whole. This occurs primarily through refinement (the integrating force comes from the next higher level (solar fire)).

In the microcosm, fire by friction is the internal vitalizing fire (individual Kundalini) demonstrating as latent heat (the basis of atomic life and rotary adjustment) and as active heat (prana). This fire is the basic vibration of the lower self (personality) in manifestation and provides a means of relating the higher self to material existence. On microcosmic levels, the law of economy (conservation) demonstrates as the law of adaptation in time. On microcosmic and macrocosmic levels of manifestation, the internal fire “deals entirely with the activity of matter, the rotary motion of matter, and the development of matter by the means of friction, under the law of economy.”

The fire by friction is a consequence (effect) produced by the relationship of electric fire (spirit) and solar fire (soul) “through the medium of matter” and is not a cause (being fully dissolved at the end of each cycle of manifestation and not carried forward (except that the means of producing internal fire is of course carried forward in the higher fires)). The internal fire is the fire of solar radiation, of inner planetary combustion, of physical plane electricity, of all objective (physical) life (manifestation), of warmth (latent fire), of light and etheric energy (active, radiative fire), and of essential fire ((evolutionary) fire devas and (involutionary) fire elementals). The internal fire latent produces internal heat, “causes the active growth of that in which it is imbedded” and is the fire of fertilization (nourishment and reproduction). The internal fire latent is involutionary, recapitulatory of involutionary experience, and the means of sustenance. The internal fire active is evolutionary and deals more with relationships to (with) other (atomic) lives, with the health aura, and the sharing of personality-level energies.

Solar Fire

The second (intermediate) aspect of cosmic fire is called solar fire (the fire of mind (consciousness)) and corresponds to the second aspect of the trinity (and the second ray). Solar fire is cosmic mental fire (and its correspondence on lower levels) which “may be regarded as the sum-total of the sparks of mind, the fires of the mental bodies, and the animating principle of the evolving units of the human race” and all of objective and subjective manifestation in the sense of soul (mind) and consciousness.

The solar fire(s) are the fires of the divine ray of love-wisdom (the energy of Vishnu) (the second aspect logoic) (the ray of intelligent love). This ray (in this sense) is the ray of logoic development (qualification) for the present solar incarnation and represents the potential and present achievement in consciousness of the solar logos for this incarnation. The ray of solar fire “is the basis of the cyclic spiral movement” in consciousness (that cyclic spiral motion being the characteristic activity (basis) for the experience and expression of consciousness). The solar fire is governed by the law of attraction and repulsion (the interactions and relationships in consciousness).

The (solar) fires of the mental plane reveal themselves in the macrocosm as the fire of mind and the elementals of fire. The fire of mind “provides the relation between the life and the form, between spirit and matter, and is the basis of consciousness” (the basis of interaction and relationship). In a sense, the fire of mind is all that is, spirit and matter being merely the extremes of consciousness. In another sense, the fire of mind is “the basis of all expression” since expression is a consequence of consciousness (and not, strictly speaking, a consequence of merely atomic (rotational) existence). The elementals of fire are “the sum-total of the active expression of thought through the medium of those entities who are fire itself” (all “things” are alive on some level and the perspective of fire (and associated elemental lives) is relatively more real than (the ordinary (delusion of)) objective reality).

In the microcosm the solar fire demonstrates as the fire or spark of mind. This manasic fire sweeps the evolving life (unit of consciousness) into spiral cyclic

activity (progressive incarnations of experience and expression) leading to expansion (evolution) and eventual synthesis. The solar (manasic) fire is revealed as the intelligent will that relates the monad to the personality (i.e., as the vertical relationship of consciousness) and as the “vitalizing factor in the thought forms fabricated by the thinker” (i.e., as the horizontal relationship of consciousness). In the more general sense, the solar fire is (governs) all relationship (energy) (consciousness) that acts between lives. What man presently produces as a consequence of mental activity (solar fire) is quite feeble when compared with the potential manifestation. Thus solar fire provides the field of evolutionary activity and development that leads from (the present) kama-manas to manas proper, then to buddhi-manas (i.e., from the activity of the desire mind to proper mental activity, then to intuitively charged mental activity).

The second fire “deals with the expression of the evolution of mind or manas, the vitality of the soul, the evolutionary expression of the soul as it shows forth in the form of that elusive something which brings the synthesis of matter, the operation of this fire under the law of attraction, and the subsequent result in the spiral-cycle movement” (solar evolution). It is the solar fire (the evolutionary unit) that integrates the personality and aligns that integrated personality with the soul.

† Commentary No. 575

Electric Fire

The third (first) (higher) aspect of cosmic fire is called electric fire (the fire of spirit) and corresponds to the first aspect of the trinity (and the first ray). Electric fire is the monadic (divine) flame and the character of the solar logos and of subjective manifestation in the sense of life or spirit.

The electric (monadic) fire(s) are “the fires of the cosmic mental plane, which are the fires of the cosmic ray of will” (the energy of Shiva) (the first aspect logoi) (the ray of intelligent will). This ray (in this sense) is the ray of logoi development (qualification) for the next solar incarnation and is therefore only manifested in subtle ways (allowing the second aspect to predominate in the present solar incarnation). The ray of electric fire “is the basis of the systemic

movement" or "forward progression" (being the characteristic activity (basis) for spiritual (monadic) existence).

The electric fire remains unmanifested in the macrocosmic, yet provides a basis for (overall) synthesis nonetheless, for the lesser must be purified and raised to the plane of the higher in order for synthesis to occur. The role of electric fire is to properly assimilate the solar fire(s) as the role of the solar fire is to properly assimilate the internal fire(s). This process is largely one of adjustment and adaptation (experience, assimilation of experience, evolution) (refinement leading to successively broader integration) (harmony) (meeting, blending, merging, and blazing forth). In the microcosm the electric fire demonstrates as the monadic flame divine (spiritual fire). This third fire "embodies the highest vibration of which the monad is capable, is governed by the law of synthesis, and is the cause of the forward progressive movement of the evolving jiva." The electric fire deals with the evolution of spirit (monad) (while solar fire deals with the evolution of consciousness (spiritual evolution) (the soul)). While the motion of that which is (governed by) the first fire (internal fire) is rotary, and while the motion of that which is (governed by) the second fire (solar) is ultimately rotary and cyclic, the motion of that which is (governed by) the third fire (electric) is ultimately rotary, cyclic, and progressive (truly progressive, not merely temporally).

On macrocosmic and microcosmic levels, fire is threefold in its essential nature, but fivefold in demonstration (manifestation). The macrocosm and the microcosm are related essentially and by correspondence (and via the three (seven) rays (triple (septenary) correspondence)). While the solar fire is the integrating force for assimilation of rotary (personality) existence, the electric fire is the integrating force for assimilation of cyclic (solar) existence. As the various fires are balanced, blended, and merged (synthesized) the true self (reality) blazes forth from the lesser fires. The consummation (conclusion) of each great cycle is literally a consummation and liberation.

While it is easy enough to realize the fiery (flaming) nature of the monad and to some extent even that of the soul, it is not as obvious to the mind of the personality that even the physical and objective nature of the lower worlds is essentially fire. Exoteric science is beginning to reveal the insubstantial nature of physical atomic (quantum) existence, while the esoteric science (occult

endeavor) already demonstrates (through proper inner vision) the atomic (elemental) and human and systemic existence as fire (energy resonance). It is simply the objective vision (the world illusion of substantial material reality) (ego) that deceives (since the ego is so imbedded within that non-reality). The (internal) fires of the body (form) are the body. The solar fire of mind is the soul (consciousness). The electric fire is the monad. Naught but fire exists.

† Commentary No. 577

Cosmic Fire 6

Although the three aspects of cosmic fire can be viewed separately, the major keys to understanding cosmic fire come through recognition and realization of the relationships that exist (flow) between the three aspects, between microcosm and macrocosm, and within the patterns of manifestation.

“In its essential nature fire is threefold, but when in manifestation it can be seen as a fivefold demonstration” both macrocosmically and microcosmically. In the macrocosm, the threefold essence reveals the major rays as ((1) fire by friction, (2) solar fire, and (3) electric fire) manifesting as (1) latent heat and active heat, the two aspects of internal vitalizing fire (logoic Kundalini), (2) the fire of mind and the elementals of fire, the two aspects of cosmic mental fire, and (3) the divine spark (unmanifest) of the logoic flame divine. Macrocosmically, these three (five) are all of manifestation and provide the underlying relationships and energy for all of existence and expression. In the microcosm (the correspondence of the macrocosm in the human being), the threefold essence reveals the three aspects of the human being as ((1) internal vitalizing fire (the body, form, or personality) (the aspect of matter), (2) fire or spark of mind (manas) (the soul or aspect of consciousness), and (3) monadic flame divine), manifesting as (1) latent heat and active heat (prana) of the evolving form, (2) active fire and mental energy engendered by the spark of mind, and (3) monadic flame divine (unmanifest) (its potential being a cause and therefore a force of manifestation).

The outpouring (sustaining) forces of manifestation (through the threefold essence and fivefold expression) (on the various levels) are balanced by the forces of assimilation and synthesis which seek to draw evolutionary measure

from manifested experience. The basis of this assimilation (realization of union) is the adjustment and balancing (merging) of the various fires. Each atom of form (the human personality) is a rotary fire. As those rotary fires interact and as the fire of mind (consciousness) qualifies the rotary (internal) fires, the rotary fires are integrated, meaning that they harmonize one with every other to an extent that affords the clear expression of higher consciousness. As the integrated internal fires are further refined and qualified they can be fully blended (aligned) with the fires of mind. Similarly, as the fires of mind are further refined, they can be fully blended (aligned) with the monadic fire.

For humanity, each individual corresponds to a rotary fire that must ultimately be adjusted, balanced, and refined relative to humanity as a whole (as the individual realizes the unity of the lifewave and contributes experience (energy) to the evolution of the whole), then integrated and aligned with the one soul (and further similarly with the monadic correspondence of humanity). Thus what processes occur on atomic levels are repeated by correspondence on individual human levels (units of human consciousness) and on the level of humanity as a whole (and so forth on yet broader levels).

The correspondence of rotary motion blended with cyclic, spiral motion blended with forward progression holds on every level as does the correspondence of polarized energy relationships (as the passive energy of rotary motion (internal fire) is balanced by the equilibrated energy of the soul (consciousness) (fire of mind) and subject to the (higher) qualification of the active energy (positive potential) of electric fire). Each perspective on the various aspects of cosmic fire holds a key to understanding the cosmic psychology of manifestation.

Section 7.712



The Internal Fires

- Section 7.712 consists of commentaries on *A Treatise on Cosmic Fire*.

Section One, Division A, The Internal Fires of the Sheaths.

Section One, Division B, The Personality Ray and the First Fire.

Section One, Division C, The Etheric Body and Prana.

Section One, Division D, Kundalini and the Spine.

Section One, Division E, Motion on the Physical and Astral Planes.

Section One, Division F, The Law of Economy.

Cosmic Fire 7

A Treatise on Cosmic Fire (Section I, Division A) deals with the internal fires of the sheaths. It describes the three channels for fire on the lowest levels of manifestation and introduces the subject of fire elementals and devas on the physical and astral planes.

The sheaths are the material forms or “veils of substance” that constitute the lower vehicles of any manifested lifeform. The internal fires which animate the lower, material forms are coincident with those lower forms, namely the dense physical body, the etheric body, the astral or emotional body, and the (lower) mind or mental body. The material substance of all these bodies (and levels) is animated by the triple fire. “In the physical body we have the fires of the lower nature (the animal plane) centralized at the base of the spine.” Through the medium of the spinal column and its associated ganglia (and the spleen) the “central point of heat radiates in all directions.” “In the etheric body we have the organ of active or radiatory fire and the vehicle of prana.” “Its function is to store up the rays of radiatory light and heat which are secured from the sun, and to transmit them, via the spleen, to all parts of the physical body.” Thus the etheric body (and the blending of latent and active fires) is the key to the health of the physical body and as the etheric body is functioning properly with regards the properly aligned spinal column and healthy spleen, then so shall the physical body remain serviceable (the health of the etheric body of course relating to the emotional and mental experience).

The latent interior fire of the sun (planet) (man) (atom) “reaches the bounds of its sphere of influence, its ring-pass-not by means of a threefold channel.” The heat (fire) of internal combustion (fierce incandescence) of the sun utilizes a triple channel of (1) the akasha (vitalized matter) (substance animated by latent heat), (2) electricity, and (3) light rays of pranic aspect. Each of these three channels conveys a current of energy, from the central fire to the periphery embracing all within its field. Similarly, the inner fires of the planet demonstrate through (1) productive substance (the planetary matter vitalized by heat) (nourishment), (2) electrical fluid (animal magnetism), and (3) planetary prana. For man, the inner fires at the base of the spine utilize the three channels

of (1) bodily warmth, (2) nervous response (human electricity), and (3) pranic emanation (the health aura).

From one perspective the energy of the internal fires of the sheaths is conveyed through some triple channel of akasha, electricity, and light (prana). From another, equally valid perspective, the energy of the internal fires are the fire elementals and deva lives. Agni (the lord of fire) "rules over all the fire elementals and devas on the three planes of human evolution and on the three planes in all parts of the system." The life (fire) of matter is differentiated into many and varied groups or categories of fire elementals and deva lives, from the one (Agni) to the three (who rule on the planes of adi, atma, and manas) to the seven to the many. On the physical (etheric) plane are included salamanders (little fire elementals), fire spirits (the essence of warmth, latent in all focal points of heat), Agnichaitans or vortices of fire, and pranic elementals (minute fiery essences). On the astral plane are many grades and ranks of fire elementals and fire devas, including the Agnisuryans who "tend the fires that will later destroy the causal body."

The internal fires of the sheaths and the embodying deva lives serve to demonstrate once again the great correlation of above and below (macrocosmic and microcosmic) and the interdependence of all lives.

† Commentary No. 584

Cosmic Fire 8

A Treatise on Cosmic Fire (Section 1, Division B) deals with the personality ray and fire by friction. It describes the work of the three rays (the personality ray, the soul ray, and the monadic ray), the relationship of the personality ray and the permanent atom, and the relationship of the personality ray and karma.

"Each body or form wherein spirit functions has, for its focal point on each plane, an atom composed of matter of the atomic sub-plane of each plane. 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." The set of permanent atoms for any given life (form) is the multiple center of force for

the demonstration of the entire personality matrix. In this sense, the lower triad is really the three (lower) permanent atoms of the personality (i.e., the physical (etheric), astral, and mental permanent atoms) while the upper triad is really the three (higher) permanent atoms of the soul. Also in this sense, polarization of consciousness refers to the dominant activity of one or another of the permanent atoms. As one is transcended (through evolution in consciousness), the polarization of consciousness is shifted to the next higher (more inclusive) (integrating) level or permanent atom. The operations of the personality (soul) (monadic) ray have direct action or close connection with the physical (astral) (mental) permanent atom (respectively). In a sense, the higher work (ordered (cyclic) stimulation) is upon the various permanent atoms, which work carries through the permanent atoms to the personality matrix and thereby into the manifested demonstration (of personality experience and expression). "This threefold force (1) plays upon the wall of the atom as an external force and affects its rotary and vibratory action, (2) stimulates the inner fire of the atom and causes its light to shine with increasing brilliancy, and (3) works upon the spirillae (of the atom), and brings them all gradually into play." The spirillae refer to the internal structure and dynamics of the atom.

"The personality ray deals with the first four spirillae, and is the source of their stimulation," while the soul ray "concerns itself with the fifth spirilla and with the sixth, and is the cause of their emerging from latency and potentiality into power and activity," and "the monadic ray is the source of stimulation of the seventh spirilla." Thus is the latent fire of matter within the atom cultivated and nurtured into activity by the action of the various rays and by correspondence to higher forces and higher (greater) processes.

The karmic process is closely associated with the work of the third ray in relationship to the latent heat. This refers as much to the karma of matter itself as to the karma of the individual (which is of course never unrelated to karma in a broader sense). Karmic force is usually perceived as restorative more so than progressive, but in this higher perspective the karmic forces are primarily and essentially progressive. Karma is wisdom in action, qualified by greater purpose, which is the sensible cultivation of individual and group energetics (on atomic levels) resulting ultimately in the flaming forth of the soul as the individual becomes wholly radiative and reaches beyond the periphery of merely atomic existence.

From the perspective of the fires of matter, “all fundamental influence and effects are felt on the astral plane and work thence through the etheric to the dense physical thereby bringing matter under its sphere of influence, yet not itself originating on the physical plane.”

† Commentary No. 588

The Etheric Body and Prana 1

A Treatise on Cosmic Fire (Section I, Division C) deals with (1) the nature of the etheric body, (2) the nature of prana, (3) the function of the etheric body, (4) macrocosmic and microcosmic ethers, and (5) death and the etheric body.

The etheric body is the energy or vital body which is the same shape as the dense physical body but resides on etheric levels (more refined levels than the dense physical) and extends somewhat beyond the surface of the dense physical body yet fully penetrating the dense physical body so that the two are fully integrated and correlated (at least in the case of the healthy human being). The etheric body is in fact the force field or energy field of the physical body (and is relatively more real than the dense physical body). The physical body cannot exist or function as a form without its etheric double, while the etheric double (body) can function as well or better without its connection to the dense physical body (but of course the dense physical body is necessary for experience and expression on dense physical levels).

Prana (vitality) (in the lower, physical (etheric) sense) is the vital principle that conveys relationship between individual forms and the whole etheric web and its higher correspondences. The health of the individual (physical body) is directly related to the etheric body (and prana), which is in turn related (1) to the astral (emotional) and mental levels of consciousness (of the individual) (in the vertical sense (perspective) of individual karma) and (2) to the health implied or conveyed through the etheric web and its relationship with all lives so embedded (human or otherwise) (in the horizontal sense (perspective) of group karma) (which leads then to overall (planetary) (solar) considerations on astral and mental levels (and beyond). Thus individual health is as related to cooperation

and interdependence as it is to individual activities and consequences (karma) (karma being as much or more a group process as an individual one, individual responsibility notwithstanding).

There are many and diverse solar emanations which influence the human being in form (within the context of form-building, preservation, experience, evolution, destruction, etc.). Solar pranic emanations are "definitely stimulating and constructive, and (through their essential quality) produce conditions that further the growth of cellular matter, and concern its adjustment to environmental conditions; they concern likewise the internal health (demonstrating as the heat of the atom and its consequent activity) and the uniform evolution of the form of which that particular atom of matter forms a constituent part." Thus although prana is not concerned with form-building per se, it is concerned with the conservation of the form and the "preservation of the health of its component parts." These pranic emanations which deal with the etheric body and the four ethers are the "basis of that fire by friction which demonstrates in the activity of matter."

The etheric body is "a network permeated with fire," a web of golden light. "The pranic emanations of the etheric body itself play upon the dense physical body in the same manner as the pranic emanations of the sun play upon the etheric body. It is all one vast system of transmission and of interdependence within the system. All receive in order to give, and to pass on to that which is lesser or not so evolved." The etheric body is archetypal relative to the dense physical body (relating the dense physical body to the overall personality matrix). And the etheric body and prana demonstrate by correspondence relationships between man, the planetary logos, and the solar logos.

The Etheric Body and Prana 2

A Treatise on Cosmic Fire (Section I, Division C) deals with etheric bodies, their vivification by prana, the organs of reception, and the basis of emanations. Eight statements are made for clarification (with correspondence to all levels).

(1) "The etheric body is the mould of the physical body." (2) "The etheric body is the archetype upon which the dense physical form is built." (3) "The etheric body is a web or network of fine interlacing channels, formed of matter of the four ethers, and built into a specific form," being then "a focal point for certain radiatory emanations, which vivify, stimulate, and produce the rotary action of matter." (4) "These pranic emanations when focalized and received, react upon the dense matter which is built upon the etheric framework." (5) "This etheric web, during incarnation, forms a (protective) barrier between the physical and astral planes, which can only be transcended when consciousness is sufficiently developed" (or where the web is somehow breached or otherwise impaired). (6) An organ for receiving prana can be found in each body of manifestation (with dense physical and etheric correspondence).

In the human form it is the spleen (through its etheric counterpart). After prana is distributed through "the etheric network, it demonstrates in surface radiation as the health aura." (7) The prana of the solar system (on its four levels (systemic, planetary, human, and atomic)) embraces each manifesting entity through its body of manifestation and receptive center, to produce motion, surface radiation (emanation), and a distributive effect. (8) At the end of each cycle of manifestation (e.g., incarnation), the central life "gathers within himself all his forces" and "all returns within the causal consciousness (i.e., the "radiant etheric body" is withdrawn and the physical body then (necessarily) disintegrates (since the fires of matter (other than latent atomic) are no longer stimulated)).

"The etheric is the most important of the two physical bodies" and the instrument through which man is related to "other evolutions that evolve in etheric matter." The etheric plane is an energy field and the medium for energy flow at the lowest levels of objective manifestation. "The etheric body of man

receives prana in different ways and of different kinds, and all these ways bring him into touch with varying entities" (primarily deva lives).

Solar prana "is that vital and magnetic fluid which radiates from the sun, which is transmitted to man's etheric body through the agency of certain (very high order) (golden) deva entities." These devas receive, qualify, and then transmit the (qualified) prana to humanity for assimilation and application. "When the etheric body is in good order and functioning correctly, enough of this (solar) prana is absorbed to keep the form organized." Planetary prana "is the vital fluid emanated from any planet, which constitutes its basic coloring or quality, and is produced by a repetition within the planet of the same process which is undergone in connection with man and solar prana. The planet absorbs solar prana, assimilates what is required, and radiates off that which is not essential to its well-being in the form of planetary radiation." That assimilation process involves qualification by the planetary logos. The planetary emanative prana is transmitted to man's etheric body through the agency of certain (etheric) (violet) devas who are relatively closely related to humanity. "Man and the devas act on every planet as intermediaries, or as transmitting agencies. Where they are not found, then certain great activities become impossible, and disintegration sets in."

† Commentary No. 596

The Etheric Body and Prana 3

A Treatise on Cosmic Fire (Section I, Division C) continues with its consideration of form and forces. Forms are of three kinds: (1) elemental forms (atomic and molecular matter), animated by the third logos, (2) the involutory forms (of the vegetable, animal, mineral kingdoms), "the result of the work of the second and third logoi," and (3) the deva and human forms, "the result of the united action of the three logoi." The pranic emanations of involutory forms "are transmitted by means of surface radiation to certain lesser groups of devas," while "the human form transmits the emanative radiations to a much higher grade of deva." These deva lives assimilate (qualify) the prana and retransmit it to other lives, thus demonstrating "the exquisite interdependence of all existences." The deva evolution "acts as the transmitting transmuting force throughout the system" and "all work with fire."

The etheric body is the receiver, assimilator, and transmitter of prana, being negative (passive) (receptive) relative to the rays of the sun, neutral relative to the (internal) processes of assimilation, and positive (active) (expulsive) (transmissive) relative to the dense physical body. There are three receptive centers within the etheric body (though not all are necessarily fully functional) (the main receptive center being one between the shoulder blades). These three centers form a (triangular) pattern for circulation (and assimilation) of prana "before being transmitted to all parts of the etheric vehicle and from thence to the dense physical body. The main organ of assimilation is the spleen, the etheric center and the dense physical organ." The health of the etheric spleen determines the effectiveness of assimilation of prana and therefore the relative overall vitality of the human body.

The etheric centers are qualified by the individual (personality) character (and by karma) so the circulating prana (vital fluid) is thereby qualified and subsequently released (by means of surface radiation) as qualified pranic emanations. "Prana therefore varies in vibration and quality according to the receiving entity." The pranic circulation (sharing through reception, qualification, and retransmission) is endless and weaves all lives together through this etheric (vital) web. "When the pranic vehicle is working perfectly in all three groups (human, planetary, and solar) the union of latent fire will be accomplished. Here lies the reason for the emphasis laid on the necessity for building pure, refined physical vehicles. The more refined and rarefied the form, the better a receiver of prana will it be, and the less will be the resistance found to the uprising of Kundalini at the appointed time. Coarse matter and crude immature bodies are a menace to the occultist, and no true seer will be found with a body of gross quality." In this sense, coarseness leads to resistance which leads to disruption instead of freedom.

The threefold purpose of the etheric body (and its higher (planetary and solar) correspondence) is functional (apprehension of prana), organic (distribution of prana), and static (the web as ring-pass-not, separating the physical and the astral). "Bodily health is wrapped up in the right reception of prana, and one of the basic changes that must be made in the life of the human animal will be in the ordinary conditions of living."

Functional disorders of the etheric body include (1) "inability to tap pranic currents," which results in reduced vitality, and (2) "over-ability to tap pranic currents," where the centers are overdeveloped and prana is processed too rapidly to be properly assimilated, which results in reduced vitality (and a lack of resilience in the etheric body).

† Commentary No. 600

The Etheric Body and Prana 4

A Treatise on Cosmic Fire (Section I, Division C) continues with its consideration of disorders of the etheric body. In addition to functional disorders, there are organic and static disorders (human and (analogously) planetary). Organic disorders include "troubles due to congestion" and "destruction of tissue due to over-absorption of prana or its too rapid blending with latent physical fire."

Examples include sun stroke and heat stroke. "Etheric congestion may lead to many forms of disease and to mental incompetence." Destruction of (etheric) tissue may lead to insanity of many kinds, in some cases leaving the person vulnerable to astral forces, in some cases leading to the destruction of brain tissue, etc. Static disorders of the etheric body relate to its function of "providing a ring-pass-not from the purely physical to the astral." "The ring-pass-not acts only as a hindrance to that which is of small attainment in evolution, but forms no barrier to the more progressed."

Man, the indwelling thinker, (the planetary (solar) logos) passes during sleep (pralaya) (solar repose) (respectively) beyond "his ring-pass-not and functions elsewhere." The lower ring-pass-not (the etheric web) is a means of protection and containment until the individual (soul) (logos) reaches that point in development that he can pass beyond the ring-pass-not at will. The normal passage (during sleep) is merely partial; likewise (mere) astral projection (without corresponding mental and intuitional capabilities) is a partial (limited) (biased) (not-fully-conscious) passage beyond the etheric web. Those who are emotionally or mentally polarized and not integrated, who are able to project astrally are only able to do so improperly where the etheric web is weakened or loosened (e.g., by emotional intensity). Those who are properly integrated and

mentally or intuitionally polarized can pass consciously (and properly) beyond the web if properly trained and qualified as appropriate.

On systemic levels, the (cosmic) etheric plane includes the entire physical, astral, mental, and buddhic planes of human endeavor. The etheric web (on systemic levels) exists on the intuitional plane and above (the seven planes of human existence being merely the cosmic physical plane). Approaching a ring-pass-not on some level depends on karma (the karmic cooperation of all lives concerned (i.e., having responsibility)); with proper approach (and consistent with the overall orchestration of the evolutionary plan), each entity (human) (planetary) (solar) fulfills the rites-of-passage (qualifications) and escapes (achieves liberation (graduation)) beyond the web (permanently) and on to another field (of conscious evolution). At that passage the web is destroyed (consumed) and the process is irreversible. Consequently, great care must be taken to avoid premature passage. Due to correspondence between (lesser and greater) human and higher lives, much concerning the field and conditions and factors for human evolution can be gleaned from etheric and higher processes on systemic levels (and vice versa).

The protective functions of the etheric body are (1) acting "as a separation or dividing web between the astral and the dense physical body," and (2) circulating "the inflowing vitality or pranic fluid" and performing the "work in three stages" ((1) receipt, circulation, distribution, animation, vitalization, protection from disease, etc., (2) the blending of prana "with the fire at the base of the spine" and the transference of heat (focus) from the lower centers to the higher, and (3) the blending of active radiatory matter (prana) with the fire latent in matter).

The Etheric Body and Prana 5

A Treatise on Cosmic Fire (Section I, Division C) continues with its description of etheric processes and correspondences. The condition of the etheric body and the energy centers (chakras) reflects the overall condition in consciousness and place in evolution. The increasing clarity (purity) of the etheric form and the progressive dynamics of blending the various aspects of cosmic fire reflect the process (and progress) of the student (and logos) in evolution.

As the student progresses, the (increasingly more refined) personality (vibration) becomes more and more responsive to soul qualification. As the student progresses, the chakras “become wheels turning upon themselves, and from a purely rotary movement become fourth dimensional in action, and manifest as radiant whirling centers of living fire.” As the chakras are further developed (consequentially), they are progressively linked with fire which further works on the personality vehicles, accelerating the purification process. The manasic fire is intensified and ultimately (properly) blends the two fires of matter (one with the other) and then blends the resultant fire with that of itself. In so doing, the etheric web is (properly) destroyed and the esoteric student passes on to further work (service) in consciousness (i.e., upon the path of initiation).

The dangers of premature blending of the fires are considerable; if the body is not sufficiently pure and consciousness not sufficiently developed, then the individual “stands in danger of obsession, insanity, physical death, or of dire disease” (from literally “playing with fire”). Whenever such a straying occurs, the individual may lose up to several (or many) incarnations of experience (work) (progress), having to start anew from an earlier position (state of the personality (soul) matrix) and rebuild along more proper lines.

A Treatise on Cosmic Fire also deals with death and the etheric body. “The study of pralaya, or the withdrawal of the life from out of the etheric vehicle” for human (planetary) (solar) processes is similar. From the perspective of the lower fires (the third aspect (of manifestation)), pralaya (death) (withdrawal from

incarnation (manifestation)) is brought about by (1) “the cessation of desire” (fulfillment of the objectives of incarnation), (2) the dampening (slowing down and gradual cessation) of the cyclic rhythm as the triple motion (inertia, mobility, and rhythm) is fulfilled and “the adequate vibration is achieved,” (3) “by the severing of the physical from the subtle body on the inner planes, through the shattering of the web,” (4) by particular transmutation, and (5) “by the withdrawal of life.” From the point of view of the soul, in each case, death (peace) (withdrawal) comes naturally, as the consequence of expired (resolved) (karmic) force (energy). Attachments (desire) can prolong the manifested period to some extent, but attachments tend to lead to less gentle forms of release.

The etheric body is properly considered the lowest vehicle of experience and expression, with the dense physical body being merely the material shell. As the life is withdrawn, the lesser (composite) lives (that organize and sustain the form) are released and the form is naturally dissolved (first the etheric, then the astral, and finally the (concrete) mental). This sequence holds for every level (human, planetary, solar, cosmic) and is the reverse of the procedural beginnings of manifestation (the first shall become last and the last shall become first). Pralaya is simply the time of peace (assimilation) between incarnations or cycles of manifestation.

† Commentary No. 608

Kundalini and the Spine

A Treatise on Cosmic Fire (Section I, Division D) addresses the subject of Kundalini in the context of the internal fires. Kundalini is the serpent power (mystic fire) (coiled (potential) power), or the “static form of the creative energy.” The arousing (evocation) of Kundalini is a relatively dangerous endeavor, particularly for the unenlightened wherein the coarseness (and lack of balance) of the personality turns the force of Kundalini to destructive channels (i.e., raw power is inherently destructive, and unless all of the preliminary (spiritual) work (refinement) has been accomplished, the student will lack sufficient wisdom (understanding) (ability) for self-control (balance) (purity) and suffer physical (etheric) (astral) damage upon such evocation).

The subject of Kundalini (properly) concerns “the etheric channel (the etheric counterpart of the spine, not the physical spine per se), the fire that passes up that channel, the conjunction of that fire with the radiating energizing fire of the physical body at the point between the shoulder blades, their united ascension into the head, and their blending eventually with the manasic fire which energizes the three head centers.” The three head centers (one associated with the pineal gland, one associated with the pituitary body, and the alta major center) constitute an energized triangle. “The fire energizing the triangle in the head is the higher correspondence to the triangle of prana, midway in the (etheric) body, and its lower reflection at the base of the spine.” The triangle of prana links the center between the shoulders, the center above the diaphragm, and the center associated with the spleen. At the base of the spine are the three lower centers (also a triangle).

The natural (uplifting) evocation of Kundalini is properly a consequence and not a method or means or objective in itself. It (naturally) has to do with refinement, evolution of consciousness, and a progressive blending of the three fires, all of which occurs more or less unconsciously. “The junction of the two fires of matter is the cause of the rude health that the clean-living, high-thinking man should normally enjoy.” The proper (safe, constructive) (progressive) passage of Kundalini occurs (noiselessly) as the centers are (naturally, consequentially) aligned and the various centers (triangles) (fires) become increasingly synthetic. “When the fires of matter have passed (united) still further along the etheric spinal channel they contact the fire of manas as it radiates from the throat center” (elevating and transforming the preliminary manasic triangle (throat center, pineal gland, pituitary body) into the more synthetic manasic triangle (where the throat center is replaced by the alta major center). This transformation thus links (synthetically) all three (associated) triangles and allows a significant vivification and strengthening of the manifestation of the higher nature.

“The higher centers then form a field of attraction for the down-flow of the third (electric) (spiritual) fire.” This blending of the fires completes the relative perfection of the human personality and the beginning of the path of (proper) (true) initiation. In all of this, the purity (clarity) (refinement) of matter (the bodies) and consciousness is essential.

The fire of Kundalini is among other things a cleansing fire, quite destructive wherever impeded by coarseness. Where the vision is forward and upward these concerns are safely (and unconsciously) dealt with, but he who plays with (these) fires shall be consumed (and destroyed) in some manner or another, effectively preventing further evolution until the lesser cycles (incarnations) have been relived and the learning is complete (to that point).

† Commentary No. 612

Physical and Astral Motion 1

A Treatise on Cosmic Fire (Section I, Division E) addresses the subject of motion on the physical and astral planes (in the context of the internal fires). All activity is ultimately a consequence of one or another of the three aspects (logoi) of the trinity (Shiva-Vishnu-Brahma) (Father-Son-Holy Spirit) in its highest sense (from which all lesser sense (manifestation) is directly or indirectly (analogously) derived). Each of the three aspects has a goal, a function, and a mode of activity.

The third logos (ray) (the fire of matter) is characterized by active intelligence. The goal of the third logos (Brahma) is "the perfect blending of spirit and matter." Its function is "the manipulation of prakriti, or matter, so as to make it fit, or equal to, the demands and needs of the spirit." Its mode of activity is "rotary, or, by the revolution of matter, to increase activity and thereby make the material more pliable." The third logos is "primarily activity and intelligence with the aim of adaptability," working under the law of economy (adaptation in time and space). It is the third logos who governs the emergence and activation of matter, inducing within matter the basic rotary motion (movement) that affords the differentiation of matter and its seven-fold activity within the entire (systemic) ring-pass-not.

The second logos (ray) (solar fire or the fire of consciousness) is characterized by love-wisdom. The goal of the second logos (Vishnu) is "consciousness, to be achieved in cooperation with the third logos." Its function is "the building of forms to be his instruments of experience." Its mode of activity (action) is "cyclic and spiral, the revolution of the wheel of existence in ordered cycles for a

specific purpose, and the progression of these spheres of matter around a fixed center, within the solar periphery.”

The second logos is primarily love (wisdom), working under the law of attraction (dynamic interaction). It is the second logos who adds spiral cyclic motion to the basic rotary motion of matter (i.e., who produces (induces) consciousness within matter). By these means (spiral periodic movement and circulation) are forms produced from matter and consciousness developed on the five planes of human experience (i.e., on the physical, emotional (astral), and mental (manasic) levels of the personality (lower triad) and the atma-buddhi-manas of the soul (upper triad)). While Brahma governs (predominates (qualifies)) the involutory activities, Vishnu governs the evolutionary path (activity subsequent to individualization or inducement of self-consciousness). The point (crisis) of individualization marks the balance (blending) of the ascending second aspect with the descending third (first) aspect as the (bipolar) force of evolution begins its second major phase or cycle.

The first logos (ray) (electric fire or the fire of spirit) is characterized by the will-to-live (purpose). The goal of the first logos (Shiva) is “synthesis of the spirits who are gaining consciousness through manifestation, and who, by means of experience in matter, are gaining in quality.” Its function is “by means of will, to hold them in manifestation for the desired period, and later to abstract them, and blend them again with their spiritual source.” Its mode of action is “a driving forward” or the evolutionary will that “drives spirit onward through matter until it eventually emerges from matter.” The first logos is primarily will (power) (purpose), working under the law of synthesis (which includes abstraction and destruction (liberation)). Through the will-to-live, the first logos is the creator and ultimately the arbiter (architect) of the conscious liberation of life and consciousness.

Physical and Astral Motion 2

A Treatise on Cosmic Fire (Section I, Division E) continues with its consideration of motion on the physical and astral planes. "Every sphere in the body macrocosmic rotates." The effects of this rotary motion are separation (the repulsive effect), momentum (the interior effect), friction (the enviroal or encircling effect), and absorption (the receptive or attractive effect), at every level and dimension of (substantial) manifestation (including logoi, planes, rays, souls, atoms, etc.).

Separation is the process of differentiation and diversification, produced by the rotary motion of the various spheres, in particular the solar system (cosmic atom) (manifestation of the solar logos), the seven planes of consciousness (being "seven vast spheres rotating latitudinally within the solar periphery"), and the seven rays (being (locally) seven vast spheres rotating longitudinally within the solar periphery. The seven planes (rotating from east to west) and the seven rays (rotating from north to south) complement each other and form a "vast interlacing network" and "the totality of the solar system" in spheroidal form. The seven planes and the seven rays are the two principal dimensions of solar manifestation (and together with the solar sphere form the three dimensions of cosmic manifestation). Each plane (and each ray (color)) is a "vast sphere of matter, actuated by latent heat and progressing or rotating in one particular direction." The ray spheres rotate "in a direction opposite to that of the planes" and "produce by their mutual interaction a radiatory effect upon each other." The consequence of these interactions is the third dimension or the "fire by friction" (material manifestation). "The dual revolutions of planes and spheres" produce the various quaternaries. The seven planes are atomic lives and each manifests as seven rotating sub-planes (spheres) (wheels).

Momentum is also produced by rotary motion. Momentum in turn produces the progressive measure of balance between the (law of) attraction of spirit and the (law of) repulsion or separation (repulsion) of matter. All of the various atomic lives are kept in place (sustained) (balanced one with respect to every other) by (angular) momentum. In the early stages of manifestation, matter (repulsion) dominates, but in the later stages the attractive power of spirit overcomes the

inertia (resistance) of matter and spirit begins to dominate (and the forms eventually dissolve).

The rotary motion also produces frictional effects on all other atomic forms, producing atomic vitality, atomic coherence, the “ability to function,” “heat supplied to the composite form,” and ultimately the “final combustion or disintegration.” Friction actually produces heat on whatever level the frictional forces are active (and to some extent beyond).

Absorption is another consequence of rotary motion. Rotation produces a depression or vortex within the radiatory (manifestive) field of “all whirling spheres of atomic matter at whatever surface in the sphere corresponds to the point called in a planet the North Pole.” Through that depression the atomic sphere draws within itself the external forces (radiation received from other atomic lives) which (passed internally) “tend to increase the latent heat, to produce added momentum, and to give specific quality according to the source from which the radiation comes.” Thus mutual absorption implies “the dependence of one sphere upon another, and has its correspondence in the cycling of a ray through any plane sphere.” Every atom is “receptive or negative where the inflowing force is concerned, and positive or radiatory where its own emanations are concerned.”

† Commentary No. 620

Physical and Astral Motion 3

A Treatise on Cosmic Fire (Section I, Division E) continues with its consideration of (1) the qualities of rotary motion and (2) rotary motion and symbolism. The three characteristics or qualities of rotary motion are inertia, mobility, and rhythm. “Inertia is the result of lack of activity and the relative quiescence of the fires of matter” and characterizes matter at the beginning of any cycle of manifestation. Stimulation (external force) is required to overcome this inertia and initially that stimulation comes from the activity of form building, subsequently from interactions of atoms within forms and between forms, yet subsequently from the induced consciousness. As activity (rotation) proceeds, momentum is accumulated and additional dynamics are evoked.

Mobility results from (and contributes further to) the various interactions (of force (energy) between atoms (forms)). While “the inherent fires of matter produce rotary movement” and while “this rotation results in radiation,” radiation provides means for interaction and interplay (repulsion and attraction) (sharing of energy) (response to receipt of energy and re-radiation of (self-qualified) energy) on all (cosmic, systemic (solar), human, atomic, etc.) levels of material existence (activity). These interactions (induced under law) actually produce coherence of form and “persist for the length (duration) of their greater or lesser cycles until the third quality (rhythm) is brought into definite recognition.”

Rhythm is “the attainment of the point of perfect balance and of equilibrium” which produces a number of effects, including the timely “disintegration of form, the liberation of the essence which the form confines, the separations of spirit and matter, the ends of cycles, the production (evocation) of obscuration (the end of objectivity or manifestation), the re-absorption of the essence, the end of time and space, the unification of the three fires and the bringing about of spontaneous combustion, and the synthetic activity of matter in the three types of movement.” In other words, cyclic activity (progressive experience) ultimately results in the achievement of rhythm which then constitutes the means of liberation and withdrawal from manifestation.

“Every rotating sphere of matter can be pictured by using the same general cosmic symbols as are used for the portrayal of evolution.” The circle symbolizes the first stage, the beginning (phase) (epoch) of manifestation (on some level) viewed etherically (i.e., the ring-pass-not of undifferentiated matter, the solar system as body logic, the human body, a single cell, and the atom). The circle with a point in its center symbolizes the second stage, the “production of heat in the heart of matter, the point of fire, the movement of the first rotary activity,” etc. The circle divided in two symbolizes the third stage of “active rotation and the beginning of mobility” and “the subsequent extension of influence” along a line of force until the periphery is reached. The circle divided in four symbolizes the fourth stage and the “true circle of matter, the equal armed cross of the Holy Spirit” (active intelligent matter). “This shows the fourth dimensional quality of matter and the penetration of the fire in four directions, its threefold radiation being symbolized by the triangles formed by the fourfold cross.”

Finally, the (ancient) swastika symbolizes the fifth stage of “fire extending not only from the periphery to the center in four directions, but gradually circulating and radiating from and around the entire periphery.” “This signifies activity in every department of matter.”

† Commentary No. 626

Physical and Astral Motion 4

A Treatise on Cosmic Fire (Section I, Division E) continues with consideration of motion and the centers, including (1) the nature of the centers, (2) the centers and the seven rays, (3) the centers and Kundalini, (4) the centers and the senses, and (5) the centers and initiation. It is not the way of the spiritual (occult) (esoteric) student to consciously or directly (artificially) develop or vivify the various (psychic) (energy) centers (chakras); it is rather the way of the spiritual student to live the life of the spiritual path (refinement, study, and service) and allow the centers to be vivified naturally as an indirect consequence of living that spiritual life.

The human pilgrimage involves passage through the five kingdoms (mineral, plant, animal, human, and superhuman (spiritual)) to develop full consciousness on the five (non-respective) planes (physical, astral, mental, intuitional, and spiritual (atmic) (nirvanic)) “by means of the five senses” (hearing, touch, sight, taste, and smell) (respectively) “and their correspondences on all the five planes.” For any five-fold evolution (e.g., humanity) the sixth and seventh cycles and sub-cycles are synthetic (where the experience developed over the course of earlier cycles and sub-cycles is abstracted and assimilated). Human evolution is presently and principally concerned with the development and evolution of the subtle bodies and the psyche (mind and soul).

The five-fold correlation involves the five centers (two others are concerned with the etheric body and the astral plane) and their principal planar links (the centers associated with the (1) base of the spine, (2) solar plexus, (3) throat, (4) heart, and (5) crown) (having principal links or relations to the physical (astral) (mental) (buddhic) (atmic) plane(s) (respectively)). “The centers in the human being deal fundamentally with the fire aspect in man, or with his divine spirit.”

The energy centers are the actual force fields which link the lower self (mind) (body) (personality) with the higher self (soul) and the monad. The centers "are not connected with objectivity and manifestation, but with force, or the powers of the divine life."

Microcosmic correspondences abound, with the "will to live" in its various aspects focused and transmitted from one (higher) level to another (lower) (with corresponding reversion). "In the human being the centers are found on the mental plane (from which originates the will to incarnate) and can be traced to astral and etheric levels." "The centers are formed entirely of streams of force, ... and when functioning properly, form the body of fire." The three major centers correlate with "the three aspects of the threefold monad" ((1) the head center and the monad (will or power), (2) the heart center and the soul (love and wisdom), and (3) the throat center and the personality (activity or intelligence)). The work of the soul is conducted through and is indicated by the character and effectiveness of the centers. Many lines of force are threaded through the various centers in various patterns (ways) by the soul, according to the stage of evolution and the particular work to be done (conscious (unqualified) development of the centers is extremely dangerous in part because it undermines and interferes with the work of the soul and in part because these forces can easily destroy or damage the vital organs of the body).

Of the seven principal centers, there are three major and four (relatively) minor centers (i.e., there are three (major) rays of aspect and four (minor) rays of attribute), with the highest being most synthetic and thereby inclusive of the seven centers. Depending on the stage of evolution the various centers are linked in one or more triangles of fire, with one predominating.

Physical and Astral Motion 5

“The evolution of the centers is a slow and gradual thing, and proceeds in ordered cycles varying according to the student’s soul and monadic rays.” There are three great periods or stages to the life of the pilgrim. In the first period, the student is influenced largely by the personality ray “and covers the vast progression of the centuries” of numerous developmental and experiential incarnations culminating in mental polarization and the beginnings of responsiveness to the soul. In the second period, the student comes more directly under the influence of the soul ray as the spiritual path is approached and embraced. In the third period, the student comes under the influence of the monadic ray and achieves liberation. Progress is more rapid in the later stages, as momentum is achieved or established in the first stage and accelerated during the second and third stages. Through the course of the three stages, there is a succession of triangles (linked by the circulation of fire in one dimension and a progression of fire (from triangle to triangle) in another (dimension)) that are evoked by the monad (which implies a “geometric rising of the fire”). The circulation of fire implies vivification. The progression of fire implies transmutation or transformation (of character and consciousness).

The first triangle is pranic and links the shoulder center, the center near the diaphragm, and the spleen (the vivification of which implies the achievement of physical polarization). The second triangle links the (centers associated with the) base of the spine, the solar plexus, and the heart (the vivification of which implies the achievement of emotional polarization (resulting in “man controlled from the astral plane”)). The third triangle links the (centers associated with the) base of the spine, the heart, and the throat (the vivification of which implies the achievement of mental polarization (resulting in “man controlled from the mental plane”)). The fourth triangle of the advanced man “partially controlled by the soul” links the (centers associated with the) heart, throat, and the head (“the four lesser centers and their synthesis, the alta center”) (the vivification of which implies the beginnings of intuitive polarization (buddhi-manas)).

The fifth triangle involves “spiritual man to the third initiation” and links the heart center, the throat center, and the seven head centers. The sixth triangle

involves “the spiritual man to the fifth initiation” and links the heart center, the seven head centers, and the two many-petalled lotuses. The first period (personality ray) involves the first three triangles (progressively). The second period (soul ray) involves the vivification of the fourth and fifth triangles. The third period (monadic ray) involves the sixth and seventh (synthetic (synthetic)) triangles (i.e., each of the triangles is synthetic but the sixth and seventh represent synthetic processes as well).

Throughout the first period, the personality is cultivated along the lines of all seven rays (with one in particular serving to cultivate and integrate the entire personality). Similarly, the qualification of the soul during the second period is progressive and involves all seven rays to some extent (with some emphasis on the four rays of attribute and a gradual transference of emphasis to the three major rays (directly or via sub-ray relationships)).

The soul ray is necessarily a sub-ray of the monad, as the personality ray is necessarily a sub-ray of the soul (viewed in the context of the (rays of the) solar logos and planetary logos (and lesser (cyclical) qualifications)). The (particular) progressive development and vivification of the various centers and triangles thus depends on the particular rays of the monad and the soul.

† Commentary No. 635

Physical and Astral Motion 6

A Treatise on Cosmic Fire (Section I, Division E) continues with consideration of the centers and Kundalini, the senses, and initiation. The development of the centers is not the objective; the objective is the strengthening of the spiritual momentum through the refinement of consciousness; the development of the centers is (properly) merely consequential to that refinement and responsiveness. If the development is deliberate (not merely (properly) (naturally) consequential), then it is not properly accompanied by refinement and proper circulation, and therefore it is temporary, dangerous (since the unrefined lack the requisite self-control), and misleading.

Proper spiritual development corresponds to the (inner) development of the causal body (the sheath or proper vehicle of the soul) and the permanent atoms

contained therein. Thus are carefully linked the soul, its causal body, the permanent atoms, the personality matrix, the energy centers, the rays of the soul, and the proper (sequential) circulation of energy. This is as true for the solar logos (and its solar system) as it is for the human soul, planetary hierarchy, etc. Thus an energy (relational) (circulatory) triangle links together the (macro) centers that respectively represent the Manu, the Bodhisattva, and the Mahachohan (and their departments). Another energy triangle links together the seven Kumaras (and their centers and functions). Yet another links the Earth together with Mars and Mercury, while still another links the Earth together with Venus and Saturn. Each of the planets is an energy center within the manifestation of the solar logos. "Venus corresponds to the heart center" while "Saturn corresponds to the throat center." Relationships and correspondences within our system are also linked by analogy (and more subtle and particular connections) to other solar groupings.

Kundalini vitalizes the body (personality) at whatever level of manifestation. It is consequential and progressively links and blends (atones) the various lesser fires, increasing dimensionally and in intensity according to the relative purification and refinement of the body (centers). Kundalini is both repulsive and attractive in nature. It eliminates (repels) "all matter that is coarse and unsuitable" and "sweeps into its sphere of influence matter that is keyed to its own vibration." Kundalini is both a consequence of refinement and an intermediate cause (catalyst) of further refinement.

The seven senses form a septenate and correspond therefore to other pertinent septenates. Of the seven senses, five are basic "avenues of perception." These are (1) hearing, (2) touch, (3) sight, (4) taste, and (5) smell, and correspond (respectively) to the five (basic) planes of consciousness: (1) physical, (2) astral, (3) mental, (4) buddhic, and (5) atmic. Because of the multidimensional (matrix) nature of the senses, each sense demonstrates according to the various ray (plane) and sub-ray (sub-plane) relationships. The five senses are the organs (means) of awareness, the "media whereby the thinker comes in contact with his environment." The sixth and seventh senses, mind and understanding (respectively), are assimilative.

The first sense to be manifested is hearing. The spiritual student must learn to listen (which means to preclude the "noise" of speaking and thinking from

preventing proper hearing). The student learns to listen progressively, as well as synthetically. Hearing on the five planes includes (1) physical hearing, (2) clairaudience, (3) higher clairaudience, (4) comprehension, and (5) beatitude, respectively. In each case, hearing refers to the reception (and relative recognition) of the sound or note of the form (matter) on some scale.

† Commentary No. 636

Physical and Astral Motion 7

The second sense is touch or feeling, “that innate recognition of contact through the exercise of manas or mind.” Touch on the five planes includes (1) physical feeling, (2) psychometry, (3) planetary psychometry, (4) healing, and (5) active service, respectively. As the sense of touch is elevated (progressively and more inclusively), it becomes more synthetic (more closely related to the other senses). Touch is particularly significant in the present (second) solar system, as touch is the second sense and as the basic consciousness of the (present) solar system is astral-buddhic (which implies the intended transmutation of astral (second plane) consciousness to buddhic (fourth plane) consciousness). While hearing provides recognition of the fact of extraneity, touch provides actual contact (on whatever level).

Sight is the third sense and builds upon the recognition and contact of hearing and touch to permit correlation (synthesis) (realization). Sight on the five planes includes (1) physical sight, (2) clairvoyance, (3) higher clairvoyance, (4) divine vision, and (5) realization, respectively. While hearing operates under the law of economy and touch operates under the law of attraction, sight operates under the law of synthesis. These three are the major senses, and lead to beatitude, active service, and realization.

The two minor senses are the fourth (taste) and fifth (smell), which play a more supportive role than the major senses. Taste on the five planes includes (1) physical taste, (2) imagination, (3) discrimination, (4) intuition, and (5) perfection, respectively; while smell on the five planes includes (1) physical smell, (2) emotional idealism, (3) spiritual discernment (response to group vibration) (spiritual telepathy), (4) idealism, and (5) all knowledge, respectively.

Taste is properly the great sense of discrimination or discernment, while smell "is the faculty of keen perception" or the homing faculty in the higher sense, the apprehension of the quality of the source, and the impelling return.

The senses concern primarily the material form rather than consciousness per se. The senses "for all purposes of present manifestation, have their focal point on the astral plane," and are gradually elevated to the mental plane. "Each of the five senses, when coupled with manas, develops within the subject a concept involving the past, the present, and the future." As a man transcends time, the senses are superseded by "full active consciousness." "But in time, and in the three worlds" (physical, emotional, and mental planes), "each sense on each plane is employed to convey some aspect of the not-self, and by the aid of mind" are the person's various relationships adjusted. Hearing provides "an idea of relative direction" and location. Touch provides "an idea of relative quantity." Sight provides "an idea of proportion" and adjustment. Taste provides "an idea of value." And smell provides "an idea of innate quality."

The five senses are closely related to the various centers. The progressive evolution of consciousness results in the progressive activity and linking of the centers, and in the development and elevation and synthetic correlation of the senses (and not vice versa). The centers (and the evolution of consciousness) are also closely related to the process of initiation or consummation. Initiation is ever the consequence of sufficient evolution and proper refinement in consciousness, and takes place when the student is properly prepared (cultivated) (and therefore when the centers are suitably (consequentially) vivified and the requisite circulation(s) of energy are properly (consequentially) evoked).

Cosmic Fire 22

A Treatise on Cosmic Fire (Section I, Division F) discusses three major natural laws with emphasis on the law of economy and its relationship (role) to (in) matter. All of the manifested universe is alive in one manner or another. Each of the great cosmic beings incarnates from time to time as a cosmic, solar, or planetary logos; as a plane or sub-plane of consciousness; as one or another of the seven rays or sub-rays; or as one or another of the natural laws associated with universal manifestation and the evolution of consciousness; depending on its place in the greater scheme of things.

The three major natural laws are living beings induced into activity as a consequence of the grand plan (will) and operating over such a vast timescale and scope that these laws manifest primarily as underlying qualification for the three aspects. The law of economy relates primarily to (governs) the third aspect (logos) (Brahma) (matter and manifestation) and the “scattering of the atoms and their dissociation from one another, wide distribution, vibratory rhythm, heterogeneity and quality, and their inherent rotary action” (i.e., the work and role of matter). The law of attraction relates primarily to (governs) the second aspect (logos) (Vishnu) (building and evolution of consciousness) and “association, form building, adaptation of form to vibration, relative homogeneity of group unity, and cyclic spiraling movement” (i.e., the work and role of consciousness). The law of synthesis relates primarily to (governs) the first aspect (logos) (Shiva) (the will to exist) and “abstraction, spiritual liberation, destruction of form through the withdrawal of spirit, absolute homogeneity and absolute essential unity, and progressive forward motion” (i.e., the work and role of spirit).

The three laws are actually an interrelated triplicity (triad) (three-lives-in-one) (as all things are related directly or indirectly). Each has its characteristic methods of activity which contribute cooperatively and complementarily to the integrated whole. The law of economy “causes matter always to follow the line of least resistance, and is the basis of the separative action of atomic matter.” The law of attraction induces consciousness to attract matter to spirit, resulting in cohesion. “The line of least resistance is not the law for this (second) aspect.

The attractive power of spirit in form-building, and in the adaptation of the form to the need, is the secret of the pain and resistance in the world; pain is only caused by resistance, and is a necessary phase in the process of evolution."

Thus pain and suffering in the world have to do with the resistance (relationship) of consciousness to matter and the extent to which consciousness (e.g., the personality) is attached to the material aspect (form, desire, opinion, etc.) rather than the consciousness aspect (the soul). As the personality is refined and overcomes the natural self-centeredness of its material aspect, it becomes more properly aligned with the higher aspect (consciousness) and the human being achieves (relative) self-mastery (i.e., control over matter by virtue of sufficient qualification).

The true occultist is one who is adept in qualifying matter (and the material aspect of consciousness), utilizing the four subsidiary laws of economy (those of vibration, adaptation, repulsion, and friction), both with respect to qualifying himself (his own personality and aura) and his environment (service activities). The true esoteric student (higher initiate) (master) is one who is adept in qualifying consciousness, utilizing the law of attraction. A logos is one who is adept in analogously qualifying spirit.

† Commentary No. 644

Cosmic Fire 23

Working together, the three laws harmonize with the cosmic song of manifestation. The note of Brahma is "one letter (of the sacred word), with a sequence of four sounds (making five), and is the intelligence aspect dominant in matter." This five-fold (note of) Brahma relates to "the five planes of human evolution, the (fifth) principle of mind, the key to the true inwardness of matter and its control, and the (underlying) law of economy."

The note of Vishnu is seven-fold and allows for the "manipulation of matter" (form-building), etc. The note of Shiva is nine-fold and "produces spiritual synthesis and the dissociation of the spirit from the form." The triple word is thereby twenty-one sounds (from this perspective) of orchestration (of manifestation). The true occultist works with (within) these five (seven) (nine)

(twenty-one) sounds (and partial sequences) in working directly with matter (consciousness) (spirit) (the whole) according to his ability (sanction) and assignments.

From the standpoint of the fire of matter, it is the law of economy and its four subsidiary laws that "the initiate must master (understand and work with effectively) before he can achieve liberation (from matter (the lower world))." The law of vibration deals "with the key note or measure of the matter of each plane (since each atom vibrates to a certain measure)." The law of adaptation governs "the rotary movement of any atom on every plane and sub-plane (since each atom rotates at a certain speed)." The law of repulsion "governs that relationship between atoms, which results in their non-attachment and in their complete freedom from each other (since each atom acts and reacts upon its enviroing atoms)." And the law of friction "governs the heat aspect of any other atom, the radiation of an atom, and the effect of that radiation on any atom (since each atom contributes its quota to the general heat of the atomic system)."

The significance of the law of economy (and its subsidiaries) and the fires of friction (internal fires) (fires of matter) lies in the fundamental (underlying) place of matter on all of the seven planes of consciousness (i.e., consciousness as it relates to the seven planes of material manifestation) (atomic manifestation at all levels) and the necessity for the occultist (spiritual or esoteric student) to (eventually) understand himself (his material nature in context of his aspect of consciousness) and his environment in order to achieve self-mastery and freedom (for service in the greater context of the grand evolutionary plan). Matter on the seven planes provides the means of experience, of development, of evolution, and must therefore be properly embraced and utilized (i.e., eventually without absorption therein). In understanding the basis of his own inherent weakness (i.e., material (selfish) tendencies) and the laws governing the lower nature, the occult student can learn to adjust himself and his methods (through experience, training, and direct qualification) to work in the world and with matter without being enslaved therein and thereby.

Everything is related and interrelated, from the smallest atom of the dense physical plane to the great cosmic logoi and the highest planes of consciousness ever-to-be embraced. The fires of friction provide the fundamental basis of

manifestation and the keys to the evolution of consciousness. The solar and electric fires build upon this fundamental, and eventually bring about the (relatively perfect) products of cosmic manifestation, and fulfillment of the symphony of the spheres.



Section 7.713



Solar Fire 1

- Section 7.713 consists of commentaries on *A Treatise on Cosmic Fire*.

Section Two, Introductory Questions.

Section Two, Division A, The Nature of Manas or Mind.

Solar Fire and the Son

A Treatise on Cosmic Fire (Section 2) begins with consideration of nine introductory questions, the first of which deals with the relationship of the son to the sun. Prior to manifestation are spirit (purusha) and matter (prakriti), the male (father) and female (mother) principles (respectively) in quiescence. During manifestation these two principles are “approximated; they interact upon each other; activity supersedes quiescence; positivity replaces negativity; movement is seen in place of passivity, and the two primordial factors are no longer neutral to each other, but attract and repulse, interact and utilize.”

Only in manifestation (the dynamic interaction between spirit and matter) can form be “animated by life, and consciousness demonstrated.” Thus solar fire (consciousness) is produced by the interaction of “electric fire (spirit) (the father) and fire by friction (energized matter) (the mother).” The solar fire is “distinguished above all else by its evolutionary development, and by the gradual intensification of the heat to be felt, and of the light to be seen.” Thus the son of God is the solar logos on its own (soul) level and analogously (microcosmically), the human soul on its level (atma-buddhi-manas). It is the soul (of whatever lifeform being considered) that is “the product of the approximation of the two poles of spirit and of matter,” while the personality and the solar system are merely the lower reflection (appearance) of that respective soul being demonstrated (however imperfectly) in matter.

The human being is (analogously) (as a soul) “a miniature sun distinguished by the qualities of heat and light” (however much masked by the veil of matter). As evolution proceeds the inner flame of the son (human soul) (the solar logos) will intensify, the fires will become balanced, each son of God will become perfected, the individualized selves will merge into “one flame with countless sparks,” and the whole will thereby achieve perfection (completion). By virtue of the resulting radiation, the system (solar logos) “will link up with its cosmic center, and thus effect the liberation of the son, and His return to the far distant source from whence the primal impulse originated.”

In each case (level), the soul (son) is “the radiant result of the union of spirit and matter, manifesting through its qualities of light and heat, the product (solar fire) of the electrical union of fire by friction and electric fire, and the middle manifestation” (aspect of consciousness). The causal body (the soul) of the solar logos (and analogously, of the human being) is in the process of evolution (completion). The greater (solar logos) depends upon the relative perfection of its units of consciousness (human souls) for its own advancement and further manifestation for experience and expression. When the critical mass is achieved (i.e., when sufficient numbers of individualized souls are merged in perfected flame (solar fire)), the whole will shine forth and transfer (radiate) its essence beyond the solar ring-pass-not.

The “relationship of the son to the sun is the same as man’s relationship to the vehicle (personality) through which he functions.” As life animates the form, the work of evolution proceeds on its various levels and through its various cycles. In this sense, spirit and matter are the cosmic precursors; life is spirit manifested; consciousness is the (intermediate) product or result of manifested life (induced by the interaction of spirit and matter); and radiation is the result (indication) of substantial evolutionary progress. Each nova, then, indicates a solar (cosmic) initiation, and the emergence of a fully functioning son of God.

† Commentary No. 652

Solar Fire and Evolution

A Treatise on Cosmic Fire (Section 2) continues with its consideration of solar fire and a second introductory issue of evolution and its procedure. “The whole method of evolution is simply that of adjusting the matter aspect to the spirit aspect, so that the former proves entirely adequate as a body of expression for the latter.” Evolution proceeds through various interrelated life cycles, has a number of specific objectives for, and involves a number of different (levels of) units of consciousness.

Each life cycle (incarnation) involves recapitulation, expression of achieved abilities, development and adjustment (evolution) (increased realization (on some level)), and (some) contribution to the greater (collective) unit of

consciousness. In time, the individual becomes more and more conscious of the evolutionary process and inevitably begins to cooperate more and more fully with evolutionary objectives. This is as much true for the solar logos on its level as the atomic (elemental) lives on theirs. On each level, the objectives of the various lives are to "(1) radiate occult heat beyond their own individualized ring-pass-not, (2) occultly blaze forth and demonstrate light or fiery objectivity, (3) expand (in quality of consciousness) so as to embrace that which lies beyond their own immediate spheres, (4) fuse and blend the two fires so as to produce perfectly the central (solar) fire, (5) blend spirit and matter so that a body is produced that will adequately express spirit, (6) merge the essence within the form, which is occultly qualified during evolution, with the essence in all forms, (7) attain human, systemic, and cosmic maturity, and (8) achieve mastery on three planes of the solar system (in the case of humanity), on five planes of the solar system (in the case of planetary logoi), and on three cosmic planes (in the case of the solar logos)."

These objectives belong to the respective soul, not to the reflective (respective) personality. The objective of the personality (instrument) is to be more responsive to the soul thereby contributing to the soul's fulfillment. The soul is the (proper) unit of consciousness and evolution; the personality is artificial by comparison to the soul. The ultimate objective is a balancing of systemic magnetic opposites (of which our solar logos is one of two poles), once all of the internals have been reconciled, merged, and blended in flaming harmony. Solar fire is the domain and the means of evolution and reconciliation. Solar fire is the middle ground between purusha and prakriti, between electric fire and fire by friction. All of the realm of the (internal) fires of matter constitutes an instrumentality for the work of solar fire.

The units of consciousness (evolution) are relatively few and wholly interrelated by the seven rays and associated qualification and correspondence. The principal unit of evolution (from the human perspective) is the son (the Grand Man of the Heavens) (the solar logos) who "manifests through the sun and the seven sacred planets, each of whom embodies one of His seven principles, just as He in His totality embodies one of the principles of a greater cosmic entity (logos)." The second level of evolution is composed of the seven planetary logoi (heavenly men) each manifesting (primarily) through a sacred planet. While the solar logos embodies the second ray (in the cosmic sense), the seven planetary

logoi embody the seven sub-rays (respectively) of the second ray. The third level of evolution is the human being (humanity), who seeks to develop and manifest within himself (eventually) all seven rays (on his level).

The seven are ultimately and progressively unified, involving a number of synthetic planets or stages, until all (the one) is revealed.

† Commentary No. 658

Duality and Consciousness

A Treatise on Cosmic Fire (Section 2) continues with its consideration of solar fire and introductory issues of duality and consciousness. It is apparent to qualified occult investigators that our particular solar system is evolving along the lines of duality, but why this should be so is not so apparent (it is also not so apparent what alternatives there may be). One of the keys to duality is consciousness and its place in the scheme of things.

The problem of (understanding) duality is the problem of existence, and is resolved (partially) when the (qualified) esoteric student can recognize for himself that (1) "the entire solar system embodies the consciousness of an entity who originates on planes (of consciousness) entirely without (beyond) the solar ring-pass-not" and (2) "manifestation is periodical and the law of rebirth (karma) (consequence) is the method that evolution takes in dealing with a human being, a planetary logos, and a solar logos." But underlying these two facts is the basic fabric of evolutionary manifestation in which (1) spirit exists, (2) spirit is reflected into matter, and (3) consciousness is born of the interaction of spirit and matter. Or in ray terminology, (1) the first ray (logos) (spirit) pre-exists, (2) the third ray is spirit (the first ray) reflected into matter, and (3) the second ray (the son) emerges as a consequence of interaction between the first ray (father) and the third ray (mother).

All lives (as lives) belong to one or another of these three primary rays. There are lesser and greater lives (predominately) of spirit, who dwell and evolve in the realm of spirit. There are lesser and greater lives (predominately) of matter, who dwell and evolve in the realm of matter. And there are lesser and greater lives

(predominately) of consciousness, who dwell and evolve in the realm of consciousness. Human (and many greater) lives are lives of consciousness, standing midway between spirit and matter, being not predominately one or the other but having a spiritual nature (the monad) masked by a material nature (the personality and its bodies). The human being (in manifestation) is primarily the soul (consciousness aspect) and the soul (the Christ aspect) is the "meeting place of matter or active intelligent substance and of spirit or the basic will." Man (the human being) (soul) "assumes objectivity in order to express that which is in each of the two opposites (spirit and matter), plus the result of their merging in himself."

From the standpoint of cosmic fire, the work of evolution leads to the fire by friction (the fires of matter) "producing heat and radiation and calling forth a reaction from its opposite electric fire" (the fire of spirit). The blending of the fires of matter (heat) and the electric fire produces solar fire (the son) (consciousness) (light). "Man blends the pairs of opposites, and the three fires meet in him. He is the place of atonement for all the three aspects." Thus man (the Christ-self) is relatively important, in principle (meaning that individuals and particulars are not important, but that humanity as a whole contributes to the consciousness of the logos). But humanity (the manifold of human souls) merely constitute the cells of consciousness (at some level) of the logos.

The planet (earth) "is regarded as the turning point or the battle ground between spirit and matter" with man corresponding to the planetary and solar logoi and reflecting (microcosmically) their struggle. Thus are duality and consciousness accounted for (consciousness being the field of interaction between spirit and matter) (during manifestation). The three aspects of the logos "seek full development by means of each other."

Atoms and Logoi 1

A Treatise on Cosmic Fire (Section 2) continues with its consideration of solar fire and the introductory issue of “direct analogy between the development of a system, a planet, a man, and an atom.” Broad correspondences exist between these four levels of existence, each upon its own turn of the spiral.

An atom is distinguished by (1) its spheroidal form (shape) and definite ring-pass-not, (2) its “internal arrangement which comprises its sphere of influence,” (3) its life-activity and qualities of rotary motion, discrimination, and ability to develop, (4) its threefold and “sevenfold inner economy in process of evolution” and vitalization, (5) its being “governed by the law of economy, coming slowly under the law of attraction, and eventually coming under the law of synthesis,” (6) its “group relation” or “its place within all forms,” and (7) its “development of consciousness or responsiveness” to “electrical stimulation, affecting its objective form; magnetic stimulation, acting upon its subjective life; and the united effort of the two stimulations, producing consequent internal growth and development.”

A man (human being) is similarly distinguished by (1) his spheroidal form (causal body) and definite ring-pass-not, (2) his internal arrangement and developing sphere of influence and range of activity (all within is qualified by his nature and consciousness), (3) his life-activity or extent of self-consciousness, including the qualities of rotary motion (the wheel of life), discrimination (free will), and “ability to evolve, to increase vibration, and to make contact,” (4) his threefold and “sevenfold inner economy and development of his seven principles” (four active, with the fifth (mental) under development), (5) his being “governed by the law of attraction, having evolved through the law of economy, and coming (albeit slowly) under the law of synthesis,” (6) his “group relation” and “place within the group form” (soul groups and planetary logoi “are formed by the aggregate of human and deva units),” and (7) his “development of consciousness, responsiveness to contact (electrical stimulation (pranic response), magnetic stimulation (from his soul group), and united effect), and growth of awareness.”

A planetary logos (heavenly man) is comparably distinguished by (1) his spheroidal shape and ring-pass-not (the entire planetary scheme), (2) his "internal arrangement and sphere of influence (activity animating the planetary chain)," (3) his "spiritual life control, the power whereby he animates his sevenfold nature" (seven chains), his "activity on one or other of the triadal planes" (atma-buddhi-manas), and qualities of rotary motion (his life wheel is a planetary scheme of seven chains), discrimination (on a higher turn of the spiral but analogous to that of the atom and of man), and the ability to evolve (similarly higher), (4) his "eventual ultimate synthesis from the seven into the three and from thence into one (i.e., the obscuration of the globes and the blending into unity of the seven principles which each globe is evolving)," (5) his being "governed (on his level) by the law of attraction, having transcended the law of economy, and rapidly coming under the law of synthesis," (6) his "group relation" or "finding his place within the logoiic groups," and (7) his "development of consciousness" and responsiveness "(electrical stimulation (response to solar radiation and parallel planetary radiation) and magnetic stimulation from sources outside the system altogether)."

A progression in order of magnitude thus leads inevitably from the atom to man (the human being), from man to the planetary logos, and from the planetary logos to the solar logos.

† Commentary No. 660

Atoms and Logoi 2

A solar logos (grand man of the heavens) is analogously distinguished by (1) his spheroidal shape and ring-pass-not, comprising "the entire circumference of the solar system, the seven planetary schemes (and three synthetic), and all that is included within the sphere of influence of the sun," (2) the "activity of the life animating the ten schemes," the embracing of all lives on all levels within the system, his steadily increasing vibration and qualification, and the systemic rotation, (3) the "extent of logoiic control exerted at any given period," his sevenfold vibration, and qualities of rotary motion (the wheel of the ten schemes and a day of Brahma), discrimination (on his level), and the "ability to progress, to increase vibration, and to gain full self-consciousness on cosmic levels," (4) the "ultimate synthesis of the seven schemes into three and thence to one,

including the obscuration of the schemes and the unification of the seven principles which they (planetary logoi) embody," (5) his "subjection to the law of his being" (he is "governed by the law of synthesis, while his subjective life is governed by the law of attraction and his material form is governed by the law of economy"), (6) his "group relation" or his seeking to find himself and the "position and place of his polar opposite, and to merge and blend with that polar opposite," and (7) his "unfoldment of consciousness through the unfolding of all the conscious units in his body" and his responsiveness "(electrical stimulation (response to electrical fohatic force from other stellar centers), magnetic stimulation (emanating from certain cosmic centers), and their united effect)."

There are of course two great patterns of evolution within the solar sphere, necessarily interdependent and complementary, but nonetheless distinctly different. The active pattern includes the progression from atoms to men to planetary logoi to solar logoi (and beyond). The passive pattern includes the deva (angelic) lives comparable to atoms, men, planetary logoi, and solar logoi, but necessarily distinctly different in their fundamental (passive) nature.

Thus analogy and correspondence (in this context) is two-dimensional: in one dimension the various orders and levels of active and passive lives are quite comparable (in magnitude and position in the evolutionary scheme) but not similar in nature or in the laws under which the two great patterns evolve, while in the other dimension, the various active orders are comparable (one to another) in many respects (and in their fundamental nature), differing only in details particular to their turn of the spiral, and the various passive orders are comparable (one to another) (but not (in that dimension) to the active orders).

Thus the seven measures of comparability (analogy) for the four active orders (atomic, human, planetary, and solar) do not apply to the passive orders (which have their own measures) (although some measures are apparently similar but fundamentally different). The difference is principally the matter of intelligent activity and intelligent passivity (these are two fundamentally different kinds of intelligence, born of different processes and developed under different rules (forces)).

Even occultly, the active lives are more apparent (to the perception and understanding of active intelligence (human consciousness)) than are the

passive (deva) lives, but the deva lives play a nonetheless equally significant role in evolutionary manifestation, for every active force there must be a passive counterpart, for every active life there is a passive complement, and for every action there is a consequence.

† Commentary No. 666

Cosmic Fire 29

A Treatise on Cosmic Fire (Section 2) continues with consideration of solar fire and the introductory issues of (1) the mind aspect, (2) the importance of the manasic principle, and (3) the manasaputras, through the context of (1) the nature of manifestation, (2) objective development, (3) subjective development, and (4) the relationship of man to the logoi.

Microcosmic and macrocosmic manifestation involves (1) sevenfold objectivity or the development of material forms, (2) sevenfold subjectivity or the evolution of consciousness through utilization of the various forms, and (3) sevenfold spirituality or essential life. For man, the lesser reality involves the trinity (monad, soul, and personality) and the seven forms or vehicles (the dense physical body, the etheric or vital body, the astral or emotional body, the mind, the causal body, the buddhic vehicle, and the atmic sheath) and associated chakras. The greater reality involves the various principles (however enumerated (from various points of view)) (e.g., prana (vitality), manas (mind) (intelligence), buddhi (wisdom) (love), etc.).

The solar logos evolves through the seven planetary logoi or manasaputras, who "are actively intelligent, inherently love, and objectively seen through their forms, the planetary schemes." A man "is developing intelligence, inherently love, and objectively seen through one or another of his bodies" (depending on relative consciousness). "Subjective evolution is the main enterprise of the (solar) logos, the planetary logoi, and man." The mind aspect plays a significant (crucial) role in bridging between the forms and principles, in integration, etc. The mind aspect is "the ability or capacity of the logic existence to think, act, build, and evolve in order to develop the faculty of active love." It is the means whereby evolution becomes possible (on these levels), comprehension is achieved, and activity is realized.

The seven planetary logoi or manasaputras (the mind-born sons of Brahma) (the lords of the rays) (the seven heavenly men (spirits before the throne) (kumaras) (rishis)) (the Biblical archangels) (the collective dhyan chohans) (the sons of light) (the veiled synthesis) “developed the mind aspect in the first (preceding) solar system” and live through the units of the human and deva evolutions (as cells) as (analogously) human beings live through the cells of the various bodies. In terms of principles, the human being is extraneous to the physical plane, while the planetary logos is extraneous to the physical and astral (emotional) planes. Thus it is upon the plane of mind (abstract or higher levels) (and through the manasic principle) that man relates (in the lowest sense) to the planetary logos. The soul (through its causal body) is the lowest form of logic manifestation.

The human reality is limited to the measure of activity and polarization (and quality) of the various chakras which form the inter-dimensional (energy) links (between the various bodies on the various planes of consciousness). Such measure is both causal and consequential and all else (of significance) in human terms can be related to various centers and their dynamic interaction. The various bodies may come and go but the chakras (being inter-dimensional) persist (albeit periodically in matrix or archetypal form). So too are the various logoi essentially the various centers of energy that persist on their levels. The various human and deva soul groups form the centers of manifestation (evolution) of the planetary logoi, which in turn form the centers of manifestation (consciousness) of the solar logos, etc. All are linked, not in terms of form, but in terms of energy (fire) and energy relationships.

Cosmic Fire 30

A Treatise on Cosmic Fire (Section 2) continues with consideration of solar fire and the introductory issues of (1) cyclic evolution and (2) exoteric and esoteric knowledge. "Why is the progress of evolution cyclic?" Because the laws that govern evolution (manifestation) cause it to be so. Because evolution cannot proceed without an interplay or interaction of forces and because cyclic (panoramic) manifestation (of cycles within cycles) is the most natural and most efficient means of accomplishing that interaction. Since evolution is the natural consequence of dynamic interaction, so must evolutionary progress be cyclic. Each turn of the spiral brings into play the same relative forces under progressively different circumstances. The panorama of cycles within cycles is apparently without end. Every perfection constitutes a new beginning. Every achievement brings a new horizon and new goals.

Cyclic evolution involves (1) repetition in space as the solar system represents a solar incarnation, (2) repetition in time as a planetary scheme is manifested through consecutive evolutionary chains, (3) plane repetition in the sense of "the constant consecutive reverberation of a plane note, of a sub-plane note, and of all that is called into objectivity by that note," and (4) form repetition in the sense of "the tendency of atoms to perpetuate their activity, and thus produce similarity of circumstances, of environment, and of vehicle." As with the interaction of planes and rays and greater lives (logoi), so "the interplay of the self and the not-self is invariably of a cyclic nature."

The repetition of cyclic action is governed by the law of attraction and repulsion and its subsidiary laws of periodicity and rebirth (karma). "Cyclic evolution is produced by the interaction of active matter and molding spirit." Major cycles include (1) a "period of the domination of the form note" or involution, (2) a "period of the repulsion of form by spirit" or the "battlefield of the three worlds" (evolutionary experience), (3) a "period of the attraction of spirit and spirit, and the consequent withdrawal from form" or the spiritual path proper, and (4) a "period of domination of the note of spirit" or "the higher planes of evolution." As harmony (synchronization) (perfection) is achieved on some level, evolution proceeds upon the next.

The two types of cycles are (1) "rotation on the axis" and (2) "rotation around an orbit." For example, in the first case, man is a rotating atomic sphere, while in the second case, man revolves through the wheel of life (incarnation). Cyclic evolution in time and space (and activity) is a matter (or perspective) of (in) consciousness, so that the course of time exists only "in connection with the awareness of some entity" and in the sense of some "succession of states of consciousness." Each level (atomic, mineral, plant, animal, human, causal, planetary, solar) involves successive states of activity and relative awareness. Time and space are convenient (arbitrary) constructs, relating respectively to process or activity and to the radius of consciousness.

Exoteric and esoteric knowledge results from the cyclic nature of evolution, being a minor consequence and practical illustration. Like manifestation, knowledge has both objective and subjective aspects. Depending on level and quality of consciousness (awareness), esoteric knowledge is simply beyond the scope of understanding or comprehension of the bulk of humanity. As the interplay of esoteric and exoteric proceeds so does that which is esoteric become exoteric (as consciousness expands) and so is greater subjective realization achieved by the pioneers (resulting in a continuing renewal of esoteric knowledge).

† Commentary No. 668

Cosmic Fire 31

A Treatise on Cosmic Fire (Section 2) concludes consideration of introductory issues associated with solar fire, with the relationships between the ten planetary schemes, the seven sacred planets, the seven chains in each scheme, the seven globes of each chain, the seven rounds of each globe, the seven root-races of each round, and the seven sub-races of each root-race.

Although the objective or form aspect of manifestation is adequately described in terms of the details and correlations and patterns of schemes, planets, chains, globes, etc., the subjective or life (consciousness) aspect of manifestation is better described in terms of inter-related lives and lifewaves, of goals in consciousness at the various levels of manifestation, of incarnations at the

various levels, etc., thereby demonstrating the utility of the various schemes of manifestation as means of achieving evolutionary goals at the various levels. The grand inter-relatedness of the panoramic cycles of manifestation and cross-correlation with the great incarnating waves of life (lives) further demonstrates the unity of all.

Each principal life has three evolutionary goals, (1) the development of individual consciousness, (2) the development of group consciousness, and (3) the development of God-consciousness. For each principal life, each of these goals is achieved in the context of its own level. Humanity (as a lifewave) exists for a period of one planetary scheme and evolves through the seven planes of consciousness that constitute one (the lowest) cosmic plane. The planetary logoi exist for a period of one solar system or seven planetary chains and evolve through two cosmic planes. The solar logos exists for a period of three solar systems (incarnations) through the vehicle of seven planetary schemes and evolves through three cosmic planes. Thus the solar logos lives through the means of seven planetary logoi, the planetary logoi live through the means of various chohans and groups, and humanity lives (analogously) through the means of the various principles.

As full self-consciousness is achieved on each level, the evolving life (unit) (group) becomes aware to some extent of the greater consciousness and life of which it is a center. As further consciousness is achieved, awareness is expanded to include some (small) perception at the next highest level (e.g., for the perfected human, conscious awareness within planetary and solar levels). The solar logos embodies second ray energy, while the seven planetary logoi embody the seven rays as sub-rays to that second ray. As the human evolves and develops along the seven ray lines (developing each to some considerable extent) then is the person relating to the seven planetary qualifications (logoi), within the context and consciousness of our planetary logos.

Each life incarnates on three major levels with corresponding cycles. The human being has monadic, soul, and personality incarnations, where many personality incarnations constitute a soul cycle or incarnation, and where (relatively) many soul cycles constitute a monadic cycle or incarnation. The three major cycles of a planetary logos are the respective periods of planetary schemes, chains, and rounds. The three major cycles of a solar logos are called

(respectively) (symbolically) one hundred years of Brahma, a year of Brahma, and a day of Brahma. From the standpoint of the personality, each cycle involves (1) differentiation, "the one becoming the many," (2) balance, "the process of karmic adjustment" or experience and expression, (3) synthesis, "the many again becoming the one" or the spiritual path proper of successive integration and alignment, and (4) obscuration or liberation.

† Commentary No. 675

The Nature of Manas 1

A Treatise on Cosmic Fire (Section 2, Division A) addresses the issue of the nature of manas or mind, through the three manifestations of manas and through six definitions of manas. The three manifestations of manas are (1) "the fire of mind, cosmically considered," (2) "the fire of mind viewed systemically," and (3) "the fire of mind in connection with a human being." Cosmic consideration refers to the mind of the solar logos in the context of the cosmic field. The systemic view refers to the mind of the planetary logos in the context of the solar field. And the human manasic consideration refers to the microcosmic (human) mind in the context of the planetary field.

The first definition is manas as the fifth principle. Manas is thus related directly to that aspect of the cosmic (solar) (planetary) sacred word that vitalizes the fifth plane of consciousness and the mental field or atmosphere. The fifth or mental plane (at any level) is also directly related (by reflection) to the third, and is qualified by the fifth ray (and the third ray). Manas as the fifth principle "underlies all manifestation" as all that is manifested is "activated by mind of some kind or another."

The second definition is manas as electricity, as manifested on the seven planes. On the first or logoic plane (adi), manas demonstrates as the aspect of logoic will "which eventually results in objectivity." On the second or monadic plane, manas demonstrates as "the first manifestation (aspect) of form, as that which causes forms to cohere." As the internal fires of matter blend with the electric fire of spirit, form appears. While the first plane (adi) is a sea of electrical fire, the second plane (anupadaka) is akasha (burning (cosmic) etheric matter)

(necessarily derived from the first plane). In this context of cause and effect, will is dynamic electrical manifestation and desire is burning electrical manifestation. The electrical phenomena which "distinguish a human being" are (1) "that coherent vitality which holds the entire body revolving around the central unit of force," (2) "that radiatory magnetism which relates man to the matter of which his vehicles are composed" and "to the units which form his group," and (3) "that activity (fohatic impulse) on the physical plane" which corresponds to the Brahma aspect. "These three electrical manifestations (vitality, magnetism, fohatic impulse) are the objective manifestations of the (solar, planetary, and human) psychic nature. Heat and light, electricity and magnetism, are all intimately and metaphysically related. Heat is the cause and effect (relationship) of activity. Light is the cause and effect (relationship) of the approximation of polar opposites.

On the third plane (atma) (the plane of Brahma), manas demonstrates as "intelligent purpose". This (electrical) intelligence is fundamental to both will and desire (and their fundamental distinction). This (electrical) intelligence is fundamental to all three levels considered (solar, planetary, and human) and relates purpose to manifestation, evolutionary qualification to the adaptation (manipulation) (utilization) of matter through form (and its vitalization by consciousness or relationship), and on to the ultimate succession of atonement and abstraction. The linking factor of the threefold sacred word is electricity as (1) vibratory impulse causing "the aggregation and activity of matter," (2) light "causing spheroidal objectivity," and (3) sound.

On the fourth plane (buddhi), manas demonstrates as color. Thus are further related (1) the heat of electrical origination (initial vibration), (2) light, (3) sound, and (4) color, manifesting through the first (second) (third) (and fourth) plane (sub-plane) (ether), respectively.

The Nature of Manas 2

A Treatise on Cosmic Fire (Section 2, Division A) continues consideration of manas as electricity and subsequent definitions. Significant correlations exist between the principles embodied by (through) the first four planes of consciousness (adi, anupadaka, atma, and buddhi) (heat, light, sound, and color, respectively, in a more cosmic (subtle) sense) and the four etheric sub-planes of the seventh or physical plane.

The work of evolution demonstrates as (1) "involution, wherein the negative (passive) (feminine) electrons of matter predominate," and (2) "evolution, wherein, due to the action of manas, these negative atoms" are appropriated, stimulated, utilized, transformed, and ultimately returned to the central electrical reservoir or merged in their opposite pole. Polarity is a key to manifestation and relationships. The human being is "essentially positive in his own nature" relative to the vehicles which are negative and thereby bound to the "central unit of positive electricity." The human being is negative with respect to the planetary logos, as humanity constitutes the cellular nature of (planetary) logoc existence. All is relative, one to another, each to all, and the all to the greater one. Buddhi is the plane and principle of atonement, of group unity (human and deva), as the higher three planes (sub-planes) are related to (balanced with) the lower three planes (sub-planes) of endeavor.

The third definition is manas as that which produces cohesion and "enables an entity to work (1) through form, and thus exist, (2) by means of progressive development or cyclic evolution, (3) on planes that are, for the entity concerned, the battleground of life and the field of experience, and (4) by the method of manifestation," from birth to growth to expression and on to abstraction and obscuration. Manas (intelligence) is the medium whereby the human being is (becomes) a coherent whole (from which the personality is subdued and integrated) and corresponds to buddhi as a plane of coherence for the planetary logos and to atma as a plane of coherence for the solar logos. "Manas or intelligence is the basis of the separative manifestation of man while wisdom or buddhi is the basis of the group manifestation of a planetary logos and will is the basis of the one life which synthesizes all groups."

The fourth definition is manas as “the key to the fifth kingdom in nature,” or the “key to the door through which entrance is made (from the fourth or human kingdom) into the fifth or spiritual kingdom.” Where refined (developed) instinct is the key for (to) the human kingdom (from the animal kingdom), the key for humanity is “the transmutation of the discriminative faculty of mind” which brings about a “spiritual individualization” or emergence. The fifth definition is manas as “the synthesis of five rays” and refers to the relationship of a planetary logos who is linked to the four planetary logoi who embody in our solar system the four minor rays (of attribute). Together, these five “are the totality of manasic energy” in the system. “Manas is the psychic effect of their united group work,” which embraces primarily the “five lower sub-planes of each plane.”

The sixth definition is manas as “the intelligent will or purpose of an existence, or the intelligent will and ordered purpose of every self-conscious entity,” each being an expression of cosmic (solar) mind (since manas is a logoc principle). “Spirit employs manas in all that concerns matter, the electrical substance, or the active akasha. Spirit employs buddhi in all that relates to the soul. And spirit employs atma in all that relates to the essence of all.”



Section 7.714



Solar Fire 2 The Factor of Manas

- Section 7.714 consists of commentaries on *A Treatise on Cosmic Fire*.

Section Two, Division B

Manas as a Cosmic, Systemic, and Human Factor.

The Factor of Manas 1

A Treatise on Cosmic Fire (Section 2, Division B) outlines manas “as a cosmic, systemic, and human factor” through consideration of (1) the origin of manas or mind, (2) the position of manas, (3) the present stage of manasic development, and (4) the future of manas.

As a principle and as a plane of consciousness, manas is the result of various esoteric applications (experience, progressions, balancing of forces) on cosmic levels and beyond, which are merely reflected (by analogy) onto solar (planetary) (human) levels. The activation (origin) of manas relates directly to the various processes of individualization and methods of initiation on the various levels (cosmic, solar, planetary, and human) and during the various solar and planetary incarnations. This activation refers to the means by which an individual or group, on some level, is fitted for the participation in manas and subsequently (consequently) is able to employ (embrace) (utilize) manas. Manas is, predominantly, an aspect of the fire of mind (solar fire), being the vital heat or “downpouring fire that animates the darkness of matter.”

The process of individualization is “the process of intelligent self-realization” in which the two poles (spirit and matter) are brought together to evoke the light or irradiation that brings about “self-realization, purpose, separation, consciousness, the ability to evolve, and the capacity to radiate.” In the previous planetary manifestation (the moon chain), human individualization was “the result of work accomplished during incomprehensible aeons of endeavor” involving “the latent presence of the fiery spark of mind working through the instinct,” while in the present planetary manifestation (the earth chain) there is a “hastening of the evolutionary process” through “the interposition of external forces” (at least apparently, as all that is external is from a broader perspective merely internal). The one (the second method (electrical polarity)) is actually an advanced (progressed) recapitulation of the other (the first method (latent activity)) (while the third method (to be revealed in the next planetary chain) is one of occult abstraction (drawing out)). All three methods draw upon external (internal) sources of manas (or forces

pertaining thereto), namely the star system of Sirius, the star system of the Pleiades, and the planetary system of Venus in the (our) star system of Sol.

Individualization is a major “initiation into conscious existence” while subsequent major initiations (in the context of the (formal) spiritual path) are initiations “into spiritual existence and (progressive) group identification.” In this (proper) sense, initiation refers to the expansion of consciousness associated (directly) with “entrance into a new kingdom of nature,” in the first case (individualization) the transition from the animal kingdom to the human kingdom, in the second case (the path of initiation) the transition from the human kingdom to the spiritual or superhuman kingdom (of soul consciousness).

For all practical purposes, manas originates in the interplay of forces that bring about systemic manifestation. Each “mind” on each level (cosmic, solar, planetary, and human) animates the individual (constituent) atoms of its field (body) of expression and (ultimately) draws “into intelligent cooperation all the lesser units included in its sphere of influence.” Manas is, in a sense, the working out (means) of will and (ordered) purpose. And the mind at one level is therefore the origin and source of manas at lower (internal) (induced) levels. Thus, in a sense, manas (the fire of mind) is a great animating and linking factor for all lives and demonstrates as an ordered, causal chain from the lowest level of consciousness to the highest conceivable.

† Commentary No. 684

The Factor of Manas 2

A Treatise on Cosmic Fire (Section 2, Division B) continues consideration of human manas and the current planetary chain (the earth chain). Man is an expression of “the purpose and the will in action of the planetary logos in whose body he is a cell or lesser life.” The factor of mind is the means of achieving various developmental and evolutionary goals. Each factor of mind (cosmic, solar, planetary, and human) is an inherent qualification of ordered purpose of all that is included within the corresponding ring-pass-not or sphere of influence (field of manifestation). It is the conscious and unconscious force of mind that provides atomic stimulation.

The matter and entities of the various centers and levels are more central to the solar fire (fire of mind) than are the more peripheral lives. In the case of our planetary logos there are two great (active) chakras, the deva evolution (lifewave) and the human evolution (lifewave), while the other evolutions (involutionary lives) constitute the remainder of the planetary vehicle (body). In the case of a solar logos, each of the planetary logoi "holds the position of a center in the body of a solar logos" and "will embody some outstanding characteristic." The various active centers are the means of experience and expression (evolution) and indicate to some extent the nature of current consciousness and the current developmental or evolutionary goals. As the work of the lower centers is fulfilled, they are synthesized and absorbed (allowing a more predominant activity in the higher centers). The cosmic (solar) (planetary) (human) correspondence holds in each of these respects.

Each planetary logos (and each center) is "the embodiment of a particular kind of electrical force" (and associated ray). Each has a number of characteristics (key vibration, color, petallic structure, geometric formation and relationships, stage of activity, etc.), with each logos (center) being distinctively different from its collaborators and serving different (albeit complementary) purposes within a greater purpose or progression. In each of the planetary schemes there is an analogously human component (hierarchy) (lifewave) which fulfills the role that our human race provides (being self-conscious units on some (but not necessarily all) globes of the planetary chain).

Furthermore, each of the planetary logoi (centers) provides a characteristic influence or qualification for each of the others. As that influence (collaborative radiation) is developed and as the various other logoi become more responsive, the entire system becomes more actively interdependent (dynamic) and the consequential force field (sphere of interplay of force) becomes more "energized" as the various geometric and progressive links are fulfilled (as force flows unimpeded) (leading ultimately to a major cosmic initiation). In addition to the progressive development of the systemic structure (organization) (relationships), there is a matter of periodic alignments and relationships within alignments.

At the moment (systematically) (encompassing vast aeons of existence), we are upon the fourth round of the fourth globe (planetary incarnation) of the fourth planetary chain (the earth chain) of the fourth (ordered planetary) scheme of a

fourth-order solar system, which demonstrates a fivefold alignment of some not inconsiderable significance (although cosmically such fivefold alignments are fairly common (periodic) such coincidence suggests relativity (e.g., from some perspective or another are we not always in some such fivefold alignment)). This particular alignment suggests involvement (qualification) (enhancement) (stimulation) and a clear channel along fourth ray lines.

† Commentary No. 691

The Factor of Manas 3

A Treatise on Cosmic Fire (Section 2, Division B) continues consideration of human manas and the earth chain. In relation to the fivefold four-centered alignment is the role of the fourth creative hierarchy. Of the twelve creative hierarchies, five have passed and seven remain. "Of these seven, our human hierarchy is the fourth, making it literally the ninth of the entire twelve" (thus is significance attributed to the role of the number nine and the number four in these regards).

"The planetary logos of this (earth) scheme is primarily" concerned with those units or monads who resonate or belong to its ray (by key vibration, color, number, etc.). "All monads pass at different times under the influence of the different planetary logoi, and all are found at some time in each scheme" (not necessarily or even generally in terms of incarnating in each scheme) and all monads eventually pass through each of the seven ray qualifications. There are four ways of "participation in the life and influence of the different (planetary) schemes:" (1) through three-or-four fold alignment (i.e., of numbered round and globe and chain (and scheme), respectively) and the "interim between cycles of physical incarnation on the particular globe of their scheme which numerically coincides with the particular other scheme whose influences are needed," (2) through direct monadic transference between appropriate schemes during pertinent interludes (of magnetic interaction of the respective schemes), (3) "through a conscious passage of the initiate, through initiation, from one scheme to another," and (4) through other (occult, esoteric, alchemical) means.

The various relationships between and alignments of the planetary logoi afford considerable and periodic collaboration and stimulation (e.g., as the manasic fires were brought from Venus to Earth during particular and previous alignments). In each major relationship (enhanced periodically by alignment) there is a triangle of forces, one positive (active) (male), one negative (passive) (female), and one neutral (moderating) (synthesizing). The various internal and external alignments involve rounds with rounds, globes with globes, etc., rounds with globes, globes with chains, etc. The factor of polarization is relative and depends on the particular relationship, alignment, roles, etc. and most relationships and alignments are bidirectional and thus polarization (in this sense) depends on perspective.

In the context of the current incarnating monads, there are components of two distinct groups, those who were individualized in the current (fourth) (Earth) chain during the manasic stimulation of the third root-race and those who were individualized in the previous (third) (Moon) chain and who rejoined humanity during the fourth root-race of the current cycle. The majority of the human pioneers (advanced souls) belong to the moon-chain-group and considerable stimulation (tension) (encouragement) is afforded humanity by virtue of the (occult, subtle) differences between the two groups.

A considerable correspondence relates the levels of planetary manifestation to the levels of human expression. Each planetary scheme corresponds to the monad and its forty-nine cycles. Each chain corresponds to the soul or causal body and its seven great cycles. Each globe and "its seven rounds corresponds to a particular series of incarnations" (physical or otherwise). Of course the perspective of an incarnated human being as a personality is rather misleading (as well as useful), just as is the perspective of planetary schemes, chains, globes, rounds, root-races, etc., since each is more realistically viewed in terms of chakras and relationships (interplay of forces).

The Factor of Manas 4

A Treatise on Cosmic Fire (Section 2, Division B) continues consideration of the position of manas (the mental principle) (the fire of mind) (solar fire) and the present stage of manasic development in the three groups. As intelligent purpose working out in active objectivity, manas is necessarily quite closely related to karma (and, systemically, to the Lords of Karma). Although much anent manas and karma can be understood, at least, intellectually and intelligently (which is partially), "until the intuition is better developed in the average man, the very principle of manas itself forms a barrier to its due understanding."

For the human being, manas is the bridge between (conscious association of) personality and soul, since manas forms both the concrete mind or highest aspect of the personality and the abstract mind or lowest aspect of the soul. Before intuition can be brought into play (with respect to the personality), the abstract mind must be developed and the person must be able to bring the concrete mind into harmony with (close association to) the abstract mind (from the point of view of the personality, the abstract mind does not inhibit or impede the intuition (buddhi), since both manas (in the higher sense of abstract mind) and buddhi are formless in comparison with concrete mental and lower levels). The plans and purposes of the concrete mind (personality) are relatively futile; as the proper role of the mind is to embrace the higher will (qualification) and bring its energy (plans and purposes) into objective realization (manifestation). Manifestation occurs as a result of will (ordered purpose) and through the means of manas (and the collaboration of active lives (e.g., self-realized human beings) and the various builders (e.g., deva lives)).

The human (fourth) hierarchy works intimately with the deva (fifth and sixth) hierarchies in this great undertaking (the work of manifestation or objective existence) (the working out in manifestation of the great periodic and evolutionary plan). "Karma works through manas," and thereby human beings are able to achieve relative perfection (completion) (alignment). But throughout these processes, it is the fire of matter which keeps matter in a state of activity (availability) (adaptability) (responsiveness) and it is the fire of mind which

provides “the coherent impulse and purpose, driving the forms (built up of active matter) in a specific direction, and along certain destined (intended) paths. It is consequently karmic impulse, originating cause, and operating will.”

A distinction is made between transmutation and “the final resolution of transmuted essence into synthesis.” Each of the planetary logoi is at some stage of manasic development (transmutation) (resolution) and transmutation (and eventual resolution) becomes possible only as an appropriate preponderance of evolutionary units (monads) achieves the requisite development (capability) (maturity) (each transmutation or resolution implies a great day (period) (aeon) of testing in which those who pass are sent on to the next cycle and those who fail are held over until the next (following) lifewave catches up with them).

Devas exist more or less in their natural state (of radiant electric matter) while only human beings (logoi) can exist artificially “in time and space, during manifestation, and through cycles of objectivity”, and naturally otherwise. Progressive evolution for humanity and the various levels (logoi) comes about as the various internal and external forms are balanced, the various progressions of the fire balanced, and various synthetic resolutions and abstractions achieved.

† Commentary No. 699

The Factor of Manas 5

A Treatise on Cosmic Fire (Section 2, Division B) continues consideration of the factor of manas. Three broad generalizations of systemic manifestation are position, relation, and limitation. Position refers to the basic structure of manifestation or “the place of the system within its greater whole and the corporate nature of all manifestation” (e.g., solar systems, planetary schemes, chains, etc.). Relation refers to the interrelation and interdependence of the various factors and their correspondences. And limitation refers to the boundaries or qualifications of manifestation.

Each of the divisions (levels) of the basic structure of manifestation (position) is characterized by “an ensouling life, intelligent activity, power to evolve or

progress, and capacity to cohere." On the levels above humanity there is active, conscious, and intelligent cooperation with and involvement in the work of manifestation. On the levels below humanity there is relatively unconscious and indirect cooperation with and involvement in the work of manifestation. On human levels there is semiconscious cooperation and involvement, as humanity forms (experiences) the bridge (transition) between unconscious and conscious intelligence (cooperation and involvement).

Relationships exist between each planetary scheme and the totality of schemes, between planetary schemes, between schemes and chains, between chains, between chains and globes, between globes, between globes and groups, between groups, between subdivisions, between units, between cells, etc. Relationships also exist between the various cycles and between the various levels and between the various cycles and levels. Wherever resonance (correspondence) is achieved there is considerable relationship (interaction). Limitation "presupposes capacity beyond that manifested, duality or that which is limited and the limiting substance, and purpose" (the basis of persistence of limitation) (until it is "succeeded by abstraction").

Within the field of consciousness (manifestation) of the planetary logos are the kumaras "who are the sum total of manas on (within the field of) the Earth." These kumaras "are the centers in the body of the planetary logos (where each chain corresponds to one center)" and serve as agents (representatives) (correspondents) of the seven rays, the seven planetary logoi, the devas of the seven planes, etc., respectively, working within the law and being cognizant "of the intelligent purpose of the logos." The kumaras provide "the link between the chain and the scheme" and together form the unity, continuity, and position (relationship) (limitation) of the planetary logos.

During an involutory manifestation of a planetary scheme there is first a period of three chains, then a period of seven chains, and finally a period of ten chains. During a subsequent evolutionary manifestation of a planetary scheme there is first a period of "ten chains, then seven, and finally three." In the current scheme, manifestation has proceeded to the (approximate) mid point of the evolutionary sequence (i.e., having for now seven chains). The current (earth) chain has "absorbed or synthesized the moon chain" and is now (thereby) bipolar (male and female). Thus the earth chain has inherited and incorporated

the successes and failures of experience (expression) (evolution) of the moon chain and much of the current world distress (occultly speaking) is a consequence or partially attributed to failures of that preceding chain. The earth chain appears to be a (relatively unusual) "sphere of suffering" (conflict) (distress) that should enable (challenge) humanity to overcome the inherited problems.

† Commentary No. 700

The Factor of Manas 6

A Treatise on Cosmic Fire (Section 2, Division B) continues consideration of the factor of manas, and in particular, the future of manas, including "(1) the characteristics of manas, (2) the developments of the human mind, and (3) manas in the final rounds" (at least with respect to humanity).

The principal characteristics of manas are "discrimination, ordered activity, and adaptability." The "discriminative quality of manas and its selective capacity" exists in some manner or another (i.e., utilized consciously or unconsciously) on all of the planes and manifests as (1) "the ability to distinguish between oneself and all other forms extant," (2) discrimination between the soul and its personality (such discrimination is undeveloped or very poorly developed in humanity), and (3) discrimination between the soul and the monad (such discrimination is even less developed or nonexistent in humanity). Evolution, in this sense, proceeds from (lower) self-discrimination through the true realization of distinction of personality and soul (which even the bulk of aspirants and spiritual students have yet to achieve) to the realization of distinction of soul and monad. The embrace of discrimination also proceeds from self-centered discrimination (separateness and separativeness) through intermediacy to realization of unity and inclusiveness.

Man's extent (natural perversion) of self-centeredness leads him to (falsely) perceive the subtle (deceptive) elements of his own personality (lower mind) as the soul. This extent of self-deception is a major stumbling block for aspirants to the spiritual path. However, ultimately this is overcome as the self (reality) and the not-self (illusion) are distinguished and in higher discrimination (the mind illumined by the soul) comes true realization of unity and continuity. The

“inherent discriminative faculty of manas” leads a person “into matter and form, through all forms of matter on all planes, and finally brings about his eventual abstraction from all forms and matter (plus the aggregate of transmuted knowledge which the evolutionary process has procured for him).”

Ordered activity brings “the concept of intelligent purpose.” In this sense manas is both the means and the medium of (1) realization (consciously or unconsciously) of intelligent purpose, (2) receptiveness (responsiveness or reactivity, depending on relative quality and character of consciousness), and (3) achievement of implied or inherent (underlying) goals or objectives in support of that intelligent purpose. Man is swept into and out of incarnation as a direct consequence of this characteristic (ordered activity) of manas, for man (currently) resides, in principle, on the mental plane and is primarily (inherently) inspired from that plane (yet in incarnation, almost all of humanity are largely absorbed on emotional levels and do not respond effectively on mental levels).

Adaptability is “the prime attribute ascribed to the third ray” and “that attribute of intelligence which adapts the matter aspect to the spirit aspect” (as the work of evolution is accomplished through the utilization and adaptation of matter by consciousness (and the utilization and adaptation of consciousness, in turn, by spirit)). Adaptability (active intelligence) embraces the four rays of attribute (the fourth ray of harmony through conflict, the fifth ray of concrete knowledge, the sixth ray of idealism, and the seventh ray of ceremonial order) in this work of utilization, qualification, transformation, transmutation, and involvement of matter and form (on etheric, astral or emotional, and (concrete) mental levels).

The Factor of Manas 7

A Treatise on Cosmic Fire (Section 2, Division B) continues consideration of the factor of manas and the development of the human mind (ray effects). Occasional, rather dramatic consequences are evoked by the first ray; e.g., (1) "human individualization in the middle of the third root-race" (which distinguished humankind from the animal kingdom as the "spark of mind was implanted" with a corresponding "death of the (then) animal form"), (2) the coming fifth round period of withdrawal of forty percent of humanity who have failed to progress sufficiently, and (3) the coming seventh round final "obscuration and destruction of the (human) form" as humanity is released into the next stage. In the meantime, under the cyclic influence (manifestation) of the four minor rays, specific results are obtained in the achievements of humanity (with regard to mental development and overall evolution).

The fourth ray will cultivate (in responsive humanity) the development of the intuition (to some extent) (the relationship or responsiveness of the mind to buddhic or intuitional impression). Music and "the manipulation of matter by means of sound" will be considered on physical and astral (emotional) levels. "The laws of fire will be gradually permitted exoteric publication." All things associated with the fourth ray will be stimulated and cultivated (e.g., the role of the fourth ether, the "analogy between the fourth etheric sub-plane and the fourth or buddhic plane (the fourth cosmic ether)," healing, harmony, etc.

The fifth ray will similarly cultivate development and achievement within its domain (the "building of form, the utilization of matter, and the embodying of ideas"), particularly during the period of the fifth root-race and during corresponding (fifth-fold) cycles (e.g., the fifth round) and upon the fifth levels (sub-planes, planes, etc.). Likewise the sixth ray will cultivate according to its domain and correspondences (including duality, the relationship of humanity to the deva lifewave, the role of magnetism, etc.), yet with waning influence as the sixth ray recedes (as it is currently) and as the seventh ray builds in momentum as the world ray. Of particular current influence and relatedness is the cooperation of the fourth ray (of the current globe and round) with the seventh ray (of the current world order) (i.e., the cooperation of the respective planetary

logoi with regard to humanity). In understanding the rays, their nature, and cycles of influence relative to our planetary evolution comes realization of specific results or consequences (encouragement and stimulation).

The seventh ray role is rather fundamental in the sense of qualification of the entire physical plane and the processes of transmutation, incarnation, and transference (i.e., particularly during a period of transition between systems, schemes, chains, kingdoms, etc.). During the (seventh ray) world period will effect considerable environmental and species changes (as the environment and enfolded species adapt to the new forces and influences (opportunities)). The processes of form-building and adaptation involve (1) the will aspect and associated purpose, (2) the material through which life manifests and its character and quality, (3) the builders, (4) the plan (latent within consciousness), and (5) "certain words or mantric sounds" uttered by creative lives (logoi, monads, souls).

The results of these forces applied during the current and succeeding cycles will include the "development of etheric vision, increased mental activity, increased facility in approaching the path, and the coming into incarnation of various groups of fifth ray types and various groups of seventh ray types.

† Commentary No. 708

The Factor of Manas 8

A Treatise on Cosmic Fire (Section 2, Division B) continues consideration of the factor of manas and the development of the human mind (animals, human beings, and the rays) (types of karma), in the context of the incoming world ray. Each kingdom of nature (species) emerges from within its predecessor. The human lifewave has passed through the animal stage (fourth kingdom) and has emerged into the fifth or human kingdom (although still inhabiting primarily animal forms) (the principal difference being the result of individualization). Animal lives are stimulated primarily along astral or emotional lines, while human lives are (to be) stimulated primarily along concrete mental lines.

But the incoming seventh ray involves both humanity and the (parallel) deva evolution. Improvements will occur in both human and animal forms making them more resistant to disease, more responsive to prana, somewhat more refined, etc. (enabling those who merit such bodies to incarnate more effectively) (all results are necessarily the consequences of work and are fully merited). A growing rapport between humanity and the animals will emerge. A growing rapport between humanity and the devas will similarly emerge. Many animal forms will be withdrawn and new forms provided. For every (constructive) step forward there will be an associated destruction of the old forms and patterns.

Throughout all the cycles of manifestation and the gradual working out of the evolutionary plan, all proceeds according to law and according to karmic constraints (guidelines) (balancing forces) (agents of evolution). Karma is "imposed upon the ensouling entity through the medium of matter and this matter or substance is intelligent material composed of deva essence." There are a number of kinds or levels of karma, all of which play upon or effect the lives within. There is cosmic karma "imposed upon the solar logos" from without the system. There is systemic karma or the particular consequences of previous solar incarnations and activities. There is planetary karma or the karma of the particular planetary logoi based upon their past and present states. There is the karma of each chain, relating to the life which "ensouls a chain and is a center in the body" of the planetary logos.

There is globe karma or the "individual destiny of the entity who is a center in the body of the ensouling life of a chain." There is plane karma, relating to both the respective planetary logoi and ray devas. There is sub-plane karma, "or the destiny of certain lesser entities who manifest through these planes." There is the karma of the kingdoms of nature (mineral, plant, animal, and human). And there is the karma of the human hierarchy "in its seven groups and of the individual monads," including world karma (and the seven root-races as a whole), racial karma (the "destiny and purpose of each root-race"), sub-racial karma, national karma, family karma, and individual karma. All of these different types of karma are extremely interrelated (internally bound) as each affects the other in some way or another.

Throughout these cycles of karmic consequence and the generation of new karma within the guiding presence of the plan, the deva lives play a tremendous role, both in the case of the great devas who cooperate consciously with those who guide humanity and in the case of the multifarious lesser devas who serve unconsciously in every aspect of human manifestation. Direct contact between man and deva can only properly (safely) occur on the plane of buddhi, but indirect contact occurs continuously, naturally, and safely on all levels. As humanity unfolds, so does the role of the deva lives expand to complement humanity's progress, as energy is shared and qualifications achieved.

† Commentary No. 715

The Factor of Manas 9

A Treatise on Cosmic Fire (Section 2, Division B) continues with consideration of manas and the transmutative process. Transmutation is the "passage across from one state of being to another through the agency of fire." Transmutation involves the life (consciousness) of the atom (atomic sphere) at whatever level (microscopic to macrocosmic). The central life of an atom corresponds to the positive center, while the field of manifestation is represented by the (negative) electronic periphery. But polarity is relative, as each atomic center is peripheral to some other (greater) life. The binding energy of the electronic field determines (and conveys) various relationships.

The human being is both an atomic sphere in its own right and a minute part of an electronic field, subject to both the forces (laws) (principles) that bear upon (through) an atomic life and those that bear upon (through) the electronic field. From microscopic through human to macrocosmic levels, "radiation is transmutation in process of accomplishment" and "transmutation is the liberation of the essence in order that it may seek a new (higher) center, the process of such being radioactivity." All radiation is related to transmutation. As atomic life evolves sufficiently, it eventually radiates beyond its periphery.

The overall process (cycle) includes twelve stages. (1) The life takes primitive form and (2) that form is subjected to outer heat. (3) Heat playing upon the form produces exudation and the factor of moisture supervenes. (4) Moisture and

heat perform their function in unison while (5) elemental lives tend all lesser lives. (6) The devas cooperate under rule, order, and sound. (7) The internal heat of the atom increases and (8) the heat of the atom mounts rapidly and surpasses the external heat of its environment. (9) The atom radiates and (10) the spheroidal wall of the atom is eventually broken down. (11) The electrons or negative units seek a new center while (12) the central life escapes to merge with its polar opposite, becoming itself negative and seeking the positive." This process is (temporary) obscuration.

The lives of each kingdom (lifewave) aid the "transmuting process of all lesser lives (atoms)." The measure of human participation in this process is currently limited by humanity's lack of sufficient altruism. With sufficient wisdom (humility) (realization) (preparation, training, refinement) (self-mastery) the spiritual student eventually receives the proper keys and is then and thereby able to work actively and constructively. While the black (self-centered) magicians and (black) occultists work with the material (form) aspect (and external force), the white (group-centered and spiritually bound) magicians and (white) occultists (masters of the wisdom) "deal (more properly) with the soul of things" (by induction or application of internal force (qualification)). The white brotherhood does not interfere "in material matters and affairs" but "reaches the whole through the agency of the few centers in the form."

The real key to transmutation lies in (a proper understanding of) conscious manipulation of the fires. "This conscious manipulation of the fires is the prerogative of man when he has reached a certain point in his evolution" (and not before he is properly prepared and refined (purified)). The three stages of (actual) transmutation are "(1) the fiery stage (period) of blending, fusing, and burning through which all atoms pass during the disintegration of the form, (2) the solvent stage in which the form is dissipated and substance is held in solution (the atom being resolved into its essential duality), and (3) the volatile stage which involves the essential quality of the atom and the escape of this essence, later to take a new form."

The Factor of Manas 10

A Treatise on Cosmic Fire (Section 2, Division B) concludes with consideration of transmutation and synthesis. The masters and higher-order devas closely cooperate in this matter of transformation (transmutation). "Conscious transmutation is possible only when a man has transmuted the elements in his own vehicles (in four stages from this perspective); then only can he be trusted with the secrets of divine alchemy." The four stages involve transmutation (qualification) (mastery) of the mineral (etheric) (animal (emotional) (astral)) (human (as the soul fully aligns the purified and fully integrated (and responsive) personality with itself)) nature (respectively).

Five postulates pertain to the "transmutation of substance, the resolution of the life, or the transference of energy into different forms." (1) "All matter is living matter or is the vital substance of deva entities." (2) "All forms are fabricated by the building devas (the mother aspect) out of the matter of their own bodies." (3) "The devas are the life which produces form cohesion." (4) "All deva essences and builders on the physical plane are peculiarly dangerous to man, for they work on etheric levels as transmitters of prana (vital, animating substance) and hence set loose upon the ignorant and the unwary, the fiery essence which burns and destroys." (5) "The devas do not work as individualized conscious units through self-initiating purposes as does a man, but work entirely in groups" subject to purposive qualification.

In the two final root-races comes "synthesis and the gradual utilization of that which has been manasically achieved," as manas is applied less to the objective existence and more to the subjective side of manifestation. The manasic characteristics are related to each of the various planes of consciousness and human experience (in addition to the transmutative power on each level). On the physical plane manas demonstrates as "(1) the selective power of the atoms on the body, (2) the adaptability of the physical form to its environment (circumstances), and (3) the ordered purpose of the informing life."

On the astral (emotional) plane manas demonstrates as "(1) the discriminative power of choosing between the pairs of opposites, (2) adaptability to emotional

conditions and the power to attain eventual equilibrium, and (3) the power to clear the astral body of foreign matter." On the mental plane manas demonstrates as "(1) the selective power to choose the form through which to manifest, (2) adaptability to mental currents and vibration and utilization of them to control the lower forms, and (3) the working out of purpose." On the abstract mental levels manas demonstrates as "(1) the ability of the soul to discriminate as to time and space in the three worlds, (2) the soul's adaptation of matter and circumstances of time and environment to the specific needs under karmic law, and (3) the intelligent purpose which lies back of all physical objectivity."

On buddhic levels manas demonstrates as "(1) discriminative power or the ability to distinguish between abstract and concrete and to arrive at conclusions apart from utilization of the mental body and physical brain, (2) adaptability to hierarchical enterprise and receptivity to higher life impulses and spiritual currents (flows), and (3) the ordered purpose which guides the choosing of one of the seven paths of endeavor (based on knowledge rather than desire)." And on atmic levels manas demonstrates as (in) "(1) the selective work of the adept with regard to planetary manifestation, (2) the adaptation of groups (deva and human) to certain types of influence, and (3) the synthesizing work of the third aspect as it blends the four minor rays into the major third."



Section 7.715



Solar Fire 3

- Section 7.715 consists of commentaries on *A Treatise on Cosmic Fire*.

Section Two, Division C, The Egoic Ray and Solar Fire.

Section Two, Division D, Thought Elementals and Fire Elementals.

The Causal Body

A Treatise on Cosmic Fire (Section 2, Division C) considers the subject of the soul ray and solar fire, and begins with consideration of the causal body. The causal body is the actual vehicle of the soul and consists of relatively permanent higher (abstract) mental matter that lasts throughout the cycle of incarnations of the soul. It is the repository of the assimilated experience gathered by the soul through its various incursions into the lower worlds.

In contrast to the vehicles of the personality (dense physical body, etheric double, astral or emotional body, and concrete mind or mental body), the causal body is not really a “body” per se, but a relatively well-defined energy matrix that represents the character and quality (and relative achievements and capabilities) of the soul. It is the source of conscience (accumulated wisdom or that portion of which is readily available to the mind) and remains uncompromised by material existence. When the soul is created (by the monad, as the incarnation of the monad on solar levels), the causal body is formed as a receptacle of the soul’s experience (i.e., the causal body is initially empty). As the soul incarnates through a succession of relatively worldly incarnations, the (positive) accumulated wisdom is incorporated in the causal body (field) through assimilation (and retained in the personality matrix), while the (negative) tendencies remain only within the personality matrix.

The causal body is, in effect, the individual solar matrix, the intermediate source of all causes (potential) relating to the personality (and necessarily consequential), while the personality matrix is the lesser reality that is masked by the appearance of the personality and its forms. All of esoteric psychology (for those who are evolving within the context of the spiritual path) relates in one way or another to the soul ray, solar fire, and the causal body. This is due to the role of the second aspect (soul) (consciousness) as the place of balance (atonement) (equilibrium) between spirit and matter (i.e., the true field of evolution).

The causal body is “formed by the contact of the two fires of spirit and matter,” by means of the “positive life (fire) of spirit (electric fire)” meeting the “negative

life (fire) of matter (fire by friction),” causing a “blazing forth of the solar fire.” Ultimately this second (solar) fire “burns up the third fire, or absorbs its essence, and is itself eventually blended with the fire of spirit and passes out of objective display.” The causal body (soul) remains when the personality reflection has served its purpose (objective experience) and has been consumed by the solar fire, and, ultimately, the causal body is similarly destroyed (consumed) (its essence extracted) by the monad.

“The causal body is that sheath of mental substance which is formed at the moment of individualization by the contact of the two fires,” as the “force or energy that pours through from the higher planes (the breath of the monad) produces a vacuum (the sheath of the causal body) (the ring-pass-not of the central life).” The causal body is the intermediate point of the six-pointed star (of the upper triad (soul) (atma-buddhi-manas) and the lower triad (personality) (physical, emotional, mental)). The soul does not manifest during the involutionary period but only appears (as subtle qualifying presence) upon individualization and is only fulfilled (in the lower sense) when the lower triad is uplifted into (fully aligned with) the upper triad and the presence of the soul then truly dominates. The personality matrix is represented in the causal body by the three permanent atoms of the lower principles, i.e., the physical permanent atom, the astral permanent atom, and the mental unit.



Commentary No. 724

Permanent Atoms 1

A Treatise on Cosmic Fire (Section 2, Division C) continues with consideration of the nature (purpose) of the permanent atoms. The three permanent atoms enclosed by the causal sheath are the centers of force of the personality matrix that constitute both the potentiality and actuality of achievement on each of the three respective levels (physical, emotional, concrete mental) (within the lowest sub-plane of the cosmic physical plane).

As a person evolves in consciousness, the respective permanent atoms are separately and interdependently vivified and awakened (developed from potentiality to actuality) appropriately and in accordance with the assimilated

experience of the personality. These permanent atoms (and the enfolding causal bodies) are more real than all of the lesser manifestation in the sense of (1) their duration (which far exceeds that of the personality) and (2) their representation and roles. "The permanent atoms on each plane are (1) the distributors of a certain type of force, (2) the conservers of faculty or ability to respond to a particular vibration (qualification), (3) the assimilators of experience and the transmuters of that experience into quality (the result of the work of the soul ray as it plays upon the respective permanent atoms), and (4) the memory of the unit of consciousness (when fully vibrant they provide for continuity of consciousness)."

Polarization of consciousness relates directly to the relative vivification and maturation of the three permanent atoms. Physical polarization equates to the vivification of the physical permanent atom within the causal body (and the lack of vivification of the emotional and mental permanent atoms). Emotional polarization likewise equates to the vivification of both the physical and emotional permanent atoms (and the lack of vivification of the mental permanent atom), with the emotional dominating and directly influencing the physical. Similarly, (concrete) mental polarization equates to all three permanent atoms being vivified, with the mental dominating and directly influencing the physical and emotional. Most people have all three permanent atoms "active" but with the mental being overshadowed (for the time being) by the emotional.

The interplay of force between the three atoms (force centers) determines a person's status or state of consciousness in the lower worlds. As each person achieves a relative transmutation of consciousness, so does the greater life achieve its (incremental) transmutation or growth. From another point of view (perspective), "each of the seven rays, viewed in connection with the causal bodies of men, demonstrates as a unity on the first sub-plane, as a triplicity on the second, and as a septenate on the third," so that "(1) the septenary status governs the time from individualization until the student enters upon the path, (2) the threefold status governs the time of the minor initiations, and (3) unity is achieved at the Fifth Initiation." This then corresponds to "the awakening of the life forces within the permanent atoms, viewing each atom as the seventh principle in each of the three aspects of the personality."

The permanent atoms are more real (more substantial) (less apparent) than the chakras or inter-planar force centers. But the permanent atoms (exhibiting duration and continuity) represent the field of (qualifying) causes for the various chakras, while the waking-consciousness and subconscious provide the temporal and largely unconscious (induced) utilization of the chakras. The individual in incarnation does not therefore work directly with the permanent atoms, while he may (if he is able and preferably if he is sufficiently and properly trained) work more or less directly with the chakras.

† Commentary No. 731

Permanent Atoms 2

A Treatise on Cosmic Fire (Section 2, Division C) continues its consideration of the nature of the permanent atoms, including their place in the causal body, and the relationship of the spirillae to the causal body. There is substantial significance afforded to the astral permanent atom, since it plays a central role on systemic (and composite) levels as “the recipient of a great flow of force or energy, and receives more stimulation and energizing than any of the others” (at least for the vast majority of humanity (who are emotionally-polarized)).

Humanity (inhabiting the fourth or human kingdom) is emotionally polarized. “From the astral, and through the desire nature, the majority of men (people) inevitably direct and control the physical vehicle.” While the immediate objective of humanity is mental polarization (and a tempering of the astral or emotional nature), the actual (longer-term) objective is buddhic or intuitional polarization (to which mental polarization is a necessary intermediate stage) (as the “astral permanent atom” of the lower self is “superseded by the buddhic permanent atom” of the higher self). Thus a close energy relationship exists between the monad (second level), buddhi (fourth level), and the astral (sixth level). Furthermore, the solar logos is second ray but emotionally-polarized (on cosmic levels), bringing more central significance to the heart center (love-wisdom) and the transmutation of the (untempered) astral toward the (more mature) intuitional.

Since the astral permanent atom is in a direct line of force from higher correspondences which are themselves central, it is no wonder that humanity

(with its fourth ray correspondence and astral polarization) should be so directly stimulated by external (astral) forces which play upon the astral permanent atom. Those who become mentally polarized therefore are progressing just beyond the field of principal human endeavor (experience) (and are thereby not so absorbed in the emotional concerns or mundane matters (glamour) and are able thereby to play a leadership role by virtue of position in consciousness relative to humanity) (being also thereby relatively less vulnerable to human weaknesses). Those who are mentally-polarized but not spiritually qualified or responsive merely encourage humanity toward mental polarization. But those who are mentally-polarized and spiritually qualified encourage also the development of spiritual poise (quality) and the follow-through to intuitive polarization (such poise being unattainable in the emotionally-polarized state).

The three fires of the permanent atoms constitute a microcosm of the three fires of the cosmos, with the energy field (activity) of the physical permanent atom representing the internal fires (fires of friction), the merging and blending of the physical and emotional activities representing the solar fire (of consciousness), and the final upliftment of the physical and emotional permanent atoms into the field of the mental permanent atom representing the upliftment of the lesser fires into the electric or monadic fire.

Each permanent atom is composed of spirillae of particularly qualified atomic matter within a sphere or ring-pass-not. Each of the planes are represented by a permanent atom that energizes (or allows the energizing of) the plane. Each unit of life (consciousness) is represented by one or more permanent atoms depending on its particular place (plane) and complexity within the cosmic (solar) (planetary) evolutionary field. The permanent atoms are the positive nuclei of force of which all else on their respective level is merely induced response.

Permanent Atoms 3

A Treatise on Cosmic Fire (Section 2, Division C) continues its consideration of the nature of the permanent atoms. The permanent atoms of the physical and astral planes are characterized by responsiveness, form building power, relative permanency, and heat. Responsiveness (in this context) is the “inherent power” of a permanent atom to respond to the vibration (ray quality) of one or another of the seven logoi (and one or another of the great planar devas), as transmitted via the deva or Brahma aspect. Form building power refers to the manifestation of form as induced by the projection of central force, consequential of “words” sounded by the deva lords. These words of power create and sustain the (respective) plane of consciousness, induce forms from (within) the planar matter, etc.

Relative permanency refers to the duration of existence of the permanent atoms when compared to the transience of forms (incarnations). When planes (lives) are dissolved to prepare for the next cycle, the permanent atoms remain in (cloistered) existence (having assimilated the experience and achievement of the previous cycle and representing the refined nucleus (matrix) of subsequent expression). Heat is a quality of distinction between permanent atoms and atomic matter. Matter (and atomic matter) is vitalized by the life of the third aspect, while permanent atoms are vitalized by the life of the second aspect (having been appropriated). Permanent atoms relate to the active centers (nuclei) and are directly involved in the karmic link, while (other) matter relates to the passive periphery and is merely the means of expression.

With regard to the analogies of planar experience and expression, the frictional fires dominate on the lower three (planes) (sub-planes); the electric fire dominates on the higher three; and the “solar fire, showing forth as the blaze produced by union” dominates on the central plane (sub-plane) (and to some extent on the central three planes (sub-planes)). But each plane (sub-plane) that is central to one life (on some level) is above or below with regard to (some) other lives (on their levels). Thus buddhi (the fourth or buddhic plane) is the (etheric) burning ground for the solar logos, the battleground of the planetary logoi, and (yet) the plane of harmony and triumph for humanity.

The planes of consciousness are the Brahmic fields (third aspect) of experience and expression. Vibrations (induced within planes of consciousness) are manifestations of the second aspect (Vishnu) (experience and expression). When the vibrations cease (as the lives are withdrawn), the planes are dissolved. When great achievements are incurred, the fiery currents are balanced and (esoteric) harmony ensues. Those who bathe in the heat of the lesser (frictional) (internal) fires (of matter) live in darkness and respond not to the light (enlightenment) of the solar fire (the soul) (higher consciousness). While those who focus on the second aspect “enjoy an ever increasing freedom, and vital existence.”

The physical and astral (emotional) permanent atoms each consist of seven spirillae while the mental unit consists of four (meaning the mental unit is less susceptible to the lower conditions and is more akin to the higher atoms). The spirillae are “streams of qualified force or second aspect vitality which circulate geometrically within the circumscribing walls of substance (composed of third aspect force or substance).” “There is no such thing as concretion; there is only force of different kinds, and the effect produced on consciousness by their interplay.” The four lower spirillae respond to the personality ray, while the fifth and sixth (of the seven) respond to the soul ray.

† Commentary No. 739

Permanent Atoms 4

A Treatise on Cosmic Fire (Section 2, Division C) continues its consideration of the nature of permanent atoms and their relationship to the order of manifestation. At the lower levels of manifestation, the “natural order” is much more complex than is the case for the higher levels. Each successively higher level (plane or sub-plane of consciousness) is progressively less complex (or, more correctly, the realm of higher order (real) causes is relatively simple (in principle), while as manifestation proceeds and progresses to successively more concrete (material) (objective) (lower) levels, each (successive) level (of effects) is relatively more complex) (this is due to the nature and necessary complexity (diversity) of effects).

This pattern of relative simplicity pertains to both life and form and the nature of interactions (field) between lives and forms (i.e., consciousness). "The closer the approach to reality, the simpler will be found the arrangement of the spirillae" and the simpler will be found the involvement or manifestation in terms of permanent atoms (i.e., higher lives are generally manifested through fewer and simpler permanent atoms). "As the permanent atoms become radioactive in due course of evolution, the result within the center is a marked increase of vibration" culminating in liberation (release).

All is (are) interrelated. All is energy (force) manifesting within the spectrum (dimension) of spirit-consciousness-matter. There are countless and diverse lives, almost all of which simultaneously embody lesser lives and are embodied within greater lives. The permanent atoms provide a crucial link as points of contact with the various forces (of each plane, planet, chain, scheme, system, etc.). Yet all of human manifestation, from the monad through the soul on its several levels (atma-buddhi-manas) to the personality (on mental, emotional, and physical levels) remains within the lowest cosmic plane of manifestation (i.e., the cosmic physical).

There are (at least) three major components (dimensions) to the solar (cosmic physical) manifestation (via permanent atoms): logoic (schematic) lives, planar lives, and ray lives. The various planar and ray lives serve, from the human perspective, primarily to qualify the various schematic lives in the various cycles of manifestation. The various logoic (schematic) lives include the solar logos, the planetary logoi, the lives responsible for (and manifesting as) each globe, chain, kingdom, lifewave, race, species, etc. The closer any of these lives are to their source, the simpler is their constitution and manifestation (considering composite structure (relative complexity) to be consequential).

The (initial) creative impulse of any manifestation (or cycle) is relatively simple albeit qualified with (generalized) purpose. That impulse induces successive ripples of increasing complexity (structure) (dynamics) as its effects become secondary causes and as the various effects interact with each other. Yet the pattern per se remains relatively simple. Thus those who study the world of effects (e.g., the material world) generally see diversity and complexity. With some measure of insight, the patterns are perceived and the beauty (simplicity)

is progressively realized. As man (humanity) evolves, he becomes more (better) integrated (holistic) (and his energies more coherent and consistent) and eventually aligned with the greater (the soul) (ultimately, the monad). As this (evolution) proceeds, forces are resolved or balanced, and the various permanent atoms fully developed (utilized) (and ultimately overcome or dissolved).

† Commentary No. 740

The Egoic Lotus

A Treatise on Cosmic Fire (Section 2, Division C) concludes with consideration of the Egoic lotus (where "Egoic" refers to the soul, not to the ego or personality). The lotus represents a more proper view of the causal body, from the point of view of its own plane and the perspective of cosmic fire. Human evolution proceeds (from this point of view) through seven (ten) chakras or energy centers of which the three main centers are (1) the head, relating to the monad and the first aspect or ray (spirit), (2) the heart, relating to the soul and the second aspect or ray (consciousness), and (3) the throat, relating to the personality and the third aspect or ray (matter).

These three paramount centers "eventually synthesize the other four (seven), or absorb their force or energy" producing "their eventual obscuration" or dissolution. Greater and lesser correspondences relate to these three centers and the evolutionary process of their resolution. As each center is properly developed (as a consequence of experience (evolution) and quality (not as a consequence of artificial development) it becomes better able to link with (relate to) the underlying vitalizing ray and logoc aspects. These centers are the "focal points of active force, manifesting to the vision as fiery wheels or the flaming petals of a lotus."

The causal body is from the monadic point of view the monadic heart center, "a flaming wheel of fire within the monadic auric egg (embracing the five planes of monadic manifestation" and appearing as a twelve-petalled lotus. The central three petals are embryonic or unrevealed, while the remaining nine demonstrate as a fiery wheel of "nine spokes or whorls." Only when the monadic energy comes into direct interplay does the lotus become fully functional (in its twelve-

petalled manner). The “nine-petalled egoic lotus unfolds each of its petals in groups of three upon the three sub-planes of the higher mental. Their unfoldment is worked out through the evolutionary process, undergone on the three planes in the three worlds, or within the three Halls of Ignorance, of Learning, and of Wisdom.”

The first group of petals (knowledge petals) pertain to the physical plane experience and include a petal of knowledge, a petal of love, and a petal of sacrifice, for the physical plane. Through physical plane experience in the karmic field, knowledge is gained, love of self is gradually transformed to love of others, and low desire is gradually transformed into aspiration, respectively. The second group of petals (love petals) pertain to the astral or emotional plane experience and similarly include a petal of knowledge, a petal of love, and a petal of sacrifice, for the astral plane. Through emotional experience, ultimately, the pairs of opposites are balanced and causes are comprehended, love becomes more focused on the real, and gradual enlightenment leads more and more to group focus. The third group of petals (sacrifice) pertain to the mental plane experience and also include a petal of knowledge, a petal of love, and a petal of sacrifice, for the mental plane. Knowledge is gradually transformed into understanding or realization. Love leads to serving humanity in an increasingly selfless manner. And the personality is ultimately “sacrificed” to the soul.

“The permanent atoms relate to matter or substance, while the petals of the lotus” relate to consciousness and the “central nucleus, or the three inner petals” relate more directly to spirit. The unfolding of the lotus is progressive and varies by ray type (and other factors), but all are mutually interactive.

Thought-Forms 1

A Treatise on Cosmic Fire (Section 2, Division D) is entitled "Thought Elementals and Fire Elementals" and begins with a consideration of thought-forms. The three basic functions of thought-forms are "(1) to respond to vibration, (2) to provide the vehicle for an idea, and (3) to carry out specific purpose."

"The whole object of human evolution is to enable the thinker to respond to every (meaningful) contact, fully and consciously." The principal "human thought-form is the one the soul creates through which to function" (i.e., the human personality (form) and its various aspects (bodies) are built by the power of thought (induced within matter) and are the best that the soul can evoke at the time (quality, characteristics, and capabilities of personality being determined by the experience and capabilities of the soul (and the accrued karma))). The form (personality) is viewed as the external indication or manifestation of the thought-form. Similarly, the apparent manifestation of the solar logos is simply (more correctly) the systemic thought-form.

There are many types and forms and sources of vibrations that the systemic thought-form must respond to, including (1) those of the cosmic physical plane (pranic and akashic fluids and currents), (2) those of the cosmic astral plane "as they affect the physical form of manifestation," (3) those of the solar "emanating source" or higher self (and its relationships), (4) those of the cosmic mental plane relating to Sirius, and (5) those other external and internal vibrations arising from more subtle or more esoteric sources. The methods "whereby vibratory response is brought about" include "(1) the factor of time in evolution, (2) extra-systemic stimulation and intensive training, and (3) the process of initiation." The types and forms and sources of vibrations that the human thought-form must respond to are analogous.

"Vibration is the result of subjective impulse and makes its appeal to the subjective consciousness through impact upon whatever may be understood as substance; this impact is transmitted direct to the inner life and in due turn is retransmitted to substance in the form of recognition or realization. An

analogous process involves the nerve reactions of the physical frame and their alliance with brain consciousness." In addition to vibratory response is the whole concept of incarnation (activity) (existence) in the sense of providing a body for the expression of some idea. The fullest expression along these lines is found on physical levels where organization, structure, etc., are most fully developed (i.e., are most complex). "As the logos achieves liberation from physical matter, the whole objective system will come to be regarded as an idea or concept clothed or veiled in more subtle matter than the physical." As man becomes more creative on mental levels, the (lower) sex impulses are transformed into higher (and the hold of the physical and emotional planes are lessened and eventually overcome entirely).

"The sex aspect and the whole process of reproduction is one which man shares with the animal kingdom and is based upon his animal instincts and his dense physical nature. When he is totally emancipated from the animal kingdom, and the third (animal) and fourth (human) kingdoms stand distinct from each other, then the sex nature will be viewed in a very different manner. Creation will eventually be the result of thought impulses and not desire impulses. An embodied idea is literally a positive impulse emanating from mental levels and clothing itself in a veil of negative substance." These two factors are emanations of a unity (the coherent thinker) expressing purpose.

† Commentary No. 748

Thought-Forms 2

A Treatise on Cosmic Fire (Section 2, Division D) continues consideration of thought-forms. The utilization of thought-forms is in support of some specific purpose (being evoked by the will aspect (e.g., the will to be)). Several factors are attributed or related to the purposive nature of thought-forms.

The factor of identity relates to the source, mission, method(s), and objective of some "conscious intelligent existence." "All thought-forms emanate from a mind, are built for the purpose of carrying out some active work, demonstrate under set rules and laws, and have a definite goal or expected consummation." The factor of time relates to the grand cyclic panorama of evolution in its

various stages and details. Time consumes three relative periods, "(1) the period of construction wherein the form is built, (2) the period of utilization wherein the form is occupied, vitalized by a central life, and employed, and (3) the period of dissolution wherein the form is devitalized, destroyed, and dissipated." The objective, informing life is spiritual (manasic) (elemental) for cosmic (solar) (human) thought-forms (respectively). The quality of a thought-form ultimately reveals its inherent purpose. "Each form reveals by its color (vibration) (direction) (keynote), the nature of the inner life, the quality of its vibration, and the nature of its goal."

The factor of karma relates to the effects produced by thought-forms (and the causes (considerations) leading to their creation). Karma relates primarily to those who are self-conscious and therefore responsible for their actions (feelings) (thoughts). In the karmic panorama (manifold) (causative chain), thought-forms can be either causes or effects (or both). The factor of the lesser builders (devas) (elementals) (passive lives) relates the "specific purpose of a thought-form with the type (quality) of deva essence of which it is constructed" and the type (quality) of elemental life which is the "vitalizing agency of the thought-form." "All of the kingdoms of nature are forms of thought; all have body, vitality, quality, and purpose, and all are sent out by a greater life than their own upon a specific purpose." Thus while man is a thinker who vitalizes the substance (informing lives) of physical, etheric, astral (emotional), and concrete mental levels, the logos is a thinker who vitalizes the entire fabric of human evolution (i.e., humanity exists as a thought-form of the logos).

A number of questions are formulated to stimulate consideration of higher (logoic) purpose. "What is the purpose of the present solar incarnation? What is the purpose of our planetary logos and planetary scheme and how does it differ from others? What is the purpose behind the relation between Earth and Venus? What is the purpose of the animal kingdom as a whole? What is the purpose of the current root-race? What is the purpose behind the differing national forms?"

Similarly, there are a number of questions anent lower (human) practice for each to discern or consider. "In what type of matter do I usually formulate thoughts? What is the psychic 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 entity? Do I study the laws of construction and 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 karmic effects or do I build those which go to the good of the group?" "In the study of thought, man learns the laws of being."

† Commentary No. 755

Cosmic Laws

A Treatise on Cosmic Fire (Section 2, Division D) continues consideration of the nature and subject of thought-forms, and the role of various cosmic and systemic laws. The three great (fundamental) cosmic laws applicable to our (solar) system (by virtue of our systemic participation in the manifestation of the cosmic logos) are (1) the law of synthesis, (2) the law of attraction and repulsion (interaction), and (3) the law of economy. A fourth great (intermediate) cosmic law is (4) the law of karma (balance).

The law of synthesis demonstrates the essential unity or oneness of all things (lives, consciousness, forms) (objective and subjective) (abstract and concrete). The law of synthesis derives from (and governs) the integral (singular) thought-form that is cosmic manifestation, the "sum-total, the center, and the periphery, and the circle of manifestation, regarded as a unit." The law of synthesis (at this (cosmic) level) implies pre-existence and the differentiation (manifestation proper (the flow)) that proceeds from and within that pre-existing unity or centrality. In the broader sense, synthesis involves both the precursor to differentiation and the successor (which is integration or re-integration (with abstraction, assimilation, and (apparent) final synthetic process (union or reunion))). This first law (synthesis) relates to the will aspect or the first ray (aspect) of the greater trinity (the three cosmic rays).

The law of attraction and repulsion or interaction "describes the compelling force of attraction that holds our solar system to the (parental) Sirian (system); that holds our planets revolving around our central unit, the sun; that holds the lesser systems of atomic and molecular matter circulating around a center in the planet; and that holds the matter of all physical plane bodies, and that of the

subtle bodies, coordinated around their microcosmic center." This law (attraction) (interaction) is, in the higher (cosmic) sense, a matter of purposive cohesion and relatedness, within the framework of manifested existence. This second law (attraction) relates to the love aspect or the second ray (aspect) of the greater trinity.

The law of economy "is the law which adjusts all that concerns the material and spiritual evolution of the cosmos to the best possible (evolutionary) advantage and with the least expenditure of force." It "carries all onward, and upward, and through, with the least possible (practicable consistent with purposive) effort, with the proper adjustment of equilibrium, and with the necessary rate of rhythm." The law of economy means that every effect (and every effort) is multidimensional, that all are interrelated in purpose and accomplishment or fulfillment of that purpose, that in the higher sense there is no wasting of time or energy or materials. This third law (economy) relates to the activity aspect or the third ray (aspect) of the greater trinity.

The law of karma (on cosmic levels) is "an intermediate law, which is the synthetic law of the system of Sirius." It "predicates the (very definite) effect the Sirian system has on our own solar system" (and our somewhat negligible effect on the Sirian system). Karma is concerned both with balance (equity) and the fulfillment of evolutionary purpose, and is therefore adapted or qualified at the levels of the cosmic logos and systemic (solar) logoi. All of these (four) cosmic laws are related to the conceptually purposive albeit incredible abstract thought-form of which all of cosmic manifestation is but (yet) a shadow. The first three laws are fundamental and underlying. The seven systemic laws are concerned with activity and application (manifestation). And the intermediate law (karma) ties them all together.

Systemic Laws 1

A Treatise on Cosmic Fire (Section 2, Division D) continues consideration of the nature and subject of thought-forms, and the role of various cosmic and systemic laws. The seven systemic laws applicable to our (solar) system are the laws of (1) vibration, (2) cohesion, (3) disintegration, (4) magnetic control, (5) fixation, (6) love, and (7) sacrifice and death. Each of these seven systemic laws correlates with the respective ray (of the seven rays at systemic levels), plane and sub-plane of consciousness (likewise), as well as with the seven planetary logoi and their relationships with our planetary logos.

The first law, the law of vibration, is “the basis of manifestation” as vibration begins and ends on the highest (atomic) plane (and successively on the highest (atomic) sub-planes) and conveys purposive qualification (evolutionary conditioning). Vibration conveys the “key measure” of light or fire, of differentiation and subsequent integration (synthesis), of involution (passive experience and expression) and evolution (active experience and expression). Vibration is the means by which energy (qualification) is conveyed on every level of manifestation. The law of vibration is “the law of progress, of movement, and of rotation.” It also relates to the utilization of forms (as in building, qualifying for flexibility or adaptability or cultivated responsiveness).

The second law, the law of cohesion (coalescence), is directly related to the cosmic law of attraction (via the second ray and the (2:4:6) relationship). This law affords the ingathering or coalescence of matter, “that tends to coherence, that results in adhesion, and leads to absorption.” The law of cohesion is “the basis of the attractive quality that sets into motion the molecules and draws them into the needed aggregations” and affords sub-planar manifestation (i.e., through differentiation and aggregation). It provides “color” for each of the planes and affords atonement subsequent to aggregation, form-building, and utilization.

The third law, the law of disintegration, “governs the destruction of the form in order that the indwelling life may shine forth in fullness,” and is related to the cosmic law of economy (via the third ray and the (1:3:5:7) relationship). While

the forces associated with the law of cohesion hold a form in place, the forces associated with the law of disintegration afford activity (the adaptation of matter). In fulfillment (at any level) comes the (eventual) need to pass beyond (that) usefulness, and so this law (its forces) evokes the release of life (consciousness) for further evolution (and the disintegration of the form to permit its constituents to be made available for further utilization by other lives and consciousness).

The fourth law, the law of magnetic control, is “the basic law controlling the spiritual triad” or soul. “Through this law, the force of evolution drives the soul to progress through its cycle” of activity (incarnation), experience, expression, etc., and return (preparation for reincarnation). This law relates a higher self (on some level) to its reflection or expression (on its level) and the interaction between the two. In the case of the human being, it relates the monad to its (coherent) soul and the soul to its (coherent) personality. It implies the coherent application of controlling or qualifying forces and their fulfillment (and feedback via assimilation). “It is the law of love, in the three worlds, that holds all together, and that draws all upward. It is the demonstration, in the (upper) triad (the soul or higher self), of the law of attraction.”

† Commentary No. 763

Systemic Laws 2

The fifth law, the law of fixation, is “the governing law of the mental plane” and is closely related to the law of karma. While karmic consequences result from a person’s thinking, feeling, and acting (on mental, emotional, and physical levels, respectively), they result directly or indirectly from a person’s thoughts (or lack thereof), since one’s physical and emotional behavior (demeanor) are according to one’s thoughts (i.e., the quality and character of one’s mentality is reflected into one’s feelings and actions). In most cases, the mind is not a substantial or positive (constructive) influence on the emotions and behavior. To the contrary, in most cases the mind (thoughts) is (are) heavily influenced by the untempered desires and feelings of the emotions (astral body). The fifth law is concerned with “the capacity (potential) of the thinker to shape his own destiny” and to (eventually) stabilize and overcome (qualify) the emotions and

lower nature. In the next (fifth) round, those who succeed in this (mental) quest will pass on to the next level, while those fail (who allow the emotions to continue to dominate) will be held over for the next cycle or opportunity.

The sixth law, the law of love, relates too to the transmutation of the desire nature, but complementarily to the law of fixation and from the standpoint of the higher magnetism of the mystical side rather than that of the occult side (both of which are equally necessary in the esotericist). The law of love relates to love on personality, soul, and monadic levels, from base selfish, personal (exclusive) love, to the more divine, unselfish, impersonal (group) (inclusive) love (and to true love which is merely analogous to what is understood by impersonal love). Under the operation of the law of love, love becomes ever more inclusive (all-embracing) (universal), and evolves from the lower (emotional) expressions to the higher (intuitional) levels and beyond. In the higher, more proper, sense, it (love) relates to evolutionary motive and progress, to the balancing of male and female (human and deva) aspects.

The seventh law, the law of sacrifice and death, is related to the first, third, and fifth laws (I:3:5:7) and to the progressive release of life (consciousness) from the transience of form on the various (concrete and more subtle) levels. Each form is sacrificed in turn, to enable life (consciousness) to proceed with its evolution (having experienced what was needed in material expression). Everything progressive is cyclic and progress comes (appropriately) as the forms have served their purposes and are released to the processes of disintegration (enabling reformation).

The seven systemic laws (and the three cosmic laws) are necessarily encomplexed within the greater progressive, cyclic panorama of planes and rays and logoi, and of rounds and globes and chains and schemes. Much has to do with correlation or the (meaningful) coincidence of the various cycles and sub-cycles. As seen from above, "the rays, schemes, planets, chains, rounds, races, and laws form a unit, where the whole moves in unison and is geometrically accurate." Even the rays circulate (resonate progressively), under the law of karma.

A principle of mutation is demonstrated in this vast (patterned and purposive) continual "changing and shifting," through "an endless interweaving and

interlocking, and a ceaseless ebb and flow, in the dramatic interplay of the forces that stand for the dual synthesis of spirit and matter." Each race demonstrates some correlation and achievement (preparation or recapitulation in the case of minor correlation, fulfillment in the case of major correlation).

† Commentary No. 764

Agni

A Treatise on Cosmic Fire (Section 2, Division D) continues consideration of solar fire (the fire of mind) and its relationship to thought elementals and fire elementals. In the context of our solar logos or (one) God (for all practical purposes on systemic levels), Agni is the lord or ruler of fire or "the life of the logoic personality, with all that is included in that expression." Agni is "the vitality that energizes and the life that animates, the fire that drives, propels, and produces the activity and organization of all forms" (within the solar context).

Agni is "the life and the lives" (the sum-total of the Gods) and the lord of the mental plane. "He is Vishnu (Christ) and the sun (son) in his glory; he is the fire of matter and the fire of mind blended and fused; he is the intelligence which throbs in every atom; he is the mind that actuates the system; he is the fire of substance and the substance of the fire; he is the flame and that which the flame destroys." And yet, in this context, Agni is merely the personality or lower expression of the logos. But all of our planetary existence and manifestation is just part of that expression.

Agni is the energy of matter (fohat), the wisdom of the soul, and the psychic quality or emanation of the logos. But Agni is, from a more practical standpoint, lord of the mental plane and the driving force behind mental development and maturation through the various cycles. "All potentiality lies in the vitalizing, energizing power of Agni, and in his ability to stimulate" (consciousness). "Objectivity is an inevitable result of an inner, conscious, subjective life." In earlier cycles the Lunar Lords (of matter) have (has) dominated the human experience and expression. Now it is time for Agni, "the

solar lord of life and energy,” to assume his place (the significance of consciousness in human evolution).

Agni is the triple fire and “the threefold logos in a subjective sense.” On more human levels, man is a triplicity with each of the three aspects (monad, soul, and personality) in turn having three aspects. While “seven is the number which governs the evolution of substance and of form building in the solar system, nine (three times three) is the number governing the (triple) development of the consciousness within that form. This is seen in the sevenfold display of logoc life through the planetary scheme and the nine-fold nature of soul unfoldment.” As man is the microcosm, by correspondence, the evolution and unfoldment of human consciousness parallels (and contributes to) the subjective development and evolution of the logos.

Thus in a sense, man is an imitation (reflection) (microcosmic correspondence) of (to) Agni, viewed from the standpoint of consciousness rather than matter (and it is that distinction in point of view, from that of being absorbed in materialism (and egoism) to that of a being in consciousness, that affords the (slightly enlightened) human being the opportunity to relate more directly to the fires of consciousness and gain some measure of control over the fires of matter) (in this context, the fires of matter relate to the lower self or personality of physical, emotional (astral), and concrete mental expression). While Agni is a dominating aspect of the logos (with regard to consciousness, the life and the lives), he (it) is but that aspect of the logos and that logos is much more than all (apparent) solar manifestation in terms of substance and consciousness. Agni thus (with regard to consciousness) is better considered a significant and almost compelling perspective on (aspect of) the logos, but not as an end in itself.

Section 7.716



Solar Fire 4 The Fire Devas

- Section 7.716 consists of commentaries on *A Treatise on Cosmic Fire*.

Section Two, Division D, Thought Elementals and Fire Elementals.

The Fire Devas 1

A Treatise on Cosmic Fire (Section 2, Division D) continues consideration of solar fire and begins consideration of the fire devas. There are essentially two groups of devas, the greater builders or fire devas who are evolutionary and conscious (albeit not in the self-conscious sense of human beings), having (are themselves) positive (active) force, and the lesser builders who are involutory and (relatively) unconscious, having (being) negative (passive) force. In both cases, the deva builders constitute electrical phenomena (in its positive and negative aspects, respectively).

The two groups of devas (two types of force) are, in their sum-total, "substance in its totality, the intelligent active form, built for the purpose of providing a habitation for a central subjective life." Thus are they also the solar pitris (greater builders) (father aspect of humanity in the sense of the race (form)) (and likewise the lunar pitris (lesser builders) (mother aspect)). The human ancestry (in the sense of form) involves (is involved from) the initiatory (third aspect) life impulse or "that subjective activity which produces objectivity, and concerns those emanatory impulses which come from any positive center of force, and which sweep the negative aspect into the line of that force, and thus produce a form of some kind."

The spiritual student should thus keep in mind that each human being is (primarily, in the positive or active sense) a human spirit and consciousness and (secondarily) a deva life in consciousness and form, in the negative or passive sense. Those who identify with the personality or ego (the body) (or its emotions (or even its concrete mind)) are therefore identifying (in ignorance or lack of wisdom) with the form or deva aspect rather than the human aspect. Those who identify (more properly) with the soul can (eventually) recognize the cooperative distinction between the human and deva components (and even between the solar and lunar pitris) and rise above the illusion of the form (i.e., begin to live above the personality or ego).

The form (on any level) is created by the interaction of the positive and negative (deva) forces. The human being is essentially (properly) a positive force center

acting on the negative (material field). It is therefore relatively easy to confuse the human life and consciousness with that of the associated solar angel (greater deva). "An adept of light works with force in substance, viewing substance as that which is negative, and therefore occultly to be moved, and he can do this because he has (in the three worlds of his endeavor) achieved unity, or the point of balance and equilibrium, and can therefore balance forces and deal with positive and negative energies as appears best in the interests of the plan of evolution." On the other hand, "the brother of darkness, knowing himself to be a positive force in essence, works with negative substance, or with the lesser builders, to bring about ends of his own, incited thereto by selfish motive."

The greater builders are aware in their own (non-self-conscious) way of the evolutionary plan and the creative qualification (rules of manifestation). They therefore (always) act cooperatively and consistently with the plan. The lesser builders, in a sense like the relatively unevolved of humanity, are ignorant and unaware of the rules and proceed blindly according to whatever positive (active) forces are applied (and in some ways much like the weak (passive) (ignorant) (easily manipulated (through glamour or illusion)) or the strong (egoic) (egocentric) (yet also ignorant) of humanity are victims of external forces and/or their own (personal) desires and will).

† Commentary No. 771

The Fire Devas 2

A Treatise on Cosmic Fire (Section 2, Division D) continues consideration of the fire devas. Man (humanity) is ever cautioned to "refrain from the manipulation of these forces of nature until such time as he knows himself, and his own powers, and until he has fully unfolded (realized) the consciousness of the soul. Then and only then can he safely, wisely, and intelligently cooperate (directly and actively) in the plan." Until then it is much better for man (and even the spiritual student) to work indirectly (helpfully and cooperatively) (without imposition). Those who invoke and/or evoke occult forces from the level of the personality work counterproductively. Those who rather seek union with the soul (and subordinate the ego and personality to that soul) are able to work productively by allowing the higher forces to flow through themselves

(rather than through (ignorant) evocation). Those who work forcefully on personality levels are (relatively) doomed, for the fires of matter are quite potent and uncontrollable on those (personality) levels.

“The building devas (uncorrupted by ego or self-centeredness) are the universal mind. They contain within their consciousness the plan logoic, and inherently possess the power to work it out in time and space, being the conscious forces of evolution. They not only embody the divine thought but are that through which it manifests, and its actuating activity. They are essentially motion. The lesser builders are more particularly the material form which is actuated.” In another sense, “the greater builders are the Holy Spirit, or force overshadowing and fecundating matter, whilst the negative or lesser builders correspond to the Virgin Mary.”

Those devas which form the logoic etheric body are considered arupa or formless, while those devas which form the logoic dense physical are considered rupa or with form (body). From the human perspective, the arupa devas function on the abstract mental plane and above (beyond), while the rupa devas function on concrete mental levels and below. The abstract mental region is therefore considered positive, while the concrete mental region is considered negative. It is the focusing role (medium) of the mental plane (from abstract levels through concrete levels to the planes below) (i.e., positive (active) (purposive) force focused through the mental plane) that allows (results in) “the formation of force centers on the causal levels, those force centers being soul groups in their various divisions, and the concretion of substance, or the building of the dense physical body of the logos.”

A significant correlation or correspondence exists between the mental plane (with regard to logoic manifestation) and the physical plane (with regard to human manifestation), the upper or abstract levels of the mental plane corresponding to the upper or etheric levels of the physical plane (and likewise the lower or concrete levels of the mental plane corresponding (analogously) to the lower or dense physical levels of the physical plane). In a sense, the human etheric centers correspond to the groups of souls on causal (abstract mental) levels. Prana, too, has its occult correspondence on the mental plane.

“The solar pitris and devas find their force expression most adequately through man and are the source of his self-consciousness, while the lunar pitris and lesser builders find their fullest expression in the animal kingdom.” The human being is, of course, a human soul (corresponding to the solar pitris) living through an animal body (corresponding to the lunar pitris). The relatively unevolved of humanity identify with the lower (lunar) self, while the relatively evolved identify with the higher (solar) self.

† Commentary No. 772

The Fire Devas 3

A Treatise on Cosmic Fire (Section 2, Division D) continues consideration of the fire devas. The deva lifewave runs parallel to the chain of lifewaves that includes the human. The lunar pitris “are the product of an earlier solar system” and therefore do not represent a principle (i.e., “the physical body is considered no principle and the lower nature is considered evil” in the sense of having unresolved forces (residue) or inherited qualification not directly related to the current cycle (but nonetheless a liability and commensurate opportunity)).

In this context, “evil is that which can be controlled and subdued but which is permitted to govern. The positive can always manipulate the negative. When the negative line is followed and the line of least resistance to that which is no principle, is pursued, then we have evil.” In the earlier solar incarnation the lunar pitris or lesser devas dominated, while in the current system the solar pitris or greater devas are beginning to dominate (within their field). The mother aspect has nurtured the forms and associated lives and now those lives are beginning to emerge to properly won freedom (spirituality). Those who identify with the old order (where matter dominates) (ignorance and relative unconsciousness) are involved with evil, while those who identify with the new order (where consciousness supersedes matter) (relative wisdom) are involved with goodness.

The evolutionary process is, however, a spiral of progressive cycles within cycles. So although self-consciousness has emerged in most of humanity, that self-consciousness is still predominantly self-absorbed (in maya, glamour, and illusion) (in ego and self-centeredness (short-sightedness)). As man evolves

beyond this myopia, he becomes more a (conscious and worthy) participant in group consciousness.

All of this evolutionary panorama is contained in the thought-form of the logos (which (thought-form) is the (entire (manifested)) solar system). The logos is manifested on (practical) human levels in three ways. The first aspect is reflected onto or through the mental plane where the (human) causal body resides and man (properly) performs his work through the mind and (creative) will. The second aspect is reflected onto or through the astral plane where "materialization proceeds through desire" either as a consequence of emotional activity (in the lower sense) or as a consequence of mental activity evoking emotional (astral) expression (energy) (force) (in the higher sense). The third aspect is reflected onto or through the physical plane where the "thought-form appears in activity" or objective manifestation per se. That manifestation remains vitalized by the astral and (hopefully) more mental forces.

"All this becomes possible through the action of the devas who are that which embodies thought, and that which give it its separated energy, as distinct from the purpose which will work out to fruition as the form becomes adequate as a medium of expression." Much of the preliminary occult (spiritual) work and training involves improving or refining (purifying) (qualifying) (training) the vehicles (physical body, emotions, and concrete mind) to serve as effective instruments and learning the rules and practices by (through) which more serious occult (spiritual) work can be accomplished. It is only through such refinement, discipline, and training that the student in incarnation can rise above the ego and personality (and all of the lunar (lesser) qualification) and even begin to respond to the solar (higher) forces (of or through the soul or higher self).

The Fire Devas 4

A Treatise on Cosmic Fire (Section 2, Division D) continues consideration of the fire devas. “They are the devas who are the dual force-substance of the lowest cosmic plane, the cosmic physical” which includes the seven planes of consciousness within the field of human endeavors and aspirations and particularly the three worlds of principal concern from the standpoint of manifestation and human experience (i.e., the dense physical and etheric, the astral or emotional, and the concrete mental) (the worlds of form). In these lesser realms devas embrace both force and substance and are the “automatic, subconscious builders” of (objective) manifestation.

“The hope for the devas and for the form aspect lies in the fact that each of the sub-planes of the cosmic physical plane comes under the direct influence of cosmic forces, originating on the six other cosmic planes.” This refers to the relationship that exists between each plane of consciousness and its correspondent on greater and lesser levels. For example, there is a relationship between the (systemic) astral or emotional plane (of human activity) (which is an etheric sub-plane from the perspective of the cosmic physical) and the cosmic astral. Similarly, there is a relationship between the so-called “liquid” sub-plane of the (human) physical plane and the astral or emotional plane of human expression. The higher relations, with cosmic planes beyond the cosmic physical, are beyond human experience (and even beyond “human” potential) and so the effects of those relationships are perceived to be rather subtle and properly indescribable.

The force from cosmic mental levels appears to vitalize the manasic permanent atoms, animating the aggregations of causal bodies, and bringing about manifestation in the three worlds (physical, emotional, and concrete mental). The force from cosmic astral levels appears to utilize the systemic astral in the sense of a systemic nervous system and provide the astral light. The force from cosmic physical levels of “the solar system itself and its enviroing space” is analogous to cosmic prana.

These qualifications of the realms of interest (of human activity) by higher forces (devas) provide a balance between higher conditioning (for the working out of karma and consequential evolution of consciousness) and lower conditioning (entrapment or absorption in material and mundane forces). As the lower conditioning (on etheric, astral, and concrete mental levels) is overcome, so are maya, glamour, and illusion (respectively). But one should ever realize that there are conditionings beyond that which are relevant to human experience and expression, e.g., the unresolved forces (karma) of earlier solar incarnations and of non-human life (manifesting within or through physical, etheric, astral (emotional), and concrete mental substance). It is not the deva lives or substance that is this unresolved "evil" but that (evil) is subtly involved in material forces nonetheless. And for those (consciously or unconsciously) working along the lines of the dark side (left-hand path) (selfishness) who tamper with the lesser lives (substance) the consequences are generally quite dramatic and counter-evolutionary.

Thus "man" must ultimately realize that this is not "his" world (merely), but that it is shared with many other lifewaves of close and distant relation, and that this is by no means a world of human dominion. Yet man has developed and is developing the powers and potencies for interference. So too must he learn the wisdom of temperance in the use of those powers and potencies, else face directly the unconscious wrath of (far greater) unresolved forces.

† Commentary No. 779

The Fire Devas 5

A Treatise on Cosmic Fire (Section 2, Division D) continues consideration of the fire devas. "In connection with the three lower planes and their many groups of devas, their polar opposites are to be found in the great devas of the highest three planes." In addition to the reflective relationships among the planes, i.e., (1-7), (2-6), and (3-5) are the associative relationships of (1-5), (2-6), and (3-7). Thus the divine plane (first cosmic ether) affects the fire of the mental plane, the monadic plane affects the akasha or astral light of the astral plane, and the atmic plane affects the aether (ether) of the physical plane. Many such ordered relationships exist between the various classes and groups and types of

deva lives, apparently more so than is the case for human lives (as deva lives are relatively passive) (and as deva lives demonstrate a more obvious continuum of related lives over the various planes). A major key to the relationship between the fire devas and humanity is revealed (eventually) on the buddhic plane or the fourth cosmic ether.

In the sense of the greater (more intelligent) builders in relation to the lesser, (1) "As electric fire the logos manifests as the seven aspects of will, spiritual impulse, or purpose," (2) "As solar fire he manifests as the seven rays, the light of wisdom, the consciousness radiating through the form," and (3) "As fire by friction he manifests as the seven sons of fohat or the active heat of intelligent substance." The great devas who (that) constitute the sevenfold electric fire are related to the cosmic lower mental and the cosmic atmic planes and provide "the dynamic force or will lying back of all manifestation." The great devas who (that) constitute the sevenfold solar fire are related to the cosmic astral and the cosmic buddhic planes and provide the qualification of the seven rays (magnetism) (quality). And the great devas who are the seven brothers of fohat (sevenfold fire by friction) are related to the cosmic physical and the cosmic higher mental planes and produce the fires of the seven planes (electricity) (form).

While the lesser devas lack self-consciousness (yet are nonetheless intelligent), the greater devas are individualized, self-conscious, real, and vital entities (existences) (not in the same sense of self-consciousness that humanity has achieved but in a greater, broader, different sense (as the deva experience and methods of achievement of self-consciousness are vastly different than that of humanity)). Each of the three groups of seven great self-conscious deva lives are further differentiated into forty-nine fires (rays) (spirits) [respectively].

While humanity is generally thought of us being self-conscious, the work of humanity is more or less unconscious as man generally lacks awareness of his true nature and purpose. The greater devas, on the other hand, work much more consciously (deliberately) and are much more fully aware of the plan and their role or responsibility. Even those devas who are at levels comparable to man have more awareness and deliberateness in their service.

Part of the reason for this is humanity's immersion in material manifestation (and coincident practical separation of consciousness between personality (manifestation) and soul (precursion)). This leads to false identification with the lesser (manifested personality) and (generally) a lack of awareness of and lack of responsiveness to the higher. This is further complicated by the presence of ego which binds and blinds humanity (binds humanity to material and mundane immersions (attachments) and blinds humanity to its true nature). Devas lack both a sense of ego and the sense of separateness.

† Commentary No. 780

The Fire Devas 6

A Treatise on Cosmic Fire (Section 2, Division D) continues consideration of the fire devas. The three groups of devas of interest are the Agnichaitans, the Agnisuryans, and the Agnishvattas, concerned (respectively) with the physical, astral, and mental planes and ruled (respectively) by Kshiti, Varuna, and Agni. These three groups, collectively, represent and manifest the (systemic physical) health of the logos. These three groups are primarily planetary in their outlook and responsibilities, with appropriate relevance by analogy to human levels and interests. In each of the three cases, the greater devas embody and embrace the lesser builders on their respective levels. Thus, in each case, the greater devas provide the conscious and intelligent direction (qualification) of the activities of the lesser builders. In the higher sense, the greater devas embody the (psychic) centers or energy vortexes, while the lesser devas embody the remainder of material existence.

The Agnichaitans are the builders of the Earth and of all aspects of systemic physical plane manifestation, existence (vitality), and expression (and physiologically represent the systemic circulatory system). The Raja-Lord is Kshiti, the life of the physical plane. The consciousness of the Agnichaitans is represented by (manifested through) three groups concerned with (1) "the force or energy of physical substance (that electrical aspect which produces activity)" (functioning on the first (etheric) sub-plane), (2) "the construction of forms" and the transmission of prana (functioning on the second, third, and fourth (etheric) sub-planes), and (3) "the internal heat of substance which nourishes and causes

reproduction" (functioning on the lowest three sub-planes). The third (lowest) group of the lowest devas "are very destructive where man is concerned, for they embody the final and therefore powerful vibration of the past system, the conscious activity of dense matter." The Agnichaitans are further differentiated into forty-nine groups or fires.

The Agnisuryans are the builders of the systemic astral plane (and physiologically represent the systemic sympathetic nervous system). They form the vehicle of the deva-lord Varuna and animate all of the lives of the astral plane and provide the means of expression of emotional energy (desire, feelings, aspirations, etc.) for more sentient lives. "Consciousness expands through contact, through intelligent appreciation of that which is contacted, and through realization of that which is to be gained through a specific contact. That which is contacted depends upon reciprocal vibration, and the place of desire and of feeling is of real importance. They put man constantly in touch with deva substance of some kind or another."

The evolution of human lives and deva lives are complementary. "Man is evolving the inner vision, while devas are evolving the inner hearing. Man is evolving by means of contact and experience (expansion), while devas evolve by means of the lessening of contact (limitation). Man aims at self-control, while devas must develop by being controlled. Man is innately love, while devas are innately intelligence." Man interacts more or less unconsciously with deva lives on physical, emotional, and concrete mental levels, yet since humanity is primarily emotionally polarized the contact is primarily astral. As man evolves the contact on astral levels will be moderated or tempered (by intelligence and wisdom) and contact will shift more to mental levels.

The Agnishvattas are the builders of the systemic mental plane and are particularly significant in that they are the builders of the body of consciousness (corresponding systemically to the brain).

The Fire Devas 7

A Treatise on Cosmic Fire (Section 2, Division D) continues consideration of the fire devas. The Agnishvattas are the fire devas of the mental plane and the solar angels to whom humanity is directly related. The solar angels “concern man’s own essential nature and are also the creative power by which he works.” While the lunar pitris relate to the lower vehicles and principles, the solar pitris (solar angels) (Agnishvattas) relate to the higher vehicle (causal body) and principles (atma-buddhi-manas) and provide relationship between the human soul and the body logoi.

These fire devas of the mental plane are the great lives who take possession of the human forms developed through the work of the lunar pitris and who “stimulate them into self-conscious life and separated existence” at the point of transition between involutory (preparatory and passive) experience and active evolutionary experience and expression. Subsequently, man learns “to control, guide, and use the deva substances of which his lower sheaths (bodies) are made.” This goal involves the development of full self-consciousness, which is brought about through the (cooperative) agency of the solar angels or builders and vitalizers of the causal body. In the current solar incarnation (system), man “has to mount by putting his foot upon the serpent of matter. He rises by domination of matter and becomes himself a serpent of wisdom. In the next solar system, he will mount upward by means of the serpent of wisdom, and by the domination and control of the Agnishvattas (solar angels).”

Every major evolutionary step on behalf of humanity corresponds to the more significant (relative to humanity) step forward of the logos. The last great human step forward was “human individualization or the emergence of the self-conscious units on the mental plane.” The next great step forward will be group initiation (of humanity as a whole). All of the intervening human endeavors within the context of the spiritual path (over the many millions of years) merely constitute preparation and qualification for that next step. The planetary logos (on its level) is emotionally polarized. Therefore the next step forward (analogously) is that of (logoi) transition from emotional to mental polarization (or the integration of the logoi personality) (on its level).

The fate and progress of humanity is for conceivable time ever related to that of these fire devas of the mental plane. In a sense the Agnishvattas are far superior to humanity, having evolved substantially (to levels analogous to self-conscious humanity) in the last solar incarnation. And yet the human monads and the monads of the solar angels are found on the same levels and are thereby comparable. And in another aspect (polarity) does humanity have an advantage. What is implied here is that humanity, by nature of its active polarization, evolves more directly and more rapidly than the corresponding deva lives. Yet the two are ever complementary and it would be quite misleading to imply any real superiority on either behalf. There are distinct differences between the two lifewaves and the objective measure of one's progress cannot properly be compared to the other.

What is far more important is that both humanity (as humanity) and the fire devas of the mental plane (solar angels) (Agnishvattas) form interrelated components in the lower consciousness of the logos and that all of human and deva activity is conditioned and qualified by that higher (logoc) purpose. The two lifewaves (human and deva) are a logoc manifestation in energy and consciousness and participate in the logoc adjustment to manifestation.

† Commentary No. 788

The Fire Devas 8

A Treatise on Cosmic Fire (Section 2, Division D) continues consideration of the fire devas. "Impulse or the will-to-be, emanates from the (higher) mental plane. Then desire, emanating from the astral plane, produces manifestation on the dense physical." This occurs for individual human beings, for humanity as a whole (lifewave), and for the logos of which humanity is an aspect. As the logos proceeds toward or through some aspect of manifestation (evolution), so are relatively great forces released through the body (of consciousness) of the logos which appear as great stimulations for the composite lives (i.e., deva and human). Of course the timescale of these phenomena is vast, yet the manifestation through human levels of consciousness affords considerable albeit coincidental (purposive) qualification.

Although the concepts of emotional and mental experience on human levels are wholly different from those of logoc levels, there is a correspondence and analogy between the two levels (human and logoc). All of human and deva existence (experience and expression) on (in) the seven planes of consciousness takes place within the cosmic physical plane. So what is understood of logoc existence is tempered or biased by familiarity with only the lowest aspect of that logoc existence. Understanding or comprehension of the higher levels is by analogy and inference and only (reasonably) possible where there is no attachment to the lesser. The mental plane is central to human existence (manifestation, experience, and expression) (being the intermediate level of the seven planes) as it relates the higher world of the soul and the lower world of the personality. So too is the (human) mental plane central to the "physical" existence of the logos, being the intermediate level of "physical" existence. But the (human) mental is related as well (analogously) to the (cosmic or solar) mental plane.

"All of the planes of our system, viewing them as deva substance, form the spirillae in the physical permanent atom of the solar logos ... All consciousness, all memory, all faculty is stored up in the permanent atoms ... This permanent atom of the solar system, which holds the same relation to the logoc physical body as the human permanent atom does to that of a man, is a recipient of force, and is, therefore, receptive to force emanations from another extra-systemic source. Some idea of the illusory character of manifestation, both human and logoc, may be gathered from the relation of the permanent atoms to the rest of the structure. Apart from the permanent atom, the human physical body does not exist."

The Agnishvattas "produce the union of the spiritual triad (soul) and the quaternary or lower self ... They are the transmuting fires of the system and are those agents who pass the life of God through their bodies of flame as it descends from the higher into the lower." There are three closely related and harmonized groups of solar angels, representing the three primary rays and the three higher logoc centers of consciousness (the head center, the heart center, and the throat center). Ever the relationship between humanity and these devas is the balancing of the forces that work out (cooperatively) through the two lifewaves.

The evolutionary devas “are the positive energy of the atom, cell, or subhuman form, while the electrons or lesser (involutionary deva) lives within the form are negative.” Humanity operates “through” atomic existence, while the devas “are” atomic existence. Thus are humanity and the deva lifewave effectively inseparable.

† Commentary No. 795

The Fire Devas 9

A Treatise on Cosmic Fire (Section 2, Division D) continues consideration of the fire devas and the work of the solar angels in bringing about individualization and the subsequent unfoldment of the soul. The body of the soul is the causal body which “has its place on the third sub-plane of the mental plane, the lowest abstract plane,” and is qualified by the third ray in the sense of “light for construction.”

At the point (time) of individualization, the Manasadevas (Lords of the Flame) produce the causal body (at the conjunction of their own forces and those of matter) and induce the characteristic (human form of) self-consciousness as the soul appropriates that causal body and is then afforded the opportunity to incarnate within the lesser worlds (of material existence). The Manasadevas offer their own five-fold vibration to the four-fold vibration of matter (of that sub-plane) to form the nine-fold lotus of the soul. The lotus is initially transparent with light but tightly folded.

Then “there appears a triangle on the mental plane, produced by manasic activity, and this triangle of fire begins slowly to circulate between the manasic permanent atom and a point at the center of the lotus and thence to the mental unit, which has appeared upon the fourth sub-plane through innate instinct approximating mentality. This triangle of fire, which is formed of pure electrical manasic force, waxes ever brighter until it produces an answering vibration from both the lower and the higher. This triangle is the nucleus of the antahkarana” or bridge between the higher and lower aspects of the human being (i.e., between the soul (abstract mind) and its personality (concrete mind)). Then “a downflow of buddhi takes place along the line of the manasic triangle until it reaches a

point at the very center (heart) of the lotus" where three more petals are evoked "which close in on the central flame, covering it closely, and (which petals) remain closed until the time comes for the revelation of the jewel in the lotus." At this stage, the lotus is "composed of twelve petals, nine of these in bud form and three being completely hidden." The various petals of the lotus of the soul are constructed by the Agnishvattas "out of their own substance."

"At the same time, the three permanent atoms are enclosed within the lotus" and appear "as three points of light in the lower part of the bud" and form "a dimply burning triangle. The (embryonic) causal body is then ready for full activity and is complete in all its threefold nature." The aspect of matter "which concerns the material form of the man in the three worlds, or his active intelligent personal self, is developed and controlled through the medium of the mental unit, the astral permanent atom, and the physical permanent atom." The aspect of consciousness "embodying the love-wisdom of the (divine) soul as it reveals itself by the means of (higher) mind (and buddhi) is predominantly there, and in the nine petals and their vibratory capacity lies hid all opportunity, all innate capacity to progress, and all the ability to function as a self-conscious unit" (i.e., as a manifested human being). The aspect of spirit "lies concealed at the (three petals in the) heart of the lotus, in due course of time to stand (ultimately) revealed."

When the embryonic causal body has been evoked and prepared, then "the light or fire that circulates along the manasic triangle is withdrawn to the center of the lotus, and this prototype of the (future) antahkarana disappears." The causal body (and its nine petals of consciousness (in three sets of three)) is then unfolded over the course of aeons of evolutionary activity.

The Fire Devas 10

A Treatise on Cosmic Fire (Section 2, Division D) continues consideration of the fire devas and the work of the solar angels in the unfoldment of the soul. The principal objectives (in these matters) are (1) evolutionary experience and expression and (2) bringing about the union of the soul and its lower, personal self. The second cannot be achieved without considerable and substantial evolutionary experience, and so, as the individual evolves, the shift in priorities occurs, with experience per se becoming less and less significant relative to the assimilation of experience which in turn becomes more and more refined and in support of that union.

The central message of “cosmic fire” is that a wonderful albeit subtle harmony of purpose and (subtle) collaboration exists between the human and deva lifewaves. Further, that the human being in its totality is a conjunction of human and deva lives (of which the ego or personality is a relatively insubstantial (more illusionary (transient) part)). That conjunction is the blending of two forces (on soul levels) of distinctly different polarity which together produce or evoke an even greater reality (realization) on monadic levels. While playing with fire is inherently dangerous, the proper (wise) blending of the various fires on soul levels is something else altogether.

Until the later stages of the spiritual path, man is relatively ignorant of the evolutionary plan and incapable of conscious collaboration. Therefore, man is primarily only passively (unconsciously) responsive to higher impression (and primarily through the more direct karmic consequences). But the deva lives are far more (actively) responsive to higher impression (not self-consciously) and consequently embody much more of the plan (will) of the logos. Through the processes of initiation (in consciousness, as the soul impresses the mind), man becomes more and more aware of and a conscious participant in the evolutionary process. As man evolves, the lotus of the soul is gradually unfolded and is eventually repolarized onto the second sub-plane of the mental plane. Also as man evolves, the antahkarana is gradually and properly built as a bridge in consciousness between the lower and higher aspects of the human being.

In each root-race an adaptation of force occurs. In the third or Lemurian root-race, the majority of present humanity were individualized. In the fourth or Atlantean root-race, the path of initiation was made available to the pioneers of humanity (thereby creating a path of ascension for all of humanity). In the fifth or Aryan root-race, a comparable adaptation of force will occur. In each case the adaptation involves a great and broad (subtle electrical or magnetic) stimulation which coincides with and affords adaptation of some kind or another on a large scale and/or which results in substantial and particular qualification. Each of the specific (major) faculties of the human being (e.g., the spark of mind) is the result of one or another of these stimulations.

Each major adaptation of a race or lifewave implies a corresponding adjustment or development in consciousness on some logoic level and thus plays a role in the greater scheme of things (in humility, man must eventually realize that his apparent great (racial) achievements in consciousness are merely the result of logoic activity and not vice versa). The various methods of individualization thus operate under systemic law. In the moon chain it was "the gradual evolution of self-consciousness under natural law." In the (present) earth chain it was "that of achieved self-consciousness through the aid of extraneous agencies." And "in the next round and chain the method will be abstraction through will power."



Section 7.717



Solar Fire 5

- Section 7.717 consists of commentaries on *A Treatise on Cosmic Fire*.

Section Two, Division D, Thought Elementals and Fire Elementals.

The Body Logoic

A Treatise on Cosmic Fire (Section 2, Division D) continues consideration of the fire devas and the body of logoic consciousness. The repolarization, from one plane of consciousness to another, is a very difficult transition (transformation) to achieve, albeit necessary, for the individual as well as logoic correspondence.

Much of the materialism and emotionalism within human consciousness is related (indirectly) to the polarization of consciousness of the planetary logos. Although humanity (and individuals) is (are) wholly self-responsible, the logoic conditioning (qualification) by virtue of the planetary aura is quite substantial. This accounts also for the presence of "evil" (as evil is understood in the context of ignorance, materialism, and egoism) (which serves nonetheless as a challenge and opportunity for qualitative progress). The activity of desire in its various lower (sexual) and higher (aspirational) forms is also related (as all things in the world are) to the aura of logoic consciousness (all of which humanity embraces is limited necessarily to logoic physical and etheric levels). Earlier, emancipation from desire "was effected through the faculty of discrimination" (as a systemic process); currently (in the present (solar) system) "emancipation will be brought about through the line of occult dispassion." Similarly, in the next system emancipation will be effected by "non-attachment through abstraction."

Individualization and progressive polarization (repolarization) of (human) consciousness must properly be viewed in this background of the body logoic and the composite (contributive) place of humanity within that body of logoic consciousness (aura) (field of endeavor). The bulk of humanity progresses consistently (interdependently) with the planetary aura (the emotional and concrete mental planes of human consciousness correspond to the physical, liquid, and gaseous sub-planes of the logoic physical). As humanity evolves, so does the planetary aura, and vice versa (not that humanity is the only contributor (beneficiary), but that human development contributes to and is limited (qualified) (encouraged) by progress in the refinement of the body logoic (on levels that humanity can relate to)).

While the bulk of human individuals (souls) constitute the cells of consciousness within the body logoic, the spiritual students of the world more properly represent (embody) the flow or forces of change (progress) (evolution) within that body logoic. Thus, the spiritual students of the world (those souls who (that) are committed to the (spiritual) path of conscious evolution in consciousness) are more free (less limited) to progress from one state of consciousness to another, within the planetary aura. The bulk of humanity are naturally limited by the inertia (momentum) of gradual evolution (general qualification for progress), while those on the path are not so limited but are distinctly qualified by and subject to the inertia (momentum) of the path, which is a different (complementary and supplementary) phase (track) altogether.

On the other hand one cannot be a spiritual student (on the path) without the soul being particularly responsive to higher (inner) qualification. It is this inherent nonconformity of certain souls that affords the opportunity (predilection) (for pioneers) to embark (consciously) upon the spiritual path (and conversely, it is an inherent tendency to be entangled in (attached to) matter that prevents stragglers from keeping up with the bulk of humanity) [and it is the measure of conformity (tendency to conform) that keeps the bulk of humanity safely within the bulk of humanity].

† Commentary No. 804

Avatars

A Treatise on Cosmic Fire (Section 2, Division D) continues consideration of fire devas and avatars. An avatar is defined conventionally as an incarnation or embodiment of some spiritual concept or principle or as “a variant phase or version of a continuing basic entity” (an incarnation or appearance of God). In the context of cosmic fire, each “avatar is a ray, emanated from a pure spiritual source, a ray of effulgent and perfected glory, clothing itself in matter for the purpose of service.” Each avatar has achieved freedom from one or more planes of endeavor, depending on type (level), but returns (incarnates) (manifests) to level(s) below his achievement (freedom) for some particular (collaborative) service (purpose) (without being able to learn from the place of his appearance). For practical purposes are considered five types of avatars.

A cosmic avatar represents embodied force from some cosmic center (e.g., Sirius) "as far removed from the consciousness of man as man is from the consciousness of the atom of substance." Cosmic avatars are concerned with "the intelligent coordination" of cosmic and solar logoi. In our (solar) system, cosmic avatars appear (rarely) only at the various (major) stages of logoi development (e.g., the birth (evocation) of the solar system, the various solar initiations in consciousness, and death (abstraction) of the solar system). The impact of such a visit is comparable to the flash sum total of all of human existence (civilization and culture) (viewed incidentally).

There are many kinds of solar avatars (extra-systemic visitors), "mainly concerned with certain processes in the system (e.g., the administration of the law of cause and effect (karma)" over the entire course of solar consequence). Some appear in the planetary schemes (on the higher planes) and work with the planetary heart center (e.g., involved in an energizing process to bring about "an expansion of consciousness, an increase of spiritual light and brilliancy, and planetary radioactivity"). Such avatars appear "not in connection with any particular hierarchy but only in relation to the whole system." Interplanetary avatars (nirmanakayas of a previous solar cycle) "are mainly concerned with (1) the superintendence of the transfer of force units or soul groups from one scheme to another (which occurs twice in each scheme), (2) the transference of deva impulse from one scheme to another (once per scheme) (which sets the type (overall qualification) for the devas of that particular scheme)," and (3) overall manasic stimulation (as an incidental consequence of more proper work).

"Planetary avatars emanate from the central planetary logos of a scheme and embody his will and purpose. Such an avatar is to be seen in Sanat Kumara, who, with the three other kumaras, embodies the four planetary principles." The three kumaras "are the dynamic energy which holds together the three lower kingdoms and are closely connected with the energy aspect of the three earlier chains. There are also human avatars (those previously human souls (more properly monads) who incarnate beyond their own needs in order to embody (express) (manifest) one or another (or combination) of the various principles) who appear from time to time.

The real message of (the existence and working of) the various avatars is that all of the various cosmic, solar, and planetary laws and principles are embodied by various (ray) lives on various levels (i.e., there is nothing in manifestation that is not alive in one sense or another) and that (selfless) service predominates on higher levels. A man is relatively blind until he begins to see all lives and all forms in terms of embodied (manifested) principles (energy) (service).

† Commentary No. 811

Incarnation and Pralaya

A Treatise on Cosmic Fire (Section 2, Division D) continues with consideration of the processes of individualization, incarnation, and pralaya. Individualization is a form of initiation and marks the beginning of (human) self-consciousness. The human being is (potentially) (intentionally) (eventually) (ultimately) the triad in (full) manifestation (on human levels): “the self, the not-self, and the intelligent link; Shiva, Vishnu, and Brahma, synthesized; the medium whereby the will, love, and mind of God become intelligible and apparent; positive electrical force, plus negative electrical force, plus the equilibrating medium; the flame, the fire, and the spark in essential manifestation; electric fire, solar fire, and fire by friction.”

The path to accomplishment of this triple manifestation includes three cycles each of three aspects, though for all practical purposes the third aspect (sequentially, Shiva) involves expression beyond the human realm. The first aspect (sequentially, Brahma) (the period in which the not-self predominates) involves the bulk of (preliminary) lives (incarnations) leading from individualization to commitment to the spiritual path, in three cycles: “(1) the savage state, (2) the state of the average person, and (3) the state of the intellectually successful person (personality).” The second aspect (sequentially, Vishnu) (the period in which the soul (love-wisdom) “gradually predominates and emerges through the medium of the Brahma aspect”) involves the spiritual path from the initial commitment through fulfillment, in three cycles: “(1) the probationary path, (2) the path of initiation through the third initiation, and (3) the path of initiation through the fifth initiation.”

Incarnation is the process by which some lifeform (cosmic, solar, planetary, human, etc.) manifests for experience and expression (evolution) (or in the case of subhuman lives, involution). Incarnations proceed (progressively) cyclicly, with periods (pralaya) of quiescence between incarnations (more properly, pralaya is viewed centrally with incarnations as excursions). Pralaya is the "work of abstraction" and the means of imparting principal (impulsive) qualification (in which the impulse (intention) or momentum for incarnation and subsequent withdrawal and abstraction is imparted). Each pralaya "may be considered merely as a transference of force from one direction into another" and there are a number of different kinds (types) of pralaya (five practically).

(1) The period of pralaya between incarnations involves the withdrawal of the life force from the dense physical body, the etheric double, the astral form, and the (concrete) mental form (progressively and respectively), the assimilation of the experience gained (but not otherwise effectively assimilated) during incarnation (i.e., devachan), and preparation for the succeeding incarnation. (2) The period between soul cycles (i.e., the three cycles of three aspects) (e.g., between the first cycle of the savage man and the second cycle of the average man is a (potentially) substantial interval) affords more substantial preparation and pre-qualification. (3) Individual pralaya (proper) in the interval (great human pralaya) between human perfection and the next major cycle of endeavor. (4) Incidental or planetary pralaya "marks periods between manvantaras" and concerns the planetary logos. And (5) solar or great pralaya "marks the re-absorption into unity and the end (beginning) of manifestation of the solar system."

There are also microcosmic correspondences as well as intermediate pralaya (periods between rounds, globes, chains, etc.) in which (broader) assimilation, abstraction, pre-qualification, and impulsion are accomplished.

Cosmic Fire 69

A Treatise on Cosmic Fire (Section 2, Division D) continues with consideration of (1) the types of human rebirth, (2) the future coming of the avatar, (3) impulse and incarnation, (4) the activity of the pitris, (5) the work of form-building, and (6) incarnation and karma.

(1) There are three classes of rebirths: "those of avatars, those of adepts, and those of jivas seeking development." Keys to the principles of rebirth can be found in the correspondence between "the devachan of the reincarnating jiva, the nirvana of the adept, and the pralaya of some cosmic entity." Each case involves "periods of development, long cycles of meditation, and interludes between stages of activity." "By means of meditation, a man finds freedom" on some level. (2) There are four avataric methods: "the method of overshadowing, the method of embodying some principle, the method seen in the mystery of the Bodhisattva, or the Christ, and the method of direct incarnation." "All the methods of manifestation should be interpreted in terms of force and energy" as well as by correspondence and association. Through relationship (e.g., discipleship or participation in some (proper) ashramic field) one properly qualified generally serves as an energy extension, (indirectly) involving one or another of the four avataric methods (if only by induction and correspondence). The reappearance of the Christ is primarily an avataric and magnetic duration involving astral (emotional) relaxation (refinement) (quieting).

(3) The incarnation of some jiva (human being) is the consequence of some monadic impulse (duration) (via the soul) tempered by karmic qualification and related to the status of (the three fires of) the lotus or causal body. As the soul evolves the lotus is gradually unfolded revealing (progressively refined) fiery radiation. The soul of the savage (average man) (intellectually successful person) is more or less quiescent (inactive), while the soul of one upon the path is increasingly active in the sense of its radiation and active qualification of the lesser self. But each soul is part of some collective (group) (ray) (ashramic) soul having some particular purpose and sequence. So incarnation relates as much to personal karma as to the collective needs of one's soul group and relationships thereof.

(4) "Creation means the appearance in active manifestation of some form of energy." The work of the solar pitris involves "directing the vibration towards the atomic triangle, pronouncing the mantra of incarnation, and building into the causal body that which is required for its completion." While the solar pitris involve man's consciousness, the lunar pitris "embody the substance of man's (lower) bodies." But "any life (pitris) can only give out that which it has possessed, and possession of the varying attributes of consciousness from that of the atom up to the consciousness of a solar logos is the result of long cycles of acquirement." (5) The "work of form-building proceeds under definite laws, which are the laws of substance itself," in various stages, including and involving, respectively, (a) the nebulous and the pitris of the (fire) mist, (b) the inchoate and the pitris of chaos, (c) the fiery and the pitris of the fiery spheres, (d) the watery and the pitris of dual heat, (e) the etheric and the pitris of the triple heat (and the pitris of vitality), and (f) the solid.

(6) The subject of incarnation and karma "radically concerns energy" and energy is inherently a matter of collective and particular (purposive) (karmic) qualification. Karmic causes "are inherent in the constitution of matter itself" as matter is collectively qualified in many ways and from various sources.

† Commentary No. 816

Cosmic Fire 70

A Treatise on Cosmic Fire (Section 2, Division D) continues, with consideration of the building of the causal body (the body of manifestation of the soul). The building of the causal body involves the redemption of the human being and the elevation (refinement and qualification) of the lower self so that it can participate more effectively in the working out of the soul's energy. It also involves the development and unfoldment of the lotus of the soul and the evocation (awakening to activity) of the central life within the lotus.

"Man (every human being) is in essence divine. Man is in fact a fragment of the universal mind or world soul, and as a fragment is thus partaker of the instincts and quality of that soul, as it manifests through the human family.

Man in his lower nature, and in his three vehicles, is an aggregate of lesser lives, dependent upon him for their group nature, for their type of activity, and collective response, and who (through the energy or activity of the solar angel) will themselves later be raised, and developed to the human stage." With realization of these truths (1) medical science will be able to focus on what it is about the personality that prevents the soul's energy from properly qualifying the lower self, (2) "the entire social world of thought will apply itself to the understanding of the emotional nature of humanity" as well as human relationships and responsibilities (from this higher perspective), and (3) methods of teaching will be transformed accordingly (with emphasis on the existence of the soul).

The two basic processes and methods (and their combination) of the (present) spiritual path will eventually become the way of the bulk of humanity, "one calling for the elevation of the inner consciousness of the human unit (functioning in the physical body) to the higher levels of the mental plane, and therefore involving a raising or expansion of man's waking-consciousness until it becomes aware of this higher life" (i.e., the mystical or heart-centered approach) and "one in which the effort of the man (person) is concentrated in an attempt to bring down into the physical brain consciousness, and thus on to the physical plane, the life and power and energy of the inner center, the soul" (i.e., the occult or head-centered approach).

The building of the causal body is more properly viewed as a combination of the response of the causal body to the energy (experience) of the lower self and the response of the causal body to the qualification of the higher self. The causal body can be viewed (1) "as nine vibrations emanating from a central point, (2) as nine petals of a lotus, radiating from a common center, and hiding within themselves three central petals, which conceal a central point of fire, (3) as nine spokes of a wheel, converging towards a central hub, and (4) as nine types of energy which produce definite emanations from a threefold unit, outgoing from the central unit of force." In this sense, one (three petals) is the number of the monad, two (nine petals) is the number of the soul, and three is the number of the personality. As a person evolves in consciousness, so do the petals of the lotus of the soul (causal body) accordingly unfold into manifestation (radiative activity or qualification).

The process of building and unfolding the causal body is also the process by which the three fires are balanced and blended. "In electric fire, the monad is represented in its threefold nature (the central petals of the lotus). In solar fire, these solar pitris in their nine-fold formation (the soul) work out the forces. In fire by friction, the lunar pitris are represented and constitute the lower self or personality."

† Commentary No. 821

Cosmic Fire 71

A Treatise on Cosmic Fire (Section 2, Division D) continues consideration of the building of the causal body. The monad utilizes the soul (causal body) as a "vehicle of enlightenment," while the soul utilizes the personality as its "medium of expression." While the personality (lower self) develops, it is the soul (higher self) that evolves (and it is the monad (being) that actually evolves (by double reflection) even as it remains far removed from its personality expression). The causal body is the central reservoir of accumulated evolutionary result, as the experience of the personality is assimilated by the soul and as the monad in its own way (and on its own level) draws upon the content of the soul (causal body).

From the perspective of the monad, the first evolutionary period primarily involves the lunar pitris (and fire by friction) and "the lower vibrations control." The second evolutionary period is "the stage in which the solar pitris gradually become predominant" and as the soul consciousness is cultivated the solar fire is involved (and the "middle vibrations control"). The third evolutionary period is "the stage in which electric fire is revealed" and both the soul (causal body) and personality (mind, emotions, and body) are both discarded.

The causal body consists of three circles of petals, an outer circle of three petals (triad) of (third ray) knowledge and experience, a middle circle of three petals (triad) of (second ray) love-wisdom (understanding) (service), and an inner circle of three petals (triad) of (first ray) sacrifice (the "full expression of knowledge and love turned toward the conscious sacrifice of all to the furthering of the plans of the planetary logos and to the carrying out of his purposes in group work"). The petals of the outer triad involve knowledge, love, and sacrifice

(respectively) on the physical plane (and the hall of ignorance). The petals of the middle triad involve more intelligent knowledge, love, and sacrifice (respectively) on the physical and emotional (astral) planes (and the hall of knowledge). The petals of the inner triad involve respectively (on the mental plane (and the hall of wisdom)) "(1) the will to sacrifice through knowledge and thus intelligently to dominate the entire threefold lower man (personality), (2) the will to sacrifice through love and thus to serve, and (3) the utter sacrifice of all forever."

The various petals unfold according to formulae and depending on the ray of the particular monad (i.e., a first ray monad (of power), a second ray monad (of love-wisdom), or a third ray monad (of activity)). The unfoldment of the outer circle is referred to (symbolically) as "the 700 incarnations." The unfoldment of the middle circle is likewise referred to as "the 70 incarnations." And the unfoldment of the inner circle is referred to as "the seven incarnations." Together, the 777 (symbolic) incarnations (years) lead to the point of initiation and further synthesis.

"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." In the first or personal stage "the energy manifested acts outwardly" and the soul is absorbed in matter (its personality). In the second stage adjustment under law (balance) is sought and equilibrium is achieved (the soul emerges into activity (active qualification)) from the struggle between the pairs of opposites. In the third stage "the energy of the soul is centered at the heart of the circle and not in the periphery" (the pull of the lower nature is superseded and the presence of the monad is felt).

Section 7.718



Solar Fire 6

- Section 7.718 consists of commentaries on *A Treatise on Cosmic Fire*.

Section Two, Division D, Thought Elementals and Fire Elementals.

The Fires of Evolution 1

A Treatise on Cosmic Fire (Section 2, Division D, II-3) continues consideration of the building of the causal body. The soul in incarnation must necessarily utilize and/or wield various forces of the higher worlds and materials of the lower worlds, evoking whatever higher forces can be brought to bear on the lower vehicles (the personality) (lower life and consciousness). Similarly, the personality on its level learns to imitate the occult “work” of the soul by utilizing and/or wielding forces in the lower worlds. As the individual evolves, that utilization is increasingly tempered by wisdom (and conscience) and eventually is superseded by the overshadowing qualification of the soul.

However, in every working there is necessarily implied a balance of forces as well as an application of force (as even every qualification is an application of force). And in every working there is necessarily involved the deva lives of the forces and materials (substance) related. The grand flow of energy within any scheme (and all lesser flows) is (or embraces) a combination of progressive (evolutionary) (forward-looking) force and regressive (devolutionary) (backward-looking) force. Every ensouled element of the manifested universe is qualified in the progressive sense, and every element of material substance is also qualified in the regressive sense (so that as the life-forces are withdrawn, the material can disintegrate, releasing the locked “energies” for further adaptation and utilization). While a balance exists between these two aspects, evolution favors the progressive side (i.e., overall, and particularly with regard to consciousness, the progressive forces are greater in magnitude and momentum than the regressive forces).

The progressive (positive) aspect is called “good” and the regressive (negative) aspect is called “evil” and how one identifies with these forces (however consciously or unconsciously) determines to a large extent the measure or likelihood of progress or regress. Positive influences abound from every life on every level. Yet so too do negative influences abound from every disintegrating form on every level (e.g., a human corpse, the moon, a dissolving constellation, etc.). Those who identify too strongly with the dark side (disintegration) (regression) (egoistic extremes) (material substance) are naturally attracted to

black magic and the dark path, while those who identify with the light (love) (life) side are naturally impelled further toward or along the spiritual path.

Thus, those who act (consciously or otherwise) to constrain or limit the flow of life (love) (light) are to that measure or extent participating in the dark side, while those who act to encourage or allow the flow of life (love) (light) to manifest (properly) are to that measure or extent participating in the light side. The causal body is built with the consequences of every "good" action (behavior) (feeling) (thought), while the consequences of every "bad" action have no effect on the causal body save to inhibit its being built (i.e., the "good" is incorporated but the "bad" is not incorporated).

The role of cosmic fire is in this sense to stimulate and facilitate evolutionary progress while burning away the coarser material (of lesser vibrations). As the various fires are cultivated and synthesized, the quality and character of the vibratory nature (of the substance (consciousness)) are improved and the retarding effects (inherent inertia of matter) overcome. Thus cosmic fire (evolution) promotes adaptability, flexibility, freedom (lack of attachment), and simplification (lack of entanglement).

† Commentary No. 832

The Fires of Evolution 2

A Treatise on Cosmic Fire (Section 2, Division D, II-3) concludes consideration of the building of the causal body. There are a number of different types of egoic lotuses (in the higher sense), depending on the degree or extent of development or unfoldment and depending on the sequence and extent of petallic unfoldment (determined by the ray nature of the soul). There is also an historic dimension in the sense that while most human souls (lotuses) originally appear as (unfolded) bud lotuses (at individualization), some emerge on the plane of the soul already substantially developed and unfolded due to experience in earlier cycles. Ultimately, each type of lotus represents both an extent and a quality, within the greater scheme of soul groups and groups of souls.

The lotus of the soul (the causal body) is placed upon and within the mental plane. That mental plane "is the key plane of the solar system. It is the pivotal

plane upon which the great wheel turns. It is the meeting place of the three lines of evolution." The mental plane is the common plane of consciousness for all of the great lives within the solar system, as each of the great lives has a mental vehicle. This "is the basis of occult realization, and the true ground for atonement." Rapport is thus achieved "through the medium of this energized substance."

Kama-manas rules within the hall of ignorance, the first phase of the soul's evolution. Manas rules within the hall of learning, the second phase of the soul's evolution. And manas-buddhi rules in the hall of wisdom, the third phase of the soul's evolution. In kama-manas the mind is distracted by the desires and feelings and experience of the lower life. In manas proper the mind is relatively self-involved (as intellect), and while much is learned there is also much self-deception based in ego and illusion. In buddhi-manas the mind is liberated by higher qualification and true rapport is achieved. The keys to success on the mental plane are integrity in the sense of being an integrated personality undistracted by lower, coarser, personal entanglements, and responsiveness in the sense of being open-minded (relatively without ego) and (therefore) receptive to truth.

From one perspective (the first sub-plane) there are five soul groups (according to source and timing of individualization or appearance within the Earth scheme): (1) and (2) those which individualized in the Lemurian Epoch and the Atlantean Epoch (respectively) [the true humanity of the earth chain], (3) those which "have come-in from the previous (moon) chain and who are much more evolved than the earth humanity," and (4) and (5) those (rather rarely) swept in from other logoi or other schemes for particular purposes. From another perspective (the second sub-plane) there are three or seven soul groups (according to the rays) (and further organized by sub-rays and ashrams).

The causal body is closely related to these groupings and is further related to the various psychic centers (chakras) and the flow of prana. In fact, from one perspective all that a human being is in incarnation is the collection of chakras and their quality and relationships with each other. As the chakras are unfolded, the soul is able to communicate with the personality (form) through more direct qualification. And eventually, through successive initiations, as the consciousness is revealed on the plane of the soul, there is direct realization

(apprehension) of the place of the soul within the planetary and solar organization of (planetary and systemic) chakras. While all is energy, all that is readily apparent is simply the effect of energy (force).

† Commentary No. 839

Fire Elementals

A Treatise on Cosmic Fire (Section 2, Division D, II-4) considers the fire elementals or lesser builders. While the greater devas represent aspects of positive (higher) (active) (evolutionary) force, the lesser devas represent aspects of negative (lower) (passive) (involutionary) force. These lesser builders are “the recipients of energy and influences” and constitute “literally a sea of fire” (behind and within the apparent reality of the lower worlds) within which the evolutionary qualification is manifested. Thus the lesser builders are vitalized with purpose (potential) as the living substance of manifestation.

The various higher lives (form-builders) utilize the lesser lives as those lesser lives are organized into forms and/or brought into the field of action (energy qualification and application of forces (the lesser lives actually constituting the manifestation of that qualification or application)). However ignorant humanity may be of the existence and function of the lesser lives, there are nonetheless effects evoked in the realm of the lesser builders through every thought, feeling, and action in the lower worlds (mental, emotional, and physical, respectively). It is through the medium of the lesser builders that a person has an effect or influence upon others (the extent of which being a function of the measure of focus, intent, and intensity of the “sender” (however unconscious he or she may be) as well as the measure of receptiveness and karma of the recipient).

Thus, the greater builders are “the originators of activity in deva substance” while the lesser builders are the “recipients of force” (with a third group of builders somewhere in between but nonetheless upon the evolutionary arc). In this middle group are found a number of deva lives which live through various forms (made of the substance of the lesser builders) in the lower worlds (e.g., birds, fairies, elves, gnomes, and other sprites). There are involutionary deva

lives on (in) every sub-plane of the lower worlds, from the dense physical and etheric regions of the physical plane through the higher sub-planes of the mental plane (and beyond). Each has a role to play within the whole, whether it be the provision of some form or the conveyance of sustenance on some level (e.g., prana, air, food, and drink).

As the human race eventually becomes (voluntarily) clairvoyant, many of the lesser devas of the physical, etheric, astral, and mental realms will be recognized and the various relationships comprehended. The fires of the human body and the fiery lives of the deva kingdom will then be appreciated more or less consciously by the bulk of humanity. More importantly, as the clairvoyant vision is gradually developed one will be far more readily able to comprehend the cause and effect relationships that are not otherwise apparent. Of course this presupposes that intelligence and the capacity for understanding are developed as well, for mere clairvoyance does not convey intelligence or the capacity for understanding (the untrained (involuntary) and relatively unintelligent clairvoyant sees whatever he or she wants to see).

The great waves of energy that impel progress in its many facets flow cyclicly through the planetary scheme and its various planes and sub-planes of consciousness, vitalizing and qualifying the various forms and associated involutory and evolutionary lives. All are involved in this process, from the elementary and involutory lives, to the passive and ignorant of humanity, to the active and ignorant of humanity, to the active and cooperative of humanity, and beyond.



Man as Creator

A Treatise on Cosmic Fire (Section 2, Division D, III) considers man as a creator in mental matter. Man (in the sense of any human being) is a thinking and feeling individual who naturally creates thought-forms in mental matter and who vitalizes those thought-forms with his feelings. Thus hath man the considerable potential for good (constructive or progressive works (that support evolutionary progress)) and evil (destructive or counter-progressive works (that inhibit evolution)). The effects of creative endeavors can last long after a person's attention has shifted to other objects, as animated and even aggressive thought-forms can be vitalized and sustained unconsciously, and even without continued revitalization thought-forms can live long beyond the (conscious or unconscious) intentions of the thinker.

"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." Much of the maya, glamour, and illusion that persists persists directly as a consequence of man's thinking and feeling, sustained through the ages by his ignorance and lack of wisdom. Man's collective lower nature has produced great pervasive thought-forms (collectively referred to as the "dweller on the threshold") which continue to serve primarily to consequently sustain man's enslavement by that lower nature (e.g., man's selfishness and inhumanity, as well as his materialism and egoism). And the vast majority of humanity, because they live primarily in that lower nature, are receptive to the "encouragement" of those pervasive thought-forms. And yet, those who have risen above the lower nature have gained some measure of freedom from those lower influences and consequently are collectively building more constructive forms. But before the balance can shift in favor of the more constructive forms (and freedom), man must (himself) face and destroy (dissipate) these great and errant forms.

"At present much of the manipulation of mental matter and its direction into forms of some kind or another emanates from lower levels." Those (vast majority) who live in the desire nature necessarily and unconsciously enlist the mind in feeding the dreaded "dweller." "This direction of energy follows the line of least resistance" (i.e., where the lower forces dominate) and the lesser

builders (devas) are swept into play more or less unconsciously (under law). Yet man's role in this evolutionary panorama is to become a conscious and intelligent (constructive and cooperative) creator in matter. As man gradually realizes more and more of the divine plan, he will grow in wisdom and gradually begin to cooperate and consciously support that plan.

So few have lifted themselves above the miasma of maya-glamour-illusion and the karmic balance for humanity still favors enslavement. Yet as more and more of humanity embrace the higher concepts (the spiritual path and its preliminary discipline) so will the lesser thought-forms be gradually dissipated, for those who embrace the path are as much a part of the karmic balance of humanity as those who are yet so enslaved (the great ones cannot intervene on our behalf but can only provide encouragement (to those who are receptive)). Man is only now gradually learning (and primarily unconsciously) to work creatively in mental matter and to evoke the various consequences (forms on various levels). Man's success is necessarily collective, and his freedom will come only as humanity works as a unit.

Man is a creator-in-the-making, and the current field of endeavor is his laboratory for learning the ways and means of creation. But that field is also man's opportunity for learning the rules of these creative endeavors.

† Commentary No. 849

The Will Aspect and Creation

A Treatise on Cosmic Fire (Section 2, Division D, IV-1) addresses the will aspect and creation, through consideration of (1) the condition of the magician, (2) construction of thought-forms, and (3) the occult significance of speech.

"The disciple's power for service depends on the state of his bodies and their alignment, the condition of activity present in the (three) physical head centers, and the circulatory action of the triangular transmission of force." In turn, "these factors are dependent on the ability of the disciple to meditate, the capacity he displays for bringing through accurately from the subtler levels the plans and purposes of which his soul is cognizant, the purity of his motives, his

power to hold a state of meditation, and the amount of energy he can pour later into his thought-form and thus procure for it a period of existence." "These subsidiary factors are dependent on his place on the ladder of evolution, the condition of his bodies, his karmic condition, the tenuosity of the etheric web, and the caliber of his physical body and its relative refinement."

The average person creates thought-forms mostly unconsciously and indeliberately and these are fueled primarily by the desire nature and persist to the extent of the creator's mental focus, intensity of feeling, and continuity of (largely unconscious and indeliberate) reinforcement. The magician (occultist) constructs thought-forms much more consciously and deliberately (and much more potently), firstly directly in mental matter, secondly through direct vitalization in astral matter, and thirdly through direct actualization in the matter of the plane for which it is intended (e.g., etheric, astral, or mental). Through meditation and related occult training, the disciple learns to be receptive to higher impression (the plan or will of the soul) and constructs thought-forms appropriate to and in facilitation of his or her task(s). Upon actualization, the thought-form assumes an independent existence (becomes alive) and moves toward its fulfillment or realization (manifestation) (fruition) [since it has been imbued with some purpose]. The creator is still responsible for the thought-form (and is linked to it by a thread of consciousness), but it nonetheless proceeds in its own course. Yet as long as the creator continues to "look" upon his creation, so shall it persist.

The relatively advanced student understands the occult significance of speech and, realizing the effects of speech, grows increasingly reticent. Such a student relies upon telepathic and intuitive means of communication, unencumbered by words, and generally only speaks consciously and deliberately in order to bring about some intended effect(s). "In physical plane manifestation, we are known by our speech; we are known by our reticence, by the things we say, and by the things we leave unsaid and are judged by the quality of our conversation." "Speech is literally a great magical force, and the adepts or white magicians, through knowledge of the forces and power of silence and of speech, can produce effects upon the physical plane." "But only he who has learned to keep silent, and has arrived at the knowledge of the times to speak can pass this veil and make certain esoteric contacts."

The voice of the silence is the essential key to the will aspect and creation. Christ relates to the Word of God. Vishnu relates to the Voice and to the Song of the Universe. Christ and Vishnu are the (one) second aspect of the logos, and correspond (analogously) to the human soul. Thus it is the human soul that is the real creator and not the mind or ego or personality (which tend merely to imitate the soul).

† Commentary No. 850

The Nature of Magic

A Treatise on Cosmic Fire (Section 2, Division D, IV-2) addresses the nature of magic, through consideration of (1) black magicians and white, (2) the source of black magic, and (3) conditions for white magic.

Black and white magicians differ in both motive and method. The black magician works alone and for his or her own (selfish or self-centered) purposes. The white magician works within a group context for group purposes. The black magician works outside of the divine evolutionary plan, utilizing the forces of involution (matter), imposing upon the lesser devas. The white magician works within the divine evolutionary plan, utilizing the powers of evolution (consciousness), cooperatively with the higher devas. The black magician works (separatively) through the lower psychic centers or chakras, "employing the astral light for purposes of deception and seduction." The white magician works (constructively) through the higher psychic centers or chakras, "employing the astral light for purposes of information and the aiding of evolution." The black magician works through the third aspect and his or her work is centered in the throat. The white magician works through the second aspect and his or her work is centered in the heart.

Evil (ignorance) (unresolved force) appears from or is related to any one or a number of several sources. Planetary evil is related to the planetary logos and polar opposition (that must ultimately be resolved). Cosmic evil is more fundamental, but also a matter of unresolved force and eventual resolution. Cyclic or tertiary evil relates to the "pairs of opposites in their own cycles and the equilibrating work of the soul." A fourth "evil" relates more directly to humanity and the need for a balancing of forces between the three kingdoms (of

which humanity is passing through the middle kingdom). While "evil" in its various forms has been naturally manifested throughout the ages, black magic (the conscious and wrong appropriation of force within the human kingdom), per se, is relatively new, dating from the fourth or Atlantean root-race. Those who dabble in black magic, who survive the encounter (by turning toward the light) are merely set back in their evolution by some modest extent (one to several lifetimes). But those who do not survive the encounter, who become entangled in the dark forces (and unable to free themselves), become lost souls who are literally set free from their respective monads and destroyed.

"Unless students of magic enter upon this pursuit fortified by pure motive, clean bodies, 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 endeavor to control the energies of all that is seen, need the strong protection of purity. This is a point which cannot be too strongly emphasized and urged, and hence the constant injunctions to self control, comprehension of the nature of man, and devotion to the cause of humanity. The pursuit of magical investigation is dangerous." Without sufficient purification and refinement the consequence is over-stimulation and destruction of one's bodies. Without sufficient right motive the consequence is entanglement in the acquisition of power and subsequent corruption and self-destruction. Thus are also needed the qualities of physical purity ("abstinence, right continence, clean living, vegetarian diet, and self-control"), etheric freedom, astral or emotional stability, and mental poise.

In the final analysis, the (necessarily self-centered) black magician relies on the ego, the mind, and the personality, while the (necessarily relatively selfless) white magician relies upon the soul.

Rules for Magic 1

A Treatise on Cosmic Fire (Section 2, Division D, IV-3) considers fifteen rules for (white) magic, beginning with six (occult) rules (aphorisms) for the mental plane, relating to the proper manipulation of solar energy, the preparation and qualification of the intended thought-form, and the sending forth of that thought-form (creative qualification) onto the astral plane.

(1) "The solar angel collects himself, scatters not his force, but in meditation deep communicates with his reflection." The solar angel is the soul, who remains in deep meditation (internal recollectedness) throughout one's incarnation. The reflection (shadow) is the human personality which must be intelligently receptive and responsive to the qualification of the soul in order to be effective in the lower worlds. The bridge between the two is the sutratma.

(2) "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." Man becomes a conscious creator only where there is both a "downward" flow from the soul and an "upwelling" of qualified lower consciousness, i.e., in meditation the integrated and refined personality learns to align itself with the soul (and with the will, plans, and purposes of that soul).

(3) "The energy circulates. The point of light, the product of the labors 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." The alignment of personality and soul must be strengthened as the primary note (of the soul) and the secondary note (of the integrated personality) are blended and balanced (and coherence (rapport) is achieved). (4) "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." The intended form must first be built upon the mental plane and then properly and effectively sent forth, utilizing the aspect of will. Most "workers" are unable to do this, by virtue of lack of qualification, training, and realization. Therein lies a major safeguard in this creative process.

(5) 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." A vibration induced on one level and intended to be sent forth on the next will induce a responding vibration on that intended level. That which is sent forth must be wholly qualified by the soul's intention, effectively vitalized (and sustained), and in full consideration of the relative quality of the lower vehicles. Only where the physical, etheric, and astral bodies are properly refined, coherent, and responsive, is it "safe" to proceed in this creative endeavor. The unqualified (and independent) personality has its own purposes which are inconsistent with those of the soul. The qualified and aligned personality affords considerable protection from distraction and disturbance. The heart, throat, and ajna centers, properly functioning and wholly qualified for service, are involved in controlling and manifesting the intended thought-form.

(6) "The devas of the lower four feel the force when the eye opens; they are driven forth and lose their master." The form is next clothed in astral matter, for effective vitalization and subsequent manifestation and fulfillment. The ajna center (third eye) is utilized as a controller and focusing agent.

† Commentary No. 859

Rules for Magic 2

A Treatise on Cosmic Fire (Section 2, Division D, IV-3) continues consideration of fifteen rules for (white) magic, with five (occult) rules (aphorisms) for the astral plane, relating to vitalization and the balancing of the pairs of opposites. The key to this process is the proper development and qualification of the third eye (ajna center) (eye of Shiva) (vortex), which is the instrument of wisdom, the instrument of focusing and directing of energy and force, and the instrument of manifested connectivity and relatedness. The third eye is induced and developed as a consequence of proper reciprocal vibration.

In one sense these fifteen rules refer to the process of building and manifesting the thought-form that is the human personality. In another, more general sense, they refer to building and manifesting various purposive thought-forms that are manifested on one level or another. In some cases forms are limited to manas and function only on mental levels. In some cases forms are vitalized through kama-manas and function on astral levels. In some cases forms are further embodied and function on etheric levels. And in some cases forms are actually evoked onto dense physical levels.

(7) "The dual forces on the plane whereon 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." Equilibrating force is evoked to gather the needed astral materials (matter) and energy (qualification) (vitalization). (8) "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." The magician must avoid coming under the influence of the astral elementals. Various formulae are utilized in this endeavor, as the creative effort must necessarily balance the positive force of spirit (the soul) (consciousness) and the negative force of matter (deva substance).

(9) "Condensation next ensues. The fire and waters meet, the form swells and grows. Let the magician set his form upon the proper path." In purity of mind and heart is sufficient protection from the attractiveness of the left-hand path. The quality and character of the thought-form is a reflection of the quality and character of the thinker. If the form is sufficiently qualified, it cannot be appropriated by others (i.e., black magicians) for other (left-handed) purposes. (10) "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 labors then, and let the inner workers enter on their cycle." Each phase of form-building activity and manifestation involves different groups of builders (devas and elementals). The astral is a particularly chaotic plane, so the magician requires strength and coherence in himself (his aura) and in his thought-form on this level.

(II) "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 will have been made; and finally, to utter forth the mystic phrase which will save him from their work." More formulae are required in order to sustain the form and impart to it sufficient momentum for its fulfillment (and for the magician to be sufficiently detached from his creation) (those who create unconsciously (as most people do) are often haunted by their own (careless) creations, either directly or indirectly (karmically)).

† Commentary No. 860

Rules for Magic 3

A Treatise on Cosmic Fire (Section 2, Division D, IV-3) continues consideration of fifteen rules for (white) magic, with four (occult) rules (aphorisms) for the physical plane, relating to the proper transmission of force. In this sense, the physical plane refers as much to the etheric levels as to the dense physical.

(I2) "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." These refer to the planetary etheric web and pranic forces and the associated deva lives. The magician (occult worker) must be free to work consciously and directly in etheric matter.

(I3) "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." The occult worker understands the four ethers and their nature and character, their purposes and functions, their embodied lives, and their relationships to other levels and other forces.

(I4) "The sound swells out. The hour of danger to the soul 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." The fires

of the physical (etheric) plane must be dealt with effectively, else the creation may turn destructive. Continued or renewed contact with the soul is essential, as solar fire is evoked to balance the fires of matter. Without the higher qualification, the occult worker risks destruction or impairment as a result of entanglement in the lives of the astral plane (waters) (desire nature) and the lives of the etheric levels (fires) of the physical world. (15) "The fires approach the shadow, yet burn it not. The fire sheath is completed. Let the magician chant the words that blend the fire and water." The occult worker must also understand the karmic balance that exists on these levels between the various deva lives. The occult worker is fire and works with fire, but must still be careful.

These fifteen rules for magic merely hint (occultly) at the processes and procedures involved. The effective occultist is one who is properly qualified (purified) and properly trained in all of the arts and sciences of occult (creative) work (service). The requisite knowledge, understanding, and wisdom comes to the spiritual student who properly prepares himself for this work (i.e., through purification, study, meditation, and service). Although there are safeguards at each level, the willfulness of an unprepared student can lead to self-destruction or serious impairment of the faculties. The real keys to success are the overcoming of the separativeness and egoism of the lower self. For as long as and to the extent that the soul is involved in the process (through qualification by the soul and the effective responsiveness of the purified, integrated, and aligned personality), success is assured.

These fifteen rules of magic serve to stimulate the unqualified to become qualified, to caution the unwary to become wary, and to convey certain formulae to those (properly prepared) who can perceive the significance. But these rules do not convey any literal understanding of the processes involved nor do they imply that the occult worker must be fully conscious of the details of these processes. They do imply, however, that the occult worker who is fully qualified and trained in these matters will have the requisite understanding.

Section 7.719



Solar Fire and Electric Fire

- Section 7.719 consists of commentaries on *A Treatise on Cosmic Fire*.

Section Two, Division E, Motion on the Plane of Mind.

Section Two, Division F, The Law of Attraction.

Section Three, Division A, Certain Basic Fundamentals.

Section Three, Division B, The Nature of the Seven Cosmic Paths.

Cosmic Fire 81

A Treatise on Cosmic Fire (Section 2, Division E) considers motion on the plane of mind, beginning with the nature of this motion and the results of its activity. This motion involves the whole creative, involutory, evolutionary, and assimilative process, as well as spiral-cyclic activity or the turning of the wheel of being, on every level of manifestation. But motion on the plane of mind is of central significance, as it links the lesser (matter or form) and greater (spirit or life) aspects, through consciousness.

The basic or fundamental motion is of the third aspect (matter) (form) and is atomic or rotary. The motion of the second aspect (consciousness) is spiral-cyclic and is the means through which life (consciousness) is manifested through matter (form), i.e., in various cycles of activity (experience) (expression) (service) and inactivity (assimilation) (contemplation), on the various levels (subhuman, human, superhuman (planetary, solar, cosmic)). The first aspect (will) (the plan) is conveyed through the second aspect (motion on the plane of mind) utilizing the third aspect (motion on the plane of matter). The resulting rotary-spiral-cyclic motion or activity is a combination of the fundamental rotary motion with the underlying forward momentum induced by higher impression. This point-of-view-of-motion is virtually synonymous with the point-of-view-of-fire, but with emphasis on different attributes. Thus fire and motion are essentially equivalent.

Inertia is a characteristic of the first motion (third aspect) or rotary activity. While it conveys or exhibits an inherent resistance to change, it is also a source of power and momentum, provided one can induce higher motion and draw upon the resulting momentum. Activity per se is a characteristic of the second motion (second aspect) or cyclic expression. The power (potential) of this (higher) activity is drawn from the combination of rotary and cyclic motion. But the real meaning of life is conveyed with the third motion (first aspect) or the spiral factor. It is this spiral factor which provides the impulse for progress (not just activity, but progressive (evolutionary) activity), for the evolution of consciousness, for moving beyond mere material existence (rotary activity), for moving beyond even conscious existence (cyclic expression), to conscious

awareness (which is a great deal more than the customary so-called self-consciousness) and deliberate evolution in consciousness.

As a person evolves, so does he or she (more properly the soul) become more intelligently responsive to the higher forms of impression (higher forms of motion). Rotary activity is essentially introverted (self-composed) (self-centered); cyclic activity is essentially extroverted, more a matter of being (horizontally) interactive with other (nearby) centers; while spiral activity is essentially (again) introverted (but on a higher level), being more of the nature of sweeping forward (vertically) (onward and upward) (more properly, inwardly). Rotary activity corresponds in the human being to the personality and to the composite lives which make up the various forms or bodies. Cyclic activity corresponds in the human being to the soul and its (higher) deva component, the consciousness within the form. Spiral activity corresponds to the monad on its level as it affects the soul (which in turn affects the integrated and uplifted personality).

The spiral-cyclic activity is an expression of four laws, namely (1) the law of expansion, (2) the law of monadic return, (3) the law of solar evolution, and (4) the law of radiation.

† Commentary No. 864

Cosmic Fire 82

A Treatise on Cosmic Fire (Section 2, Division E) continues consideration of motion on the plane of mind and its expression through four laws (as well as an expression of those four laws).

(1) The law of expansion concerns the “gradual evolutionary expansion of the consciousness indwelling every form” and “the spheroidal form of every life in the entire solar system.” This expansion is two-dimensional and multi-spectral, on the one hand involving the (dimension of) various chains, rounds, kingdoms, and root races, while on the other hand involving the (dimension of) various lives (solar logos, planetary logos, lords of chains, and the informing lives of globes). “All this is done under the law of expansion, by the method of spiraling progression, cyclic growth, rotary repetition, and the summation of each greater

spiral is the expansion of the consciousness into that of the sphere which enclosed the lesser ovoid, and the escape of the life imprisoned in the sphere. It is merged in its greater whole."

This is, in effect, the union or blending of the rotary motion produced by the fires of matter (friction) with the spiral-cyclic motion based upon solar fire. On each level, the atom moves (evolves) (progresses) toward greater self-determination (but in the non-individualistic sense of synthesis). As the various lives progress they affect (effect) and are affected (effected) by other lives (within the life), through various attractive (repulsive), retarding (accelerating), destructive (constructive), devitalizing (stimulating), and energizing (disintegrating) impulses (inductives).

(2) The law of monadic return relates to the principal reality that is man (beyond both the personality (which is very transient) and the soul (which is somewhat transient)). While the personality is individual energy (moisture or concretion) based on rotary impulse and fire by friction, the soul is magnetic energy (heat) based on radiatory impulse and solar fire, and the monad is dynamic energy (light) based on electric impulse and pure fire. The monad is usually viewed as one aspect of the threefold human being (monad-soul-personality), while more realistically, the monad is a triple center where the soul is somewhat related to the corresponding center within the monad and the personality is rather dimly related to the corresponding center within the monad. In this sense the monad is reality and the soul is a shadow and the personality is a shadow of a shadow.

The monad is both a ring-pass-not which contains the pilgrim and, more properly, "a cyclic pulsation, which is the cause of every evolutionary impulse." There are three such impulses, the third aspect (Brahma) "which drives every atom to self-determination" (individualization), the second aspect (Vishnu) "which forces the individual atom towards group determination" (initiation), and the first aspect (Shiva) which synthesizes all lives within the context of the solar atom. The triple act of the monad is the sending forth of its shadow (impulse), the waiting without "involvement or entanglement" in the activity of the shadow (soul), and the assimilation of the return of that impulse. The monad is linked electrically and magnetically to its reflection(s), but remains effectively detached (unentangled, uninvolved, and undistracted thereby). The monad is concerned with the (electrical, magnetic) rhythm imposed upon the

soul and personality, but remains unconcerned with the resulting activities. The monad senses the quality of the soul, as the soul senses the quality of the personality, but the monad remains primarily concerned with the orchestration of forces as they relate to the soul.

† Commentary No. 865

Cosmic Fire 83

A Treatise on Cosmic Fire (Section 2, Division E) continues consideration of motion on the plane of mind and its expression through four laws (as well as an expression of those four laws).

(3) The law of solar evolution is the principal integrating principle for all lesser activities. The rotation and revolution of the various atomic spheres (subhuman, human, and superhuman) within the solar system are the means by which relationships are established and qualifications imposed. All is a matter of impression and influence, with each atomic unit impressing (influencing) and/or being impressed by others (horizontally and vertically), depending on the measure and quality of activity and responsiveness. The solar system as a unit is thus related to a number of extra-solar (cosmic) centers to which it is related. These linking, evolutionary processes are not impulsive in any discrete sense, but part of a continuum or flow of conditioned reality. Even the so-called "solar drift" through time and space is an aspect of this greater continuum. The apparent separateness of things (atoms, people, planets, etc.) helps to sustain the great illusion, but as the reality (and inter-relatedness) of life is embraced, the illusions born of this spatial and temporal perspective are overcome, and centers of energy and relationships are realized.

(4) The law of radiation involves radiation as "the outer effect produced by all forms in all kingdoms when their internal activity has reached such a stage of vibratory activity that the confining walls of the form no longer form a prison, but permit of the escape of the subjective essence." In one sense, as one evolves to that level, one naturally begins to radiate. In another, more proper sense, one is that radiation and one is thereby expended (transcended). This is realized only to the extent that one is not attached to or deluded by form existence.

“All atoms become radioactive as the result of a response to a stronger magnetic center which response is brought about through the gradual evolutionary development of consciousness of some kind or another.” Radiation is thus “the result of spiral-progressive movement.” In the mineral kingdom it is primarily a matter of fire (heat), while in the vegetable kingdom it is additionally primarily a responsiveness to (the energy which produces) water or moisture. In the animal kingdom it is a matter of fire and water, as well as responsiveness to sound, while in the human kingdom it is a matter of all of these plus light (or energy in general). And of course radiation is also a cyclic phenomenon, with there being periods of radiative or emanative activity interposed with periods of quiescence or inactivity.

The key to progressive evolution is motion or dynamic activity and responsiveness. For the human being, motion on the plane of mind is weighed in accordance with the respective measure of rhythm, quality, heat, light, magnetic influence, radiation, and activity (all of which are viewed in the sense of quality). It is as the human being “moves” through the field of manifestation that he (she) comes into contact with various forces and eventually becomes intelligently responsive to those (external (internal)) forces. And it is as the human being “moves” beyond the illusion of spatial-temporal (self-centered) existence that he (she) becomes radioactive (i.e., human radioactivity is not a matter of apparent (worldly or personality) influence but a matter of radiative quality that comes only where the consciousness is free from absorption in personal and mundane (spatial-temporal) matters.



Cosmic Fire 84

A Treatise on Cosmic Fire (Section 2, Division E) continues consideration of motion on the plane of mind through Part 2-E-IV entitled “The Turning of the Wheel” or the nature of the wheel in which we are turned, the wheel of samsara.

While the planet revolves upon its axis and travels in its path around the sun, so does the sun (solar logos) relate to a cosmic center as the “entire solar system revolves upon its axis” and travels in its path around the immediate cosmos. There are thereby wheels within wheels extending beyond throughout the universe and within throughout the composite systemic lives. Each of the seven planes and sub-planes of consciousness, each of the seven rays and sub-rays, each of the seven great lifewaves (logoi), globes, chains, races, etc., each forms and plays its respective role within the great wheel of life (manifestation). For convenience these are usually viewed in their spatial and temporal context (more properly viewed otherwise, but given man’s inherent (conditioned) spatial-temporal fixation, the higher perspective is most difficult to embrace).

Monadic cycles can ultimately be viewed in terms of consequences or results of apparently earlier cycles producing apparently current conditions and factors (dharma and karma). That which draws some monads into activity and leaves others to progress on their own level without descension (reflection) is a result of apparently earlier experience. Each follows the law, nonetheless. The interplay of forces within and beyond the system, the momentum toward greater equilibrium (rhythm) (balance) (harmonization) (effective coordination), the overlapping of cycles within cycles (wheels within wheels and spheres within spheres), all contribute to the ebb and flow of various conditions and factors, sweeping some lives into activity as others pass out of the active phase into pralaya. It is easier for the (human) mind to embrace these concepts in spatial and temporal context, as differentiated phenomena, than in their true state which is beyond space-time and beyond such differentiations as are apparent or convenient to human comprehension (i.e., differentiation helps to explain relationships but is, nonetheless, misleading in the sense that it therefore ignores the greater (whole) (flow) by focusing on the lesser).

While learning details can be quite helpful in developing the mind, one must ultimately rise above and beyond details in order to grasp the essential significance of the whole. One must therefore be wary of drawing conclusions or generalizing based upon some analysis or embrace of details. The great wheel is vastly more complex than can be imagined, yet conversely vastly more simple than any imagined complexity. The mind is characteristically blind and leads itself (astray). The wheel is embraced properly (conceptually and practically) only where the mind lets go of its various notional attachments. There is no time. There is no space. But there is motion on the plane of mind. Even more correctly, there is.

Each turn of the wheel (at any level) has some implied purpose, with energy (life) provided and force (consciousness) applied. The triplicity of the wheel includes "the central point of active positive force (the hub), the negative stream of life (the radiating spokes), and the sphere of activity itself, the effect of the interplay of these two (the circumference of the wheel)." Given the activity (activeness) of the (turning) wheel (multi-dimensional sphere), the contributive role of each of the elements becomes apparent. The continuity conveys greater reality than the composite lives. And the integral conveys even greater reality than the continuity.

† Commentary No. 876

Cosmic Fire 85

A Treatise on Cosmic Fire (Section 2, Division E) continues consideration of motion on the plane of mind through Parts 2-E-V and 2-E-VI entitled "Motion and the Form-Building Impulse" and "Effects of Synthetic Motion" respectively.

The human being is not an isolated form in time and space, but a continuity throughout the embraced time and space (and in an even higher sense, more even than the integral of the entire spatial-temporal existence). Even the apparent isolated human being is a life and conditioned consciousness continuously flowing through the apparent form (and actually constituting or evoking that appearance). The nature of that flow is such that form (matter)

(deva substance) is associated with the matrix or archetype, through the medium (manipulating force) of conditioned consciousness.

The effects of motion in the physical and astral sheaths are separation, momentum, frictional activity, and absorption. Each of these convey conditioning and constructive (purposive) (experiential) consequences, yet each also constitutes limitation that must eventually be transcended as one progresses further to and through the withdrawal (assimilative) process (and each ultimately conveys the means of such (higher) achievement). Separation (and separateness) (maya) follows from this natural and necessary motion (yet ultimately reveals an integrating factor). Momentum (inertial inability to free oneself from the absorbed or entangled state) is likewise naturally consequential (and ultimately reveals a higher momentum). Frictional activity provides both a binding force (differentiation, diversification, relationship, and interactiveness) and a force for liberation, depending on quality (progress). Eventually, a greater light dawns to progressively dispel the delusion, and hidden (higher) forces are progressively revealed to draw the entangled soul from the (lower) absorbed state. Thus the nature of motion on the mental plane (in this human context) begins with absorption (distraction) (entanglement) [in the matter and forces of the lower planes] and ends with liberation (absorption in the higher sense).

More properly, the human being is the monadic expression as causal body or lotus-self (soul), which is better described as a confluence of forces relating to the three sets of petals (knowledge, love-wisdom, and sacrifice) which constitute the causal field (sphere) of which the human personality on physical, emotional, and mental levels is but a dim and partial emanation. The various streams of force (consciousness) that play through and constitute the various petals (more properly standing-waves) relate that (dim) human form (personality) (in its various aspects) to various aspects of the great wheel (motion on the plane of mind). Inertia is superseded by mobility and then mobility is superseded by rhythm.

The monad views the external world (of physical, emotional, and mental phenomena) through the jewel in the lotus, "situated between manas and buddhi," and to the extent that the jewel is revealed (developed) (unfolded). For the most part, the monad remains unaffected by the activity of the soul, as the soul remains poised on its level, unaffected by the affairs of the personality.

The periodicity of the monadic and solar waves continues. But as the various fires are blended, and as the various patterns of consciousness (force) are brought into balance and thereby synthesized, an alignment of sorts is achieved between the monad and the soul and the personality (culminating in the essentially irrevocable revocation of the personality). Yet the wheel ever continues to vibrate and life-consciousness-matter continues to flow.

† Commentary No. 886

Cosmic Fire 86

A Treatise on Cosmic Fire (Section 2, Division F) considers the law of attraction, its various subsidiary laws, its effects, and group relations. The law of attraction is subsidiary to the law of synthesis and serves as the fundamental law of adjustment or balance (karma) for manifestation and produces the intended results of manifestation by virtue of its relationship to the second aspect (the soul, consciousness). The law of attraction is the law of Vishnu as it relates to the interaction (relationship) (synthesis) of Brahma (manifestation) and Shiva (the central life).

Included within the law of attraction are eleven subsidiary laws, each of which is simply an aspect or point of view (or point of application (expression)) within the law of attraction. (1) The law of chemical affinity “governs the soul aspect in the mineral kingdom.” (2) The law of progress relates to sensation and the plant kingdom (and to the “informing consciousness of a part of the deva kingdom”). (3) The law of sex involves the animal nature (in both the animal and human kingdoms) and marriage on various levels. (4) The law of magnetism “produces the unifying of a personality.” (5) The law of radiation relates to the highest aspect of each lifewave and its relationship to the next higher lifewave.

(6) The law of the lotus is a triple law of solar heat (relating to the knowledge petals), solar light (relating to the love petals), and solar fire (relating to the sacrifice petals). (7) The law of color in the sense of the “attractive quality of the central life.” (8) The law of gravitation relates to underlying cohesion during manifestation. (9) The law of planetary affinity relates to the interaction

and eventual synthesis of the various planets within the system. (10) The law of solar union relates to the interplay of the suns "from the material aspect and from the consciousness aspect." (11) The law of the schools is the "law of love and light" and relates to the various higher expansions of consciousness.

The law of attraction is, as any cosmic or systemic law, a consequence of higher purpose and a means of teleologically qualifying or conditioning the manifested life (consciousness) (form). The law of attraction is key in the sense of its role in qualifying relationships at all levels within the system, for evolution proceeds largely on the basis of results produced by interactions or relationships. All of the various lives and forces must be balanced in some manner or another if the entire system is to be cohesive (and progressive in a constructive manner). Without underlying (cohesive) purpose and without progressive (impelling) balance, manifestation would simply cease (and the participants in manifestation would dissolve).

The effects of manifestation are (1) association [mutual, purposive interaction], (2) form building [in support of consciousness and the purposes of consciousness (involutionary and evolutionary experience and expression)], (3) adaptation (progressive relationship) of form to life (which is the bulk of manifested activity) [for efficiency and effectiveness in utilization (and in relation to the various creative hierarchies)], and (4) group unity [the progression from a sense of separate existence to intelligent cooperation within a context of realized group unity]. Group relations involve seven laws of group work (sacrifice, magnetic impulse, service, repulsion, group progress, expansive response, and the lower four) and twenty-two methods of group interplay (the basic vibration and "the three ways in which the groups on any particular ray interact with each other").

Cosmic Fire 87

A Treatise on Cosmic Fire (Section 3, Division A) considers the electric fire of spirit through “certain basic statements.” The teaching anent electric fire (and every teaching that is actually and not merely superficially esoteric) can only be comprehended to the extent that the monadic influence can be felt. The real value of studying cosmic fire in its various aspects is the stimulation that results, a stimulation that helps draw the mind (and integrated personality) into alignment with the soul. Thus it is not really important for the conscious mind to comprehend directly any of these teachings, provided a more or less meditative approach is utilized. But electric fire relates more to the monad than to the soul and very few are able to work on levels on which the monad can be contacted (or even sensed). Thus the presentation is more or less limited to evocative symbols of a more or less abstract nature.

“The goal of realization for man is consciousness of the nature of the soul ... More it is not possible for him to do.” Only when man is functioning consciously as a soul (on soul levels) can he (it) embrace the “jewel hidden at the heart of his own being” and the “greater jewel which lies hidden at the heart of solar manifestation.” Perception ever precedes comprehension. But the timescale of manifestation is so much more vast than “man” can appreciate, and our perception necessarily exceeds our ability to comprehend. Man thus normally draws conclusions about things that are far beyond his comprehension. The esoteric student refuses to confuse and delude his mind and heart by making assumptions or drawing conclusions about these matters. Instead, the esoteric student approaches the jewel subjectively and without expectation. An embrace is then (and only then (and only that is)) possible.

“The wise student will likewise regard all forms of expression as in the nature of symbols. 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.” These three interpretations are (1) exoteric, (2) subjective, and (3) spiritual. Exoteric interpretation is largely superficial, relating to its objective utility and “gives some faint indications as to the idea or the concept” and “limits and confines ... the idea.” Most people are wholly deceived by appearances. Great

care must be taken to ensure that one does not confuse the symbol itself with its objective interpretation (nor with the energy or underlying idea). "The subjective interpretation is the one which reveals the idea lying behind the objective manifestation."

Through the soul one can embrace that idea and begin the (cooperative) creative work. "The spiritual meaning is that which lies behind the subjective sense and which is veiled by the idea or thought just as the idea itself is veiled by the form it assumes when in exoteric manifestation." Purpose leads to ideas which in turn lead to their emanation or expression (manifestation). "Man on the physical plane is the exoteric symbol of an inner subjective idea which is possessed of quality and attributes and a form through which it seeks expression. That soul in its turn is the result of a spiritual impulse."

"The wise student will also ponder well the mystery of electricity, which is the mystery surrounding that process which is responsible for the production of light and therefore of vibration itself." The average person is wholly absorbed in the realm of effects. The occult student is largely absorbed with the more subjective side of life but even so is dealing largely with intermediate cause and effect relationships. The esoteric student touches merely the cause behind the cause, and even then, just barely.

† Commentary No. 888

Cosmic Fire 88

A Treatise on Cosmic Fire (Section 3, Division B) considers the electric fire of spirit through "the nature of the seven cosmic paths." Each path is a stream of energy which constitutes a relationship. Those who have reached the level at which one of the paths is embraced have chosen consciously and deliberately, and yet have no real choice in the sense that by that time they have become that stream of energy by virtue of their group relationships and the character of their own higher nature. The paths exist beyond color, beyond the veil of form and therefore within the realm of energy, beyond even the realm of awareness. The names and descriptions of the seven paths are necessarily superficial and all should be considered not with regard to humanity but with regard to the life (consciousness) beyond the human stage.

Path I is the path of earth service. "The first path is the one that keeps a man linked to the Hierarchy which is pledged to the service of our planetary scheme." This is the path of the familiar masters, yet relatively few embark upon this path. Path II is the path of magnetic work. Path III is the lotus path, the path of training for planetary logoi. This involves a great deal of preparatory work for the next solar system and its manifestation through seven planetary logoi and forty-nine sub-planetary logoi. While man thinks almost entirely of the current solar system, some (beyond humanity) are actively and currently working on the system to follow, aeons hence. Path IV is the path to Sirius and concerns the bulk of humanity. Path V is the ray path and "leads to the next cosmic plane." This path is the logical extension and follow-on to the seven ashrams of activity within the human hierarchy. Path VI is the path of the solar logos. Path VII is the path of absolute sonship.

These seven paths are all very closely related, and in some cases one leads to another. A person (soul) is fitted for a particular path based on experience, evolved quality (character, higher temperament, particular sensitivities, etc.), and (ashramic) relationships, and is therefore drawn naturally to a particular path. It is at the level of the seven paths that the two great streams of life (deva and human) are properly merged and blended. It is also the realm in which planetary lives (logoi) and solar lives (logoi) are related to each other, are blended together, and are ultimately transcended. Needless to say, one must necessarily pass beyond being human in order to comprehend any of these paths.

Thus "cosmic fire" leads from the fire of matter through the fire of consciousness to the fire of spirit. The realm of comprehensible service includes the fire of matter (the fundamental service of providing and maintaining the means of manifestation) (which is accomplished largely through the personality level) and the fire of consciousness (the fundamental work of achieving the objectives of manifestation through the means of consciousness in its relationship to form) (which is accomplished largely through the soul level). The realm of incomprehensible service involves primarily the fire of spirit (the fundamental work beyond consciousness) (which is accomplished largely on monadic levels and beyond).

The various commentaries on cosmic fire serve merely as introductory material. The source must ever be embraced, periodically and meditatively, for “actual content” to be realized. A Treatise on Cosmic Fire (Section 3, Division C) concludes the treatise with “seven esoteric stanzas” which, along with the Stanzas of Dzyan, convey the subjective essence upon which the entire treatise is based.



