



The Upper Triad Material

Topical Issue 1.3

Cosmogogenesis

The Process of Manifestation



The Upper Triad Material

Topical Issue 1.3

Cosmogenesis

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 1.3	<u>Cosmogenesis</u>	1
	Cosmogenesis	C 57 2
	Differentiation	C 169 3
	Organization	C 233 5
• Section 1.31	<u>The Seven Planes</u>	7
	The Seven Planes	C 8 8
	Manifestation and the Seven Planes	C 1003 9
	The Physical Plane	C 1008
	11	
	The Astral Plane	C 11 13
	The Mental Plane	C 15 14
• Section 1.32	<u>The Planetary Scheme</u>	17
	The Planetary Scheme	C 79 18
	Equality	C 361 19
	Manifested Life 1	C 472 21
	Manifested Life 2	C 476 23
	Planetary Stress	C 478 24

		Page
• Section 1.33	<u>Kingdoms and Lifewaves</u>	27
	Kingdoms and Lifewaves C 384	28
• Section 1.331	<u>The Mineral Kingdom</u>	30
	The Mineral Kingdom 1 C 937	31
	The Mineral Kingdom 2 C 938	32
• Section 1.332	<u>The Plant Kingdom</u>	35
	The Plant Kingdom 1 C 947	36
	The Plant Kingdom 2 C 948	37
• Section 1.333	<u>The Animal Kingdom</u>	40
	The Animal Kingdom 1 C 956	41
	The Animal Kingdom 2 C 957	42

Chapter 1.3

Cosmogenesis



The Process of Manifestation

- Cosmogenesis refers to the process of manifestation and includes all of the "organization" or structure or patterns of manifestation, or the creation and sustenance of the field of endeavor.
- Cosmogenesis includes patterns or cycles within cycles and the processes of differentiation and subsequent integration. It includes the seven planes of consciousness as a field of manifestation, the planetary scheme of cycles of evolutionary encouragement within that field of manifestation, and the evocation and expression of various lifewaves through various kingdoms. Cosmogenesis also includes anthropogenesis.

Cosmogogenesis

The nature of the manifestation (the coming into being) of the universe is quite simple (perfect) in concept, but quite complex when regarded in its totality. The story of manifestation begins with the absolute (or absolute being), the boundless and unmanifested entity of which the universe is only the reflection thereof. Within that boundless and unquestionable essence is the result of earlier manifestation. From the absolute, at the very dawn of each great cycle of manifestation, proceeds the supreme being (a differentiated being), the architect of the universe, manifesting as a supreme trinity. Within that being is the essence of a host of lesser lives on many levels, the matrices of further manifestation based on earlier experience and development. Manifestation proceeds along two simultaneous lines of force, that of life and that of form (matter), together producing consciousness.

The universal root-substance is set into vibration (motion) and the various planes of consciousness come into existence (in a septenary fashion) as manifestation proceeds. Each major cycle (for form as well as for life) consists of differentiation (involution) (multiplicity), balance (karmic adjustment) (experience), synthesis (integration) (evolution) (unification), and obscuration (liberation) (abstraction) (perfection) (completion). At the fullest extent of manifestation, matter (spirit) exists in differentiated form on seven great cosmic planes of consciousness. Each plane of human consciousness (physical, emotional, and mental) is only one of seven sub-planes within the lowest cosmic plane. Each major level of differentiated matter is controlled (invoked) (created) (evoked) by the corresponding major level of differentiated life.

The differentiation of life proceeds from the trinity (the three rays of aspect) to the septenate (the seven rays), each being further differentiated by threes and sevens. The supreme being exists first as a triplicity and then as a septenate of supreme logoi. A universal logos differentiates itself into a triplicity and seven cosmic logoi (seven great centers of being). Each of the cosmic logoi is a constellation of forces. Each cosmic logos lives through seven solar logoi, using seven solar systems as its vehicle. The solar logos lives through seven planetary logoi (the seven spirits before the throne), using seven planetary

schemes as its vehicle. Similarly, a man (human monad) lives through seven principles and seven psychic centers.

The duration of the existence of a solar logos is three successive incarnations (solar systems). The duration for a planetary logos is one solar incarnation. Similarly, the duration of the human monad is one planetary scheme. Each solar incarnation is a mahamanvantara (one-hundred years of Brahma). Each of the seven planetary schemes consists of seven chains (seven days of creation). During each chain, lifewaves within the planetary life unfold through seven rounds or revolutions about seven globes (planetary vehicles).

Each greater and lesser cycle of manifestation constitutes a day of activity and a night of rest and assimilation. There are universal days and nights, cosmic days and nights, etc. The seven days of creation are the seven chains of the Earth planetary scheme (of which the present Earth chain is the fourth day of creation). Throughout the cosmos, the cycles within cycles go on and on, as the breath of life is alternately sent forth and recalled. The entire structure of manifestation (from logoic levels through the various schemes, chains, rounds, and globes) (for each monadic impulse) is a single thread of life.

† Commentary No. 169

Differentiation

Differentiation is the first of two major processes involved with the manifestation of the universe (the other process is integration). The process of differentiation is the process by which simple, singular variables or elements (or aspects) become more complicated and diverse. The object of differentiation is to develop a diversity of forms within a diverse structure or fabric of manifestation, in order to develop different and various characteristics. Without this process of differentiation, there would be no field for creative manifestation, experience, and subsequent evolution.

Through the process of differentiation primordial atoms of matter are each transformed into many and varied subordinate atoms. The original outpouring of precursory life is differentiated into many and varied streams of life-waves.

Each stream is differentiated in turn into individual (apparently separate) lives (souls) within the stream. And each soul is further differentiated into constituent lives (forms) (atoms) on various levels and in various ways. Forms are differentiated and the lives within the various forms are differentiated. And yet, even though differentiated or distinguished one from another (which is merely a perspective), each remains one with every other, for the essence of the source remains an intrinsic unity, living simultaneously and concurrently through the myriad of differentiated lives and forms. Thus each aspect of manifestation at its greatest point of diversification remains quite related to the other aspects and to the chain of derivatives (or path) from (through) which such a state (aspect) has been achieved.

In the beginning of manifestation, a single dimension undergoes successive differentiations into an increasing multidimensional existence. A number of interrelated schemes of differentiation occur simultaneously and interactively. The homogenous (simple) one is transformed into the heterogeneous (complex) many; and yet, esoterically, the original homogeneity and simplicity is maintained, as all of manifestation is merely a reflection (and a perspective). Each act (process) of differentiation is an act of will, related to the purpose of manifestation and being self-consistent with evolutionary intention. As diversity (variety) is achieved, the life force is diffused (thus differentiation is also a diffusion process).

Hints to the process of universal differentiation may be found within the framework of differential calculus, the mathematics of the rate of change of functions (aspects) (elements) with respect to their characteristics (variables). In the case of simple (one-dimensional and ordinary) variables, differentiation is a process of reduction in the power of the function and an increase in the magnitude (extent) (spread) of the derived activity. In the case of complex or multidimensional variables, differentiation is easily a process of increasing complexity (distinction). In either case, the power of the variable tends to decrease as the essence of the variable is diffused, and as the power (implication) of the subordinate elements is increased. The energy of the system remains relatively constant as the power and diversity change mutually and (relatively though not necessarily directly) inversely.

The scope of the process of differentiation is almost completely interactive, as each subsequent act of differentiation gives rise to new and different (various) rates of vibration (with corresponding characteristics). Differentiation is a development of the framework and scope of manifestation as a grand prelude to the development of life. But the real work of manifestation (evolution) occurs as the processes of differentiation and integration interact.

† Commentary No. 233

Organization

One of the great marvels of nature is found in the sweeping patterns of organization throughout manifestation. This teleological universe is filled with meaningful patterns and structure to support the expansion and assimilation of consciousness throughout experience and expression (intelligent activity).

The magnitude and interdependence of universal organization is staggering to the ordinary mind, yet that pattern of organization is vital, necessary, and natural to the entire grand scheme of evolution. Universal manifestation is key to the interaction (communication) of forces; of spirit (life), consciousness (quality), and matter (appearance). Any manifestation requires some sustaining structure (pattern) (organization) for continuity and endurance. Universal manifestation is no exception (with its great magnitude, diversity, complexity (simplicity), and multiple purpose) and therefore the evolutionary patterns (and underlying organization) provide the framework for all that exists.

But that greater organization has a number of pertinent qualities and attributes worthy of reflection and incorporation on more human levels. That organization is streamlined, efficient, and natural. There is no unnecessary organization or structure to burden the evolutionary processes. In fact, the various patterns of organization are relatively time-dependent and encoded with purpose. These patterns come into play when needed and for the appropriate (intended) duration. When a particular purpose has been accomplished, the supporting patterns are fulfilled and withdrawn. Thus there is always just enough organization or structure to support and ensure the objective, but not too much. And these various patterns or organization all fall into place naturally; there is

nothing arbitrary in the divine evolutionary plan; everything fits together, each in its own place for its own experience, yet naturally contributing to the greater whole. Or in other words, the intended perfection of universal manifestation is reflected in its natural order.

One of the main keys to evolution is the expansion of consciousness, and although consciousness is veritably subjective, there is still some fine, delicate structure implied. Furthermore, the expansion of consciousness requires a flexible and responsive structure to support and sustain it, for the sake of coherence and relative containment. Without any subtle structure, consciousness would diffuse and scatter without meaning and without relatedness. With too much structure, consciousness would be limited and unnecessarily bound. For evolutionary purposes, consciousness needs to grow and expand, naturally and effectively, with some reasonable degree of control (direction) (purpose) by the overshadowing life. Loosened consciousness is irretrievable. Tightened consciousness is ineffective and useless. Thus moderation and balance are implied in organization (as in all spiritual disciplines).

Organization is not only a binding force holding all of the various parts and aspects together, but it is a relating force as well, for the structure and patterns of organization relate the diversity of elements and constituents together in meaningful (evolutionary) ways. The universe is organized to a large extent by reflection, association, and correspondence. Macrocosmic structure is reflected onto microcosmic levels. All of the elements are associated one with another, each to a certain extent, and rules of correspondence actually govern (dominate) the evolutionary scheme (timing and structure). The coherent unity of all life, consciousness, and form easily demonstrates the natural integration of the logos and its natural creation. And it is the organization that provides this needed interdependence.

Section 1.31



The Seven Planes

- From one perspective the seven planes of consciousness provide the stationary element of manifestation or the field per se, through which the manifested life proceeds and unfolds. From another perspective the seven planes are also embodied lives having their own evolutionary goals and contributions. The seven planes of consciousness, from lowest or most material to the highest or most refined or subtle, are (1) the physical plane, (2) the emotional or astral plane, (3) the mental plane, having both concrete and abstract regions, (4) the buddhic or intuitional plane, (5) the plane of atma or spiritual will, (6) the monadic plane, and (7) the atomic plane. More correctly, the seven planes are viewed from highest to lowest, but from the human perspective, one begins with the most obvious, which is the physical plane.

The Seven Planes

The world of human existence encompasses seven major levels or planes of consciousness. The first (highest) plane is the source of human existence; the second is the plane of the (human) monad; and the lower five planes form the present domain of human evolution and range of human consciousness. Most of humanity express themselves only on the lowest three levels, and have awareness on only the lowest (physical) plane. Each of the seven planes has seven subdivisions (sub-planes). Each of the forty-nine sub-planes is formed of matter of a particular density and polarization. Each successively higher sub-plane is formed of finer or more subtle matter. Each plane is a world or dimension in itself, having a distinct polarization, yet interpenetrating the other planes. There are no "higher" or "lower" realms, simply many coexistent dimensions. The terms "higher" and "lower" are used to refer to the relative quality (consciousness) of the matter.

The lowest world (the seventh or physical plane) has two major divisions. The lowest three sub-planes comprise the dense physical or chemical region that is characterized by the physical matter known to modern science. The upper four sub-planes comprise the etheric region. The matter of the four ethers is quite physical, but it is of a much finer nature. The etheric region is a world of physical plane forces and energies. Much of the phenomena in the physical world finds its force or intermediate cause in the etheric region. In fact, most of the physical life support processes are etheric functions.

The next higher plane (the sixth) is called the astral or emotional plane (the desire world). It is characterized as a sea of emotional energies; it also has seven subdivisions of matter. The lower sub-planes are of the coarse matter of the unpleasant (selfish) emotions. The higher sub-planes are of finer matter of the more mature emotions. This sea of emotional energies is interpreted through color by those who have astral vision. Each hue or tone indicates a quality of emotion. But the clairvoyant vision is quite colored by the individual's own emotional nature and perspective. The astral plane, like the etheric region of the physical plane, can be considered as an energy field. The

astral world is governed to a high degree by magnetic attraction and repulsion; similar emotions are attractive and dissimilar feelings are repulsive.

The world beyond the astral is the mental or manasic plane (the fifth). It has two major divisions: the lower region is that of concrete thought and the higher region is that of abstract (formless) thought. The loftier thoughts find themselves in the higher sub-planes. The fourth world is the plane of buddhi or intuition. Above (beyond) the buddhic plane is the plane of atma (spiritual will) or nirvana (the third plane). The second plane is the home world of the human spirit, the monadic plane. And finally, the highest plane of the seven is the world of God, the relative source of all lesser manifestation.

The physical plane is characterized by time and space. In the astral world there is only a slight, rather vague correspondence to time and space. Beyond the astral, time and space have little significance, if any. The essence of each plane is energy; spirit and matter are the two relative poles of energy. Spirit is the highest aspect of matter, and matter is the lowest aspect of spirit, by degrees. Matter is a momentary expression, while spirit is eternal. The highest worlds are created first, the lowest worlds last. The lowest planes are the first to disintegrate and pass into obscurity, while the highest planes are the last. The septenary manifestation of matter comes and goes with the breath of Brahma, but God, the absolute, persists.

† Commentary No. 1003

Manifestation and the Seven Planes

In support of the manifestation of life (through the seven rays and lives within lives), there must first be, for convenience, an underlying fabric of consciousness within which to manifest (for experience and expression), for each unit of life and its associated consciousness are merely induced within the underlying fabric. That fabric of manifestation is constituted as seven planes of consciousness (and seven sub-planes of consciousness within each plane) which are inherently related one to another and qualified in various ways by the seven ray lives.

From the standpoint of manifestation, each successive (lower) plane of consciousness is relatively coarser or denser. Higher planes are not "higher" in any spatial sense, but simply more refined in the material sense. But although planes of consciousness may be viewed materialistically (and improperly) in terms of density of matter, they are more properly viewed in terms of dimensions of reality, where the higher planes are simply more subtle. All is primarily a matter of perspective, with planes of consciousness being able to be perceived as matter, consciousness, or spirit, depending on the point of view. The material perspective is simply the most misleading (and only applies more or less correctly to the lowest or coarsest levels). Even the perspective of consciousness is not as potent as the perspective of spirit (being), but the perspective of consciousness is the more practical way of viewing the fabric of manifestation.

Manifestation begins at the highest or deepest level (plane of consciousness) as the absolute or unmanifested "life" induces the fabric of the universe in that highest sense, then manifested "life" successively differentiates the fabric of the universe until there is a full spectrum of seven planes and seven sub-planes within seven planes (and seven sub-sub-planes, etc.). The panorama of manifestation of life and consciousness actually unfolds synergistically with the unfolding (differentiation of the) planes of consciousness. As the highest plane is able to support consciousness (the experience and expression of some lifewave), so does that life emerge on that level. Likewise at every successively lower level until a full spectrum of manifested life is evident.

These are, of course, merely perspectives on manifestation. In actuality, manifestation is multi-dimensional and simultaneous. But in order to understand the patterns and their implications for evolving life (consciousness), it helps to see the patterns in some sequential sense (and there is a natural and apparent sequential pattern). The panorama of lives can be viewed discretely (as each lifewave (life) constitutes some entity) or it can be viewed as a continuum (as each lifewave (life) is connected to both preceding and succeeding (and every other) lifewave (life)). Lives appropriate (create) (induce) forms within the field of matter. Those forms are themselves lives on some level.

Thus the seven planes of consciousness form a field of manifestation for the experience and expression of a diversity of lifewaves within lifewaves (lives within lifewaves and lives within lives). And the seven planes are also ensouled as lives (since all is life). When the conglomeration of “user” lives have expended their evolutionary impulse, the process of ultimate assimilation (withdrawal) takes place, and “user” lives are withdrawn from manifestation as the fabric of manifestation (“server” lives) is (are) dissolved (withdrawn) to successively higher (deeper) levels. Until the unmanifested state is again realized.

† Commentary No. 1008

The Physical Plane

The physical plane is the lowest, most “material” of the seven planes of consciousness that form the field of manifestation for the human lifewave (and other lives). It is the plane upon which the human being naturally perceives, even though the process of perception involves both emotional and mental levels of consciousness.

The physical plane consists of seven sub-planes of consciousness, the lower three being considered the “dense” physical region and the upper four being considered the etheric region. The dense physical region is the familiar realm of more-or-less objective physical human experience and expression. It is important to humanity only in terms of the forms that it provides and the experience (on higher (emotional and mental) levels) that it facilitates. The etheric region is more vital in the sense that it is the realm of physical plane forces that underlie all of physical plane phenomena. It is the etheric region that provides prana or vitality for subsistence on physical levels.

However, the physical plane is taken for granted and is very poorly (incorrectly) perceived by the vast majority of humanity, and the etheric region is (for virtually all people) hardly perceived at all. Most people perceive the physical plane as the only reality, with emotional and mental processes being part of the physical plane experience (i.e., emotional and mental phenomena are usually but incorrectly perceived as “physical” plane phenomena). By taking the physical plane merely at face (apparent) value, unconscious assumptions are made which

lead to substantial misunderstanding of cause and effect relationships that broadly condition the human experience. By only viewing “life” in the apparent (obvious) physical perspective, one is very substantially limited in one’s ability to understand experience. Cause and effect relationships, for example, almost always involve aspects (factors) on etheric, emotional, and/or mental levels. The mind and the brain are actually two separate but related instruments, one utilizing the other. The brain has no function without the mind, but the mind can exist and function quite nicely without the brain.

By viewing the (dense) physical plane as the only reality, one fails to appreciate the role of the etheric, emotional (astral), and mental planes. The physical plane is almost entirely a plane of effects, with virtually no causes. Without appreciation for the relationships between physical, emotional, and mental levels (and the fact that they are three separate but related dimensions in consciousness), psychological confusion (self-deception) results. Of course that is part of the human experience, but the evolving student must eventually transcend these physical plane limitations and illusions. By placing the physical plane in the context of seven planes of consciousness (and by placing the physical body in the context of seven bodies or vehicles in consciousness), one is eventually able to properly recognize cause and effect relationships and facilitate evolution (experience, expression, and service).

The results of scientific research into the fundamentals of material existence is leading to a more widespread appreciation of the insubstantiality of the physical world, but the “links” to other planes are not yet so readily apparent. The role of emotional and mental “causes” of physical plane consequences is beginning to be appreciated in the medical community, but the perspective is still substantially limited by presumptions about the physical plane. The materialistic perspective must eventually yield to a broader and more comprehensive view, one that places the physical plane in its proper place, one that transcends the illusion of separate and material existence.

The Astral Plane

The astral plane is the region of consciousness that exists between the physical plane and the mental plane. The astral (emotional) world is coexistent with the other planes through interpenetration. Atoms of astral matter are similar to physical atoms except that they are much finer in texture, vibrate at a different (higher) level (octave), and are polarized quite differently. The astral realm (the desire world) is a sea of fluctuating emotional energies (feelings). The lower sub-planes of the astral world are vibrations of rather coarse, unrefined, selfish, materialistic, or unpleasant emotions (relating closely to the physical world). The higher sub-planes are vibrations of the more pleasant emotions and of aspiration and devotion.

The astral world is also the world of dreams; for when a person sleeps the desire body (astral body) is utilized to reflect the sights and sounds of the astral plane, though in a rather illusionary manner. Astral vision differs markedly from the physical vision, and considerable training, discipline, and experience is required before any meaningful information can be brought back from the astral plane. Psychics with the astral vision (clairvoyance) or hearing (clairaudience) are usually untrained and their perceptions are normally quite colored (distorted) by their own personality thought-forms and feelings. The desire world is filled with glamour (illusion on astral levels) and therefore most astral impressions are quite misleading and extremely unreliable. Only where the emotions are purified and the thinking is refined (clear) (without any bias) can the individual be properly trained to function effectively and consciously on the astral plane. The serious spiritual student is hardly interested in astral phenomena, unless he has been properly trained to work constructively in the astral body. The serious student is not really interested in phenomena at all.

There are three kinds of entities which function (consciously or unconsciously) on the astral plane: human, non-human, and artificial. Each kind has a variety of types and levels. Humans may function on the astral plane during sleep or after death, or unconsciously (or consciously) with the generation of feelings, desires, and emotions. There are many non-human types who live and work on astral levels; some are rather unevolved (such as the astral elementals), and

some are quite intelligent (such as the higher order of devas (angels) who do much constructive work). Artificial astral entities are created quite easily by human emotion and feeling, which vitalizes astral matter. As emotions are generated (good or bad) (consciously or otherwise), so are astral matter and entities of similar quality attracted.

Astral phenomena (forms and energies) are rather transparent and colorful (either dull or bright, depending on quality). Each emotion or feeling has a characteristic vibration that can be interpreted in terms of color. The translation of that color to physical brain consciousness, however, may be misleading. The colors within the aura (astral body) are indicative of the condition (and quality) of the emotional nature. The lower (higher) emotions and desires are represented by relatively coarse (refined) colors.

In contrast to the etheric (vital) body which is the same shape as the dense physical body (but a few inches larger), the astral body is an ovoid which completely envelops the lower bodies. The astral body (the aura) is the seat of the emotional and aspirational life; and in the relatively evolved humans, it is a rather well organized and stable vehicle, radiant with the higher emotion, a controlled instrument for experience and expression.

† Commentary No. 15

The Mental Plane

The mental or manasic plane is that plane or region of consciousness that exists between the astral (emotional) and the buddhic (intuitional) planes, while simultaneously coexisting and interpenetrating the other six planes. The mental plane is divided into seven grades or sub-planes of mental substance (matter), and into two regions of thought. The lower mental world is the region of concrete thought where the highest aspect of the human personality functions. The lower or concrete mind is the mortal mind that uses the physical brain as its instrument. The higher mental world is the region of abstract thought where the lowest aspect of the human soul functions. The higher or abstract mind is the (relatively) immortal mind. Manas (the mental principle) is

actually the link or bridge between the personality and the soul, the principle through which the personality is integrated and aligned with the soul.

The lower mind is used to calm and discipline (control) the emotional nature. The higher mind is used to bring the lower mind under the control of the soul. The lower mind is used to synthesize and integrate the personality into a single vibration, that the personality might be used more effectively. The higher mind is used to bridge the gap between buddhi (intuition) and the lower self. For this reason, the utilization of abstract and subjective studies and meditations encourages the building of the vital bridge between a soul and its personality. Though mental development is a prerequisite for intuitional development, the mind (the head) should be properly balanced with the heart. As these two aspects (head and heart) develop, the student should be guided by spiritual motive and common sense rather than rationalization. True reasoning is buddhi-manas, the abstract mind enlightened by the intuition.

The emotional, mental, and intuitional development of the spiritual student should proceed at a natural pace (based upon experience, conscience, and humanitarian work). Where there is a forced development or development without proper (unselfish) motive, there are usually resultant dangers and problems (such as over-stimulation, loss of self-control, and an exaggerated sense of ego). The lower mind is a delicate instrument that can be used constructively or destructively. The higher, abstract mind is free from the selfish, critical, and separative thought vibrations that the concrete mind is capable of.

The lower mind must be properly cultivated, for conscious and unconscious thoughts can have quite potent effects on relationships and experiences. As the mind is properly disciplined and balanced, the student can progress more reasonably. Man is slowly becoming polarized on the mental plane and must be encouraged to be careful in the creation of thought-forms. The effect of a person's thinking will generally appear in the emotional and physical life. Good, sound, positive thinking encourages health; while bad, negative, selfish thinking encourages disease on mental, emotional, and physical levels.

Man is becoming a creator. His creative thoughts are archetypes which precede and condition physical manifestation. The mental plane is the realm of consciousness that includes thought-forms that have been consciously or unconsciously created. Much of man's misery comes from careless thinking. The evolving spiritual student is cautioned to think consciously, guard against careless and critical thoughts, and use the mind constructively. While ordinary man thinks (and thereby activates mental energies), the evolved man (the adept) functions consciously on the mental plane (which is an altogether higher level of experience than merely thinking). Such an adept is as aware on the mental plane as the ordinary man is aware on the physical plane.



Section 1.32



The Planetary Scheme

- Within the field of manifestation or seven planes of consciousness, the logoi differentiate within themselves all of the various and successive lifewaves or collections of evolving lives. Creative manifestation is unfoldment on multiple scales, of lives within lives, of various kingdoms through which the various lifewaves pass for various opportunities of experience and expression. The planetary scheme is that subset of manifestation that is restricted to the field of consciousness of a particular planetary logos.

The Planetary Scheme

The story of creative manifestation is the story of the unfoldment of the solar logos, through differentiation and integration (synthesis), through the experience and activity of the seven great days of manifestation. A planetary scheme is the experience and cyclic progression (pattern) of a host of lifewaves bound together within a great life (a planetary logos) for the duration of a solar incarnation. The planetary scheme experiences the seven creative days as seven chains of cyclic activity.

Each chain (corresponding numerologically to a day of manifestation) is a chain of seven globes (planets) through (around) which the various inherent life-waves progress (evolve). A lifewave begins on the first globe of a chain, then experiences each of the globes in succession seven times, making seven rounds or revolutions of the seven globes to complete the chain. At the end of each chain there is a night of rest and the transference of the life onto the following chain, for further experience. The seven globes of a chain are centered on various levels (planes) of consciousness. The first and seventh globes are on the highest level for a particular chain); the second and sixth are on the next lower level; likewise for the third and fifth globes even lower; while the fourth globe is centered upon the lowest plain for the chain. For example, the planet Earth is the fourth (lowest) globe of its chain and manifests as low as the chemical region of the physical plane. The third and fifth globes of the Earth chain do not manifest on dense physical levels, but have the etheric region of the physical plane for their lowest expression (field of experience). Likewise, the second and sixth globes of the Earth chain are astral in lowest substance and the first and seventh globes are of concrete mental matter in their lowest expression.

Similarly, each chain of globes is centered on some plane of consciousness. The first four chains of a planetary scheme are chains of descent, centered on successively lower levels. The fifth, sixth, and seventh chains (ascent) are centered on the same levels as the third, second, and first, respectively. The physical Earth is the fourth globe of the fourth chain in our planetary scheme. The fourth (lowest) globe of the third and fifth chains (in our scheme) are etheric rather than dense physical. And it is the fourth globe of the second (and sixth)

chain which is astral (and it is the fourth globe of the first and seventh chains which is mental in substance).

Each lifewave passes through a kingdom of nature in each chain. During the first, second, and third chains, the lives that are now experiencing the human (self-conscious) kingdom passed through the mineral (trance-like), plant (dreamless sleep), and animal (dream) stages of consciousness (kingdoms). These passages through the lower kingdoms were quite unlike the experience of the present lower kingdoms, for the conditions earlier were far different and non-physical. Each turn of the spiral (round, globe, or chain) progressively offers new conditions for the evolving lifewaves.

Our present planetary lifewaves are in the fourth round (on the fourth globe) of the Earth chain. For humanity, each passage upon a globe may be divided into seven epochs or root-races. From root-races to rounds and globes to chains, each planetary scheme is an intricate and complex pattern (though simple in concept) of evolutionary experience for lifewaves of varying degrees of consciousness. The cycles of days (activity) and nights (rest) gradually merge into greater periods until comes the synthesis of the various planetary schemes and the ultimate withdrawal of the logos from the present incarnation.

† Commentary No. 361

Equality

There exists within nature (the natural, universal field of evolutionary manifestation) a general principle of intrinsic equality, one life-form to another. This principle of equality recognizes each life-form as equal or identical in the measure of life (reality) (value) (essence), but not necessarily in detailed (lesser) characteristics or particular functions.

This essential equivalence means that each individual unit of life within each group (life-wave) is equal in value, measure (life), and overall potential. Differences in detailed characteristics are inevitable as each unit evolves according to particular experiences, capabilities (responsiveness), and earned opportunities. However, the essential equivalence still holds, for regardless of

achieved characteristics (evolutionary attainment) and level of consciousness, each unit contributes to the reality (evolution) of the life-wave and that of the greater life. Those life-units of different consciousness or different characteristics and circumstances contribute in different ways, but each contribution is equally significant from the reference frame of the greater life. Particular individual contributions may appear more (or less) significant from the narrow perspective of individual existence, but that view fails to incorporate the whole (interrelatedness) of the evolutionary scheme.

The principle of equality is demonstrated in many ways, but largely through the impartiality of the evolutionary laws (karma) to which all lives are responsible. Though the application of karma may vary as a function of merit (experience), the general rules are self-consistent and impartial, contributing to the purposive evolution of the greater (and composite lives). Though character (consciousness) (environment) may vary considerably from one life (unit) to another, those of "higher" consciousness are not essentially superior to those of "inferior" consciousness. They may be superior in some respects (characteristics), but inevitably inferior in other respects. The whole concept of superiority (inferiority) is an illusion born of self-consciousness (individuality) and the corresponding illusion of externalization.

In reality, there is no superiority of any particular life, because only one life flows through the many forms, and the illusion of individual life and consciousness in no way precludes the overall life and consciousness from awareness on its own level. Any sense of superiority (inferiority) only compounds the problem (illusion) of ego and separateness. The esoteric student while recognizing distinction in consciousness (in accordance with evolution), nonetheless maintains a sense of balance (humility) and spiritual values (perspective) consistent with the reality of group consciousness.

The essential equivalence (generalized equality) (relativity) holds true not only for lives within a group or life-wave, but between lifewaves and between lives belonging to different lifewaves as well. A human being, for example, having a "higher" level of consciousness and a much greater degree of complexity (composition) than an animal (plant) (mineral) life, is not in fact superior in any general sense, but remains essentially equivalent in terms of reality (life essence) (which is the only truly significant measure). The contribution of the

mineral (plant) (animal) life is as essential and as significant (yet different) as the human contribution, despite the vast distinction in level of consciousness. The human contribution would not even be possible without the (cooperative) (and more basic) contributions of the component lives (within the human personality) and the complementary lives within the various kingdoms which provide the environment for the evolution of the various lifewaves.

† Commentary No. 472

Manifested Life 1

From the human (occult) perspective, looking out upon the broad scheme of universal manifestation, there naturally appear to be four major categories of interrelated, manifested life. These four are planar lives, ray lives, logoic lives, and lifewaves (or lives within lifewaves). In addition to these four categories, there are composite lives within each category, effectively constituting aggregate lives or lifewaves.

Planar lives provide the basic (septenary) vertical structure or planes of consciousness, relating life with form (through consciousness). Planar lives are highly compositional, as each (plane) (sub-plane) provides matter (form) and consciousness for appropriation by central (logoic) lives. Devas (deva lives) are much more closely related to the planar lives and planar consciousness than are human lives. Planar lives are dynamic albeit on a much longer timescale than that of the composite planars or manifested logoic lives. Planar lives essentially constitute a dimension of manifestation, one of vertical structure, available materials, and subtle qualifications.

In the purest sense, ray lives are beyond the ken of human consciousness, being most subtle. Yet the ray lives qualify all that is (planar, logoic, etc.) and are therefore present in all of manifestation by means of multiple correlations. In a sense, all lives are manifestations of ray lives, being qualified by the various rays in numerous ways and varying significance. Ray lives are eminently visible only in the sense of effected qualification and influence, not in the sense of distinctive lives or energy sources (even the ray energy sources are intermediate and therefore merely apparent). The paradox of being so near and everywhere,

and yet nowhere in the purest sense (absolute distinction) is easily resolved in the inclusion principle (distinctions are convenient to an understanding of the scheme of manifestation, yet somewhat misleading, since all lives and all activities are included within a greater framework (centrality), and since greater (relative) reality is necessarily more inclusive) (or in other words, viewing manifestation as an integrated whole is more real and more significant (substantive) than viewing life (manifestation) in its differentiated form). Ray lives are nonetheless real, and in the highest practicable perspective along ray lines, all of manifestation is an internal phenomenon, the interrelated experience of seven constitutional (ray) lives. In this perspective, all other lives are secondary (derived) to (from) the seven ray lives.

Logoiic lives are the more positive indications of manifestation, being (apparently) much more progressive and evolutionary than ray lives or planar lives, yet drawing necessarily on both (being qualified by the various ray lives and living through the various planar lives (albeit in a more local sense)). Logoiic lives are relatively localized and central (intensive) (dynamic). Logoiic lives are differentiated in the vertical and horizontal sense, where each greater logos typically differentiates (reflects) itself into (through) seven lesser (constituent) (subordinate) logoi, the succedents being (each) central on their level, being parallel one with each other (i.e., all seven being more or less on the same level, albeit in different degrees of qualification).

Each logos (on whatever level centralized) is in effect a chakra, a correlation of ray and planar lives, enabling energy to pass from one level to another. Each logos typically lives through seven principal (subordinate) (coordinated) chakras (logoi), and/or (if the logos is terminal rather than intermediate) through seven successive lifewaves.

Manifested Life 2

Lifewaves and logoiic lives are necessarily closely coupled (interrelated), with each logos having the potential for inducing (creating) (projecting) lifewaves within its sphere or domain of manifestation (ring-pass-not), and each lifewave being composed of (potentially) numerous (differentiated) lives, each with the potential to evolve into an atomic sphere (logos) in its own right.

Each logos is a positive center of force (vitalization) (intensity) (chakra), an atomic sphere of some central significance. Depending on the nature of the logos and its relationship to some more primary center (source), a logos may manifest itself through seven planar lives, through seven (derivative) ray lives, through seven subordinate (parallel or successive) logoi (e.g., a solar logos through seven planetary logoi), and/or through seven (parallel or successive) lifewaves (e.g., a planetary logos and seven streams of manifested life). In each case (form of manifestation) (logoi, planar lives, ray lives, lifewaves), there are correlations with the other forms of manifestation (as well as their parallels, precedents, and succedents), as all are necessarily mutually dependent.

Planar lives and ray lives represent the female principle in manifestation, providing the field of manifestation for the various logoi and lifewaves (which represent the male or active principle in manifestation). The deva or angelic (female) lifewaves are actually differentiated within and closely related to the planar lives, even within some logoiic correlation (qualification), while the various "human" (male) lifewaves are differentiated within the respective logos proper, even within some planar correlation (qualification). Some energy of course passes between the various elements (forms) of manifestation, binding each to every other and permitting correlation (communication) and vitalization. Although it is instructive and useful to perceive these various distinctions, there is always a higher, more inclusive perspective for which distinctions are not obvious.

Each of the ray lives is a creative force, qualifying all within the field of manifestation according to the various progressive patterns, cycles, and correlations. In addition to the creative ray lives, there are yet a number of

additional creative lives, called creative hierarchies. While the ray lives are generally viewed internally (i.e., as creative qualifications within some scheme of local manifestation), the creative hierarchies are generally viewed externally (i.e., internal to some great scheme of manifestation but external to some scheme of local manifestation). The creative hierarchies provide needed qualification (energies) which evoke (cultivate) various (particular and general) talents and abilities within the various lives and lifewaves according to the scheme and intentions (plan) of the overshadowing life (logos). The creative hierarchies are manifested lives in their own right, yet contribute far beyond the domain of their own manifestation. Similarly, the system of logoc lives within a given logoc manifestation may constitute a creative hierarchy relative to some other (apparently far removed) system.

Each of the various forms of manifestation vitalizes a (potentially) considerable number of composite lives, for each form is composed of composite lives, and each life lives through various composite forms. Thus even the distinction between life and form is merely a practical one, and passes in light of inclusion. The distinctions between primary and secondary, superior and inferior, precedent and succedent, timely and timeless, all pass as well, for all of manifestation is one life (albeit merely reflective).

† Commentary No. 478

Planetary Stress

For all practical purposes the planetary scheme is the (immediate) field of evolution for all lives within the planetary (logoc) aura or consciousness. Thus it is largely the planetary scheme that is substantially qualified for evolutionary purpose. Planetary stress plays a major role in planetary evolution (and consequently in the evolution of all lives within the planetary scheme), directly as a result of evolutionary qualification, and indirectly as a consequence of evolutionary activity.

Earth changes (e.g., volcanoes, earthquakes, glaciers, etc.) are relatively minor phenomena (in the context of the evolution of consciousness), primarily due to their physical nature and their limited scope (temporally or spatially). Earth changes are natural and do release some of the planetary stress, but do not have

as great an impact on human consciousness as do events on emotional or mental levels. Earth changes evoke subtle and gradual environmental adjustments in accordance with the evolutionary plan and the need for various conditions (even the substantial earth (planetary body) is teeming with life and must remain a dynamic, vital organism in order to be effective). Earth changes involving adjustments in atmospheric conditions do have a potentially significant impact on most involuntarily and some evolutionary lives.

Planetary stress is defined as constraining force(s) that results in increased evolutionary pressure and/or an adjustment in the balance of forces resulting in some changed conditions(s) and/or release of accumulated pressure(s). The changes or conditions of or relating to planetary stress are all evolutionary and karmic in nature. Most (earth changes) are primarily evolutionary in some broad context, the karmic consequences being incidental. Others (war, pestilence, etc.) are more largely karmic adjustments which also result in a balance of forces.

Human consciousness is a relatively potent force within the planetary scheme, and therefore, as human consciousness proceeds with its experience and activities it naturally interacts with the balance of planetary forces. When human force (pressure of consciousness) is persistent, then an adjustment in the balance of forces is evoked. War, disease, fertility changes, etc. are examples of natural consequences of human force in relation to evolutionary momentum. In accordance with karmic law, every significant human experience or activity (on some significant scale) evokes whatever changes are appropriate to relieve the planetary stress and bring about the needed lessons in consciousness. Thus pain and suffering, war and disease, etc. are natural consequences of human endeavor. Where however the human consciousness is alive and awake (aware of cause and effect relationships) and responsive to evolutionary encouragement (i.e., working constructively and learning and progressing naturally), then there is less likely to be any pain or suffering.

There will continue to be planetary stress and individual stress, for stress (pressure) is an evolutionary qualification and a necessary part of growth and progress. The problem then becomes learning to live with some (appropriate) measure of stress, allowing the stress to be an encouragement in consciousness without being compelling or disruptive. One who ignores stress ignores too the

opportunities implied (learning). One who resists stress is one who is eventually overwhelmed by it. But one who faces stress intelligently, making the needed adjustments, will find considerable encouragement (and the stress manifestation will become increasingly more subtle (as the student becomes increasingly more able to realize a balance on more subtle levels)).



Section 1.33



Kingdoms and Lifewaves

- Within the earth's planetary scheme are a number of progressive and successive and simultaneous lifewaves, ranging from various elemental lifewaves through the mineral, plant, and human lifewaves, to deva and superhuman lifewaves. Humanity is thus viewed more correctly as simply one of a number of lifewaves, and by no means any more important or less important than any other. The significance of the elemental, mineral, plant, and animal kingdoms to humanity is that all lives are effectively related. Humanity, i.e., the lifewave that is presently human, has already passed through these kingdoms and that the lives currently in mineral, plant, and animal forms will eventually become human, or at least at a stage that is analogous to the present humanity. In looking at the "lower" kingdoms the spiritual student can begin to appreciate the past experience and conditioning that has resulted. And in embracing the unity of all life, the spiritual student can view all non-human kingdoms and lifewaves as equal to humanity.

Kingdoms and Lifewaves

Life is an attribute and conveyance of the Solar Logos, in the sense that all lives within the ring-pass-not of the solar system are wholly dependent upon the solar logos for their existence, and more properly, actually comprise that solar life. The basic unit of life is the monad, a spark of the solar life that knows no differentiation. As monadic life is reflected into consciousness (and further, into matter), that (reflected) monadic life is composed of a number (continuum) of lifewaves, each having some sense or attribute of distinction (discreteness).

From the outpouring of the logos, the stream of lifewaves flows through the various conditions or aspects of manifestation. Each lifewave is a mass consciousness, related to the monadic life, to the preceding (succeeding) (parallel) lifewaves, and to the manifestation through which it must pass for experience, expression, and evolution. Each lifewave may be differentiated into relatively distinct lives (souls) and (various) groups of lives, the degree of distinction depending on the level of evolved consciousness and the character or quality of the lifewave. Individual lives (souls), group lives, and lifewaves all evolve interdependently according to the evolutionary plan and the available qualification (conditions, guidance, and stimulation).

Elementary (basic) lifewaves tend to be reflected further into matter than secondary (advanced) lifewaves which remain largely in consciousness (with the potential illusion of their own reflection into matter). Elementary lives form the actual conditions in matter and consciousness, in the sense that they are composite lives that are manifested as (in) material forms. The physical plane, for example, is composed of a vast number of elementary lives (and numerous groups of lives) which form the physical conditions (environment) for their own experience and for the manifestation of higher lives (e.g., plant, animal, human). A kingdom is that manifested environment through which a lifewave experiences. The animal (third) kingdom, for example, is the environment (conditions) (qualifications) through which the animal lifewave evolves. That kingdom is composed of elementary lives (forms) on physical, etheric, and astral levels. Both kingdoms and lifewaves are qualified in various ways by the seven rays and the various ordered cycles of manifestation.

In a sense, there is simultaneously a succession of lifewaves and a succession of kingdoms. The various kingdoms evolve as the composite (elementary) lives evolve and as the secondary lives provide the stimulation of their passage. The various lifewaves evolve by virtue of their experience in each succeeding kingdom (domain). The various lifewaves (kingdoms) evolve in various (particular) ways and at various rates. Lifewaves evolve relatively fast compared to the respective kingdoms. The lifewave which is now human (i.e., the lifewave presently inhabiting the human kingdom) will eventually evolve beyond the human kingdom, to the next (fifth) kingdom.

Some passage is possible (albeit limited) (for the individual lives) between the various parallel and successive lifewaves. Advanced lives (pioneers) may be permitted to evolve into the next higher kingdom in advance of their lifewave, thereby effecting transition into the preceding lifewave. Likewise, those who are unable to evolve at the same overall rate as the other members of their lifewave (i.e., stragglers) may effectively pass into the succeeding lifewave (not to the preceding kingdom). As a general rule, however, advanced lives remain within their respective lifewaves, though evolving at the respective leading edge (which effectively broadens the lifewave).

Section 1.331



The Mineral Kingdom

- After the elemental kingdom, the mineral kingdom is the most basic of the involutionary kingdoms. The mineral kingdom provides the more complex "matter" that is used to provide a field of manifestation and to form vehicles for manifestation on physical, emotional, and concrete mental levels.

The Mineral Kingdom 1

In the context of the Earth's planetary evolutionary scheme, the mineral kingdom is an involutory domain (of un-self-conscious evolution) that bridges between the various elemental kingdoms (mental, astral, and physical (successively and respectively)) and the plant kingdom, with the (mineral-stage) lives being characterized by a deep state of relative unconsciousness (very limited awareness, akin to very deep, dreamless sleep). With the exception of the mineral pioneers, mineral lives appear to be quite contented.

The various lifewaves that pass through the mineral kingdom are mineral only during that passage, so a distinction (confusion from association) exists between the kingdom (involuntary or evolutionary domain) and lifewave (the collection of lives that inhabit some kingdom for some apparent period of time (cycle) for some involutory or evolutionary purpose (experience, expression)). A mineral lifewave has necessarily passed beyond the elemental condition but has not yet reached the plant kingdom. The human lifewave has previously passed through the mineral kingdom (many cycles past), as well as the plant and animal kingdoms.

On physical levels, the mineral kingdom is the experiential domain for all of the apparent dense physical and etheric forms either utilized by "higher" lives or which provide the physical and etheric infrastructure (i.e., physical substance, matter (the physical, material world)). Mineral lives (and forms) are composite lives (forms) in the sense that they incorporate atomic and molecular (elemental) lives. While mineral lives (material substance) appear to be relatively static, the underlying (overshadowing) consciousness is active, albeit with limited range and scope of awareness. Matter is alive and exhibits some consciousness, but obviously not to the same extent as lives in the plant and animal (and higher) kingdoms. The relatively more advanced mineral lives are radioactive and in some sense more interactive with their environment. Matter is communicative in the sense of energy exchange and manifestation at various energy levels.

The relationship of the mineral kingdom (and the associated lifewave) to the human kingdom (and the present humanity) is a somewhat synergistic one,

albeit one that currently (apparently) favors humanity as the mineral kingdom is generally contributive to human evolution in the sense that it provides the physical or material context for human experience. Humanity does relatively little for the mineral lives, although, karmically, the relationship is ultimately or eventually balanced. Humanity does, however, qualify the mineral kingdom by virtue of human activities, and can thereby facilitate or impede the involutory process. This will become more so as humanity takes some responsibility for the environment and mineral activities.

Both associated lifewaves (the lifewave (misleadingly named humanity) currently associated with the human kingdom and the lifewave currently inhabiting the mineral kingdom) develop, experience, etc., in the context of the greater evolutionary scheme (which integrates all lives within its evolutionary (holistic) field), although the timescales for experience are vastly different due to the respective nature of consciousness. The mineral lives evolve (involve) very slowly, while humanity evolves relatively quickly by comparison (on the other hand, temporal duration is not an effective measure of evolutionary progress) (this does not imply that the trend continues, with ever-increasing evolutionary rates (to the contrary, some great lives evolve very slowly (of course, man's sense of time is quite misleading))).

† Commentary No. 938

The Mineral Kingdom 2

The polarity of the mineral kingdom is such that direct, occult relationship with humanity is not facilitated. Substantial differences (opposition of forces) exist between the mineral nature and the human nature. In fact, direct (atomic or molecular) contact is rather dangerous and counterproductive, although incidental contact (e.g., through magnetization of crystals, etc.) is relatively harmless. Mineral substance digested or ingested in anything greater than nominal amounts is relatively poisonous to human (and animal) lives. At one extreme in relationship, strong identification with mineral substance is extremely disruptive to human evolution as it implies or conveys a relatively inextractable focus of human consciousness in the most coarse arena imaginable. Yet, properly trained (and relatively detached) occultists are able to

work effectively (psychically) with the mineral kingdom, both magnetically and electrically.

The occultist is one who somewhat intelligently and purposively manipulates material substance and associated energies and forces. The properly trained occultist synergistically utilizes mineral lives in a non-destructive manner (from the perspective of evolution) and in the context of evolutionary intent. The electrical and magnetic forces associated with matter (mineral lives) can be utilized by the occultist in various ways, in support of various planetary (evolutionary) objectives. The present karma of the mineral lifewave is to provide these resources (material or substantial infrastructure) in facilitation of experience in consciousness of other (lower, composite, involutory lives as well as higher, evolutionary) lives.

Unfortunately, mankind in its arrogance assumes that mineral forms are lifeless and therefore without significant consciousness (if any) and “available” for human utilization without adverse consequence. Man then proceeds more or less selfishly and without a sense of responsibility for the (non-perceived) consequences. This is merely presumptuous. In actuality, mankind is accountable for his stewardship (results and manners) and is building a considerable obligation toward the mineral lifewave. The properly trained occultist demonstrates a considerable respect (reverence) for and rapport with the lives (forces and energies) with which he or she works, taking care to work appropriately, in equilibrium with the evolutionary undercurrent.

But this does not imply or convey identification with the mineral lives in any personality sense (which would be counter-evolutionary). While the relatively mature mystic can identify with any or all lives impersonally, there is no implied attachment or absorption. Thus occultists, mystics, and esotericists are all able to work with mineral lives more or less effectively, provided there is proper respect for the distinctness of the various lives. Likewise the devas play a considerable albeit relatively passive role in relationship to the mineral lives (ultimately, the mineral lives are devas). In the final analysis, all relationship between or among the various kingdoms (lifewaves) is a matter of energy conveyance (sharing) (qualification).

On a higher level, the overshadowing mineral consciousness (in contrast with its indwelling life), which is relatively intelligent, is actively and consciously collaborating with the human spiritual hierarchy in fulfillment of the planetary evolutionary plan. This occurs on levels above and beyond that of the human personality (i.e., beyond the concrete mental level) where there is no substantive barrier to rapport-between-species. On logoc levels, there is not even the distinction of species.



Section 1.332



The Plant Kingdom

- While the lives inhabiting the mineral kingdom are relatively static, those inhabiting the plant kingdom are subject to growth and flexibility. Plant lives play crucial environmental roles and many provide food for higher-order lives. While the range of senses for mineral lives is rather limited, plant lives can to some extent sense beyond their immediate environment.

The Plant Kingdom 1

In the context of the Earth's planetary evolutionary scheme, the plant kingdom is an involutory domain (of un-self-conscious evolution) that bridges between the mineral kingdom and the animal kingdom, with plant lives being characterized by a state of relative unconsciousness (limited awareness). While mineral lives have a very limited ring-pass-not or field of consciousness, plant lives have a broader ring-pass-not that extends well beyond their physical form. In contrast with lives in the mineral kingdom (except for those that are more-or-less radioactive), plant lives interact with their immediate surroundings and collectively (semi-consciously) collaborate with deva lives.

Like mineral lives, plant lives are collective, not individualized, though each major species corresponds to a group life and relates to a group soul. The principal distinction of lives in the plant kingdom compared with lives in the mineral kingdom is the factor of apparent growth and limited mobility (compared with virtually no apparent growth and very limited mobility if not immobility in the case of mineral lives). Plant lives respond to various stimuli much more so than mineral lives. Plant lives also live at a faster pace than mineral lives. Mineral lives receive energy and release energy and experience some (moderate and limited) internal transformations, while plant lives experience more overt interaction with their environment, receiving energy, transforming it, and releasing it in various (other) forms.

On physical levels, the (karmic) role of the (lives of the) plant kingdom is at least two-fold: (1) to provide sustenance (energy in the form of food) for various higher lives (e.g., animal and human lives) and (2) to contribute to the environmental balance (e.g., in absorbing or releasing atmospheric constituents). Plant lives are an "active" component of the vital (etheric) body of the Earth and respond directly to etheric stimuli (and indirectly to astral or emotional stimuli (but not generally to mental stimuli)). Thus the experience of plant lives is more dynamic and interactive than that of mineral lives, yet less so than that of animal lives (yet the collective impact of the plant kingdom on the whole seems to exceed that of the animal kingdom). In a sense, plant lives are "closer" to the energy (spirit) (consciousness) of the (body of the) planetary logos than either

mineral or animal (or even human) lives, since plant lives are interactive on vital etheric and astral levels without being absorbed or distracted on those levels. The underlying consciousness of plant lives is relatively active, albeit with moderately limited range and scope of awareness.

The karmic balance between the plant kingdom and the other kingdoms is more-or-less steady-state, without favoring any of the associated kingdoms (lifewaves). Plant lives contribute directly to the animal and human kingdoms and indirectly (etherically) to the mineral kingdom. Mineral lives contribute indirectly to the plant kingdom, while animal and human lives contribute directly (in the sense of stimulation on etheric and astral levels).

If there is any real obligation (imbalance), it is an obligation on the part of humanity towards the plant kingdom in the sense of needing a more considerate and respectful appreciation of the role that the plant lives play in human welfare (and the welfare of the planetary body as a whole). Humanity tends to behold the lower kingdoms relatively callously (and unfairly) from a perspective of (false) superiority. Yet, in fact, the (whole) of the lifewave inhabiting the plant kingdom is comparable (equivalent) (albeit not identically-equivalent) to the human kingdom (and no less important to the planetary logos).

† Commentary No. 948

The Plant Kingdom 2

The polarity of the plant kingdom is such that direct, occult relationship (more properly, mystical relationship) with humanity is facilitated to a large extent. Plants are much more compatible with mineral, animal, and human lives than mineral lives are relative to animal and human lives. There are exceptions, e.g., poisonous plants, but in general, plant lives are a relatively obvious expression of the planetary heart-center and exhibit a (passive) service motive. Thus plants are magnetically (but not electrically) compatible with human lives. While plant lives are not individualized, they are relatively more individual (localized in expressive consciousness) than mineral lives. Thus the birth or death of a plant (form) is a more significant transition than the transformation of mineral

lives from one form to another. There is much more of an ebb and flow to plant life than mineral life (or even animal life).

While strong identification with another kingdom is generally counter-productive and counter-evolutionary, healthy associations and collaborations with the plant kingdom are generally mutually-evolutionary in nature. Plant lives can and do contribute to the poise and stability of the immediate etheric and astral environment. People do contribute to the relative poise (constructive stimulus) of any associated plant lives (domestic or otherwise). However, (direct or specific) psychic links with plant lives are not generally encouraged, except in some collective and impersonal sense. In a sense, plant lives are more refined (and therefore relatively more sensitive) on their level than mineral, animal, or human lives are on their respective levels. Thus particular care should be taken to think and feel hospitably towards and among plant lives.

Trained occultists generally do not work as much with plant lives as with mineral lives, yet trained mystics and esotericists work more with plant lives than either mineral or animal lives, because of the depth and breadth of impact (synergism) of the collective consciousness of plant lives and because working with plants is inherently safer and more directly constructive than working with deva lives. Working closely and effectively with (conscious and semi-conscious) deva lives requires much more training and ability. Thus, in a sense, the plant kingdom helps to bridge between the human kingdom and the (parallel) deva kingdom. The relationship between humanity and the plant kingdom should be one of mutual respect and appreciation, without any significant imposition of humanity upon the plant lives.

Consuming plant forms as food is a necessary part of the evolutionary scheme, while wasting or abusing plant resources is not. The obligation of the plant kingdom in the sense of food resources is to the whole of humanity and not particular to any segment. Thus all of humanity have a responsibility for equitable distribution and utilization (consumption) of plant resources. And all of humanity have a responsibility for protection of continuity of collective plant lives (e.g., reforestation). In a sense, humanity are the elder brothers and stewards of the lives of the lower kingdoms, even though on a more fundamental level there is no distinction of superior-inferior lives.

Thus respectful collaboration of humanity with the various plant lives is healthy while direct or personal identification with specific plant lives is not generally healthy. While mineral lives play a relatively small role in human health (e.g., trace stimulus), plant lives play a relatively much larger role (e.g., air to breathe, food for consumption, proximity provision of qualified vital energy).



Section 1.333



The Animal Kingdom

- The animal kingdom provides a crucial link between the relatively immobile plant lives and the relatively wide-ranging human lives. Animals have a wider range of senses than plant lives but do not have the illusion of self-consciousness that prevails in the human kingdom.

The Animal Kingdom 1

In the context of the Earth's planetary evolutionary scheme, the animal kingdom is an involutory domain (of un-self-conscious evolution) that bridges to a large extent between the plant kingdom and the human kingdom (and to some extent between the human kingdom and the deva kingdom) [the chain of kingdoms (mineral-plant-animal-human) is linear and progressive and involves multiple parallel paths (aligned with the path of evolution), while the link between the parallel kingdoms (deva and human) is non-linear and perpendicular to the path (yet not counter-evolutionary)].

While animal lives are clearly more dynamic than plant lives, all of the kingdoms are complementary (and comparable in value) and there is substantial activity associated with less dynamic lives, however apparent or not. Animal lives have some degree of active awareness of their surroundings, and interact individually with those surroundings, but tend to rely a great deal (unconsciously) on the collective (group) instincts. Animal lives, like mineral and plant lives, are collective in consciousness, not individualized, but approaching individualization. Therefore there is relatively greater (apparent) independence in each animal species (each species (and to some extent each sub-species) has a distinct consciousness). There is considerable diversity between species and sub-species, relatively little diversity between members of a particular group (which have a common group spirit and therefore a common (instinctual) basis for experience and expression). But the group spirit is of a higher (non-human) lifewave than the species engrouped, and therefore (in many cases) substantially more intelligent than indicated by the animal lives themselves.

While the principal (evolutionary) karmic role of the plant kingdom is to express the etheric energy of the planetary logos, the principal (evolutionary) karmic role of the animal lifewave is to express the astral energy of the planetary logos and (secondarily) to acquire experience in preparation for individualization. There is no obligation to provide food for the human kingdom (as there is for the plant kingdom); humanity has (wrongly) appropriated food from the animal kingdom (and must eventually face the consequences of that appropriation). There is an

obligation for humanity to cultivate various animal lives in preparation for individualization (e.g., in domestication by association (not appropriation)). Obviously some species are “closer” to humanity in this sense (e.g., dogs and cats) and benefit substantially from that association (proximity) (stimulation).

The ring-pass-not of an animal species or group is limited only by the ability of the group spirit to “cover” the geographical extent of all the members of the group. Animal lives are not directly involved in the vitality of the planetary atmosphere (as are plant lives), but draw vitality from the planetary web to support their activities, while being more involved (in consciousness) with astral energies and the cultivation and expression of various animal instincts (sensitivity, feeling). Animal lives draw more from the astral than do human lives, yet human lives contribute more to the planetary astral than do animal lives.

Thus both animal and human lives are active participants in the astral life of the planet, while plant and mineral lives are not. The underlying consciousness of the animal lives is more directly active astrally than that of human lives, while the underlying consciousness of human lives is relatively unconscious on astral levels, even though highly interactive on those levels.

† Commentary No. 957

The Animal Kingdom 2

Animal lives function astrally (emotionally) as their highest practical expression, while human lives (in principle) function mentally as their highest practical expression (most people are still emotionally polarized and have limited active mental activity). Animal lives do not have thinking or reasoning capacity. Animals do have brains (which are not in any sense minds) that (unconsciously) relate instinct to experience and expression, but the “thinking” is accomplished by the group spirit which is not of the animal lifewave per se.

The animal experience implies considerable adaptability to (relatively coarse) physical and emotional conditions, culminating in physical humanity. Like most lifewaves, the animal lifewave has experimental aspects (e.g., diversity for

cultivation of adaptability and viability, with some lines proceeding through evolution and others terminating (keeping in mind the distinction between the animal form and the life and consciousness that lives through that form)). The apparent competition of animal lives, species, etc. is related to the intended evolutionary diversity (breadth of experience and expression) on the part of the lifewave as a whole (culminating in human diversity but superseded (unified) in the next lifewave beyond the present humanity). Care should be taken not to view the animal experience by appearances, but to appreciate the underlying purposes for such diverse experience and expression (and the qualifying rays of the animal kingdom (third ray of adaptability and fourth ray of harmony through conflict)).

The polarity of the animal kingdom is such that direct, occult relationships can exist between animal and human lives (constructively in the sense of healthy association, destructively in the sense of appropriation, identification, stimulation of human animal tendencies, etc.). The line of demarcation between animal and human lives is not at all as clear as that between the plant and animal lives. In fact, the only substantive differences between animal and human lives are (1) individuality, (2) relative quality, and (3) the spark of mind. Animals are not (yet) individualized; humans are (by definition). Animals have relatively crude (coarse) physical, etheric, and astral bodies, while humans are relatively more refined. Animals are governed by group spirits, while humans are more-or-less self-governed (in practice, most human beings are governed by their own desires and tastes (selfishness) (in the context of astral relationships and the astral atmosphere), while in principle human beings are self-conscious and self-determined).

In practice, the human being inhabits an animal body that has all of the inherited animal instincts of its species (i.e., race). The human being is intended to cultivate his or her self-consciousness and rise above the animal aspects of being (while effectively utilizing the animal body as an effective (and respected) instrument. But the line is not always clear, and reversion to the animal state is possible (temporarily in times of degradation or anger, permanently in the sense of pathological (emotional) degradation).

Animals are not properly the servants (in the lower sense) of humanity (any more than less economically viable people are properly the servants of more

economically viable people). But humans are (karmically) the servants (stewards) (custodians) of (for) the animal kingdom. The real relationship between animal and human lives (and the real relationship between people) is one of collaboration, with humanity intended to provide (non-imposing) leadership in consciousness (quality) (refinement) for the animals.

