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**On the Deva Evolution and Its Relation to Us**

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## Introduction

*The Army of the Voice, the devas in their serried ranks, work ceaselessly. Let the disciple apply himself to the consideration of their methods; let him learn the rules whereby that Army works within the veils of Maya.*

Initiation: Human and Solar, p. 202

The story of devas is not new. They are mentioned in every culture—East and West, in folk lore and literature works, in ancient or modern time. Few can see them, but this does not prevent many people to believe that they coexist and share this planet with us, and that their evolution is parallel to ours. They help us much, but the opposite is also true: our contribution to them is not any less significant. In fact, the deva and Humanity evolutions are two halves of the One Evolution.

In recent times, many clairvoyants like Geoffrey Hodson, C.W. Leadbeater, and Pogačnik ... described the deva kingdom in their works. But *seeing is not knowing*, and

the knowledge of this kingdom was not revealed in depth until the appearance of the magnum opus *A Treatise on Cosmic Fire*, by the sage known as the Tibetan Master Djwhal Khul, through the pen of his amanuensis Alice A. Bailey. For the first time a large amount of information was imparted about this evolution. The Tibetan Master revealed the intricate relations of between the deva evolution and man, and how we may cooperate with them for the advancement of both evolutions, macrocosmically as well as microcosmically. More than a century ago H.P. Blavatsky told us that “man is a life plus lives,”<sup>1</sup> reveals the same truth: “Man is literally deva substance, and a God,” as Master D.K reminded us in His masterpiece *A Treatise on the Cosmic Fire*. In this short paper on the deva evolution and its relation to our own, I will describe the general outline of this Evolution, its characteristics and relations to man, especially microcosmically, and the ways in which we can cooperate with that evolution. I will not enter into many details, nor will I repeat basic concepts of the Ageless Wisdom like Scheme of Evolution, Chain, Globe, etc. This can be referred to in the books that are listed in the Bibliography. This paper can be considered as a continuation of the writer’s paper (on “the Solar Angel and the Egoic Lotus”.) In this paper, the quotations are in *blue*, all boldings and underlinings are the writer’s.

I am very grateful to Professor Michael D. Robbins for his letter of explanation in replying to the writer’s question, as well as for his erudite *Commentaries on A Treatise on Cosmic Fire*. Without his help, this paper cannot be finished.

## **The Characteristics of the deva evolution**

The deva evolution is far more crowded than our own<sup>2</sup> and includes various classes of beings spreading from the unconscious, passive, and tiny lives to some magnificent Devas with the rank equivalent to a Chohan or an Initiate of the seventh degree. The complexity of this evolution seems to overwhelm any intention to classify or systemize it. Another

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<sup>1</sup> Saraydarian, Torkom. *New Dimensions in Healing*. TSG Publishing Foudation, 1992. This also refers to this passage in *The Esoteric Doctrine I*, p. 248:

“Who forms Manu (the Man) and who forms his body? The LIFE and the LIVES. Sin† and the MOON.” Here Manu stands for the spiritual, heavenly man, the real and non-dying EGO in us, which is the direct emanation of the “One Life” or the Absolute Deity. As to our outward physical bodies, the house of the tabernacle of the Soul, the Doctrine teaches a strange lesson; so strange that unless thoroughly explained and as rightly comprehended, it is only the exact Science of the future that is destined to vindicate the theory fully.

<sup>2</sup> “In the present system, the second, there are two dominant evolutions, the human and the deva; there are—as earlier stated—sixty thousand million human monads. Add to this the feminine evolution of the devas, consisting of 140 thousand million, and you have the necessary two hundred thousand million.” (A. A. Bailey, *Esoteric Healing*)

hindrance to its study is that devas are normally invisible to most people except those with special vision, and even those who can see them cannot claim to understand their how they function. Therefore in this paper, I will provide only some glimpses into this magnificent evolution, I will refer to many books from various sources—Theosophy, Max Heindel etc., but the main source of knowledge will always be the books of Master D.K.

Literally, the Sanskrit word *devas* means “*the Shining Ones, the resplendent;*” and it covers “*spiritual beings of various degrees;*” “*some of them superior, others inferior, to man;*”, also included are “*entities from previous planetary periods, who take active part in the formation of new solar systems and the training of infant humanities, as well as unprogressed Planetary Spirits, who will, at spiritualistic séances, simulate human deities and even characters on the stage of human history.*”<sup>3</sup> In general, there are two classes of deva evolution, the involutory and the evolutionary. The term *elemental* is usually used to indicate an involutory life, whereas the word *deva* is reserved for devic beings on the evolutionary arc. But there is not always conformity between various authors, and the use of many terms for one class of entities, or, on the other hand, the same term for many classes, has led to much confusion. We will return to this when considering the topic *elemental* and *elemental essence*.

But what are the distinct characteristics of the *deva evolution* as contrasted to the Human Evolution? More than one century ago, in a letter to A.P. Sinnett Master Koot Humi taught that:

“How could you make yourself understood, command in fact, those semi-intelligent Forces, whose means of communicating with us are **not through spoken words, but through sounds and colors**, in correlation between the vibrations of the two? For sound, light and color are the main factors in forming those grades of intelligences, those beings of whose very existence you have no conception, nor are you allowed to believe in them — Atheists and Christians, Materialists and Spiritualists, all bringing forward their respective arguments against such a belief — science objecting stronger than either of these to such a degrading superstition.”<sup>4</sup>

Another author Tuija Robbins<sup>5</sup> reminded us that in considering the deva evolution we should “see that there are two *different* evolutions, which have totally different *purposes, interests* and *methods*,” and that we should “not to think *as humans are thinking*.” But perhaps it is best to quote from *A Treatise Cosmic Fire*, where Master D.K summaries the distinct characteristics of this evolution as follows:<sup>6</sup>

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<sup>3</sup> Blavatsky, H.P. "Elementals." *Collected Writings*, Vol. IX p. 189

<sup>4</sup> Sinnett, A.P. *The Occult World*. 1888.

<sup>5</sup> Tuija, Robbins. "Tuija's letter responding to Jocelyne and Lam\_May 2013."

<sup>6</sup> Bailey, Alice A. *A Treatise on Cosmic Fire*. p. 667

1. Man is demonstrating the aspects of divinity. The devas are demonstrating the attributes of divinity.
2. Man is evolving the inner vision and must learn to see. The devas are evolving the inner hearing and must learn to hear.
3. Both are as yet imperfect, and an imperfect world is the result.
4. Man is evolving by means of contact and experience. He expands. The devas evolve by means of the lessening of contact. Limitation is the law for them.
5. Man aims at self-control. Devas must develop by being controlled.
6. Man is innately Love—the Force which produces coherency. The devas are innately intelligence,—the force which produces activity.
7. The third type of force, that of Will, the balancing equilibrium of electrical phenomena, has to play equally upon and through both evolutions, but in the one it demonstrates as self-consciousness, and in the other as constructive vibration.

In the book “A Learning Experience”<sup>7</sup>, the author releases some previously unpublished instructions of Master D.K., and it may be useful to quote some passages related to the deva evolution. For convenient comparison the quoted information is put in a table:

	<b>Deva evolution</b>	<b>Human Evolution</b>
1	The deva evolution is feminine, negative and receptive	The human evolution is masculine, positive and aggressive.
2	The devas build. The same lesson of acquiescence in the will of the great One is learned.	Man breaks
3	The beauty of that will is learned by the devas through the SIGHT they have.	The necessity of that will is learned by man and through HEARING the law, through the consequent breaking of that law and the succeeding pain as man brings his will into line with the one Will.
4	Devas learn to wield the Law because they recognise its effects. They SEE.	Mankind learns to wield the laws because, through knowledge, they avoid subsequent pain.
5	Devas learn through joy owing to clear vision, and subsequently the desire to produce the same effects they vision.	Man learns through pain and subsequent discrimination.

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<sup>7</sup> by Mary Bailey

6	Devas obey <i>the Law through innate obedience</i> . They violate it not. Their problem is to copy and to build.	Man obeys <i>the Law through suffering</i> ; the violation of the Law brings karma and subsequent enlightenment.
7	The devas suffer not, their rate of rhythm is steadier than the human, but nevertheless in line with the law. They learn through application and appreciation and joy in the forms built and the work achieved	Man learns through discontent and the shattering of the form
8	Devas SEE, they have the intuition which is the inner sight, developed. They are on the road to develop HEARING, hence the value of ceremonial and mantric effects in contacting them.	Mankind is developing sight on all the planes; it is the inner vision, the development of the third eye, that is the goal of this manvantara, of this system.
9	Devas are to develop <i>hearing</i> , sound, creative activity.	Man is to develop <i>sight</i> , discrimination, intuition.
10	Devas see and learn to hear the Sacred Word	Man hears and learns to see the Sacred Word

From the above table, the first assertion is that the deva evolution is feminine and the human evolution is masculine. This can be easily comprehended when we read line no. 6. Devas are innately *obedient* to the Law; they *see*, and *enjoy* in building the form. Their objective is to develop *hearing*. Forget not that Devas communicate to each other by “the colour which can be heard, and sound which can be seen.” On the other hand, man develops by expanding and destroying limitations. Through breaking the Law, Karma brings sufferings and pain to him, and through suffering man progresses. His objective is to develop SIGHT, that inner vision on every plane.

Another characteristic of the deva evolution is that they, except for some Greater Devas, always work in groups:

The devas do not work as **individualised conscious units through self-initiating purposes** as does a man, a Heavenly Man or a solar Logos (viewed as Egos) but they work in groups subject to:

- a. **Inherent impulse**, or latent active intelligence.
- b. **Orders issued by the greater Builders**.

c. Ritual, or compulsion induced through colour and sound.<sup>8</sup>

And:

On the atomic subplane are the permanent physical atoms of all humanity and the appropriated atoms of the deva kingdom. The devas do not develop as do the human race. They reincarnate in groups, and not as individuals, though each group is composed of units, and has nothing of the nature of the involutory group soul. The group soul on the involutory path and that upon the evolutionary are unlike; one is passing on to differentiation and is composed of entities animated by one general life; the other has differentiated, and each entity is a separate unit of the one life, complete in itself, yet one with the whole.

There are many types of life to be contacted on the four etheric levels, but we can only concern ourselves at present with the deva life, remembering that the deva evolution is of equal importance to that of the human. These devas are many in number, are of involutory and evolutionary nature, and of all grades and types.<sup>9</sup>

The above paragraphs affirm many facts about the deva evolution:

- They also reincarnate as we do, but in group.
- They have their cycle of reincarnation, but perhaps theirs is more natural and sorrowless:

“The life-periods of the different subdivisions of nature-spirits vary greatly, some being quite short, others much longer than our human lifetime. The universal principle of reincarnation obtains in their existence also, though the conditions naturally make its working slightly different. They have no phenomena corresponding to what we mean by birth and growth; a fairy appears in his world full-sized, as an insect does. He lives his life, short or long, without any appearance of fatigue or need of rest, and without any perceptible signs of age as the years pass.

Birth and death, therefore, are much simpler for the nature-spirit than for us, and death is for him quite free from all thought of sorrow. Indeed, his whole life seems simpler—a joyous, irresponsible kind of existence, much such as a party of happy children might lead among exceptionally favorable physical surroundings.<sup>10</sup>

## **1. The Elemental and Elemental Essence:**

The teachings on *elementals* is perhaps a most confusing among the teachings on the deva evolution. In its most common meaning the word *elementals* is used to denote the

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<sup>8</sup> Bailey, Alice A. *A Treatise on Cosmic Fire* p. 490

<sup>9</sup> Bailey, Alice A. *A Treatise on Cosmic Fire* p. 910

<sup>10</sup> Leadbeater, C.W. *The Hidden Side of Things*

devic entities on the involutory arc, but in some cases it is also used to indicate evolutionary devas.

In some places, it refers to the involutory entities related to the personality vehicles (the physical, astral, and mental elementals).

Thoughtforms are also called elementals. As C.W. Leadbeater commented in one of his books:

As the name “elementary” has been given indiscriminately by various writers to any or all of man’s possible *post-mortem* conditions, so this word “elemental” has been used at different times to mean **any or all non-human spirits, from the most god-like of the Devas down through every variety of nature-spirit to the formless essence which pervades the kingdoms lying behind the mineral**, until after reading several books the student becomes absolutely bewildered by the contradictory statements made on the subject.<sup>11</sup>

For that reason, C.W. Leadbeater and A. Besant used the word *elemental essence* to denote those formless essences preceding the mineral kingdom. Before them, the word *elementals* seem to be used by H.P. Blavatsky to refer to both the elemental essences and the nature spirits.

The word *elemental* was perhaps first used in a letter of Master K.H. sent to A.P. Sinnett, as quoted in *the Occult World*. Here we find some first teachings on the *elemental essence*:

“EVERY thought of man upon being evolved passes into the inner world, and **becomes an active entity** by associating itself, coalescing we might term it, **with an elemental** that is to say, with **one of the semi-intelligent forces** of the kingdoms. It survives as an active intelligence a creature of the mind’s begetting for a longer or shorter period **proportionate with the original intensity of the cerebral action which generated it**. Thus a good thought is perpetuated as an active, beneficent power, an evil one as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offspring of his fancies, desires, impulses and passions; a current which re-acts upon any sensitive or nervous organization which comes in contact with it, in proportion to its dynamic intensity. The Buddhist calls it his “Skandha”; the Hindu gives it the name of “Karma”. **The Adept evolves these shapes consciously; other men throw them off unconsciously.**”<sup>12</sup>

The Master referred to the thoughtform as an active entity associating itself with a *semi-intelligent force* that he called *an elemental*. This thoughtform has the duration of its life depending on the strength of its originator. It is the Skandha in Buddhist teaching and a

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<sup>11</sup> Leadbeater, C.W. , *The Astral Plane*

<sup>12</sup> Sinnett, A.P. *The Occult World*. 1988. p. 89-90



source of Karma. This thoughtform is constructed of the mental and astral matter, which is called by later Theosophists *the elemental essence*.

## Definition of Elemental Essence

If we want to dig deeply into the teaching on the Elemental Essence, nowhere can we find such teachings except in the books of Annie Besant and C.W. Leadbeater. In the blue books, the word *elemental essence* is mentioned ten times, and only twice is defined as follows:

<sup>32</sup> **Monadic Essence**, the matter of the atomic (or highest) subplane of each plane. **Elemental Essence**, the matter of the six subplanes which are non atomic. It is molecular matter.<sup>13</sup>

<sup>64</sup> *Elemental essence* seen to consist of aggregations of matter, on one of the six non-atomic subplanes of the mental and the desire planes—aggregations which **do not themselves serve as forms for any entity to inhabit**, but as **the material out of which such forms may be built**.<sup>14</sup>

This definition is clearly a quotation from *Study in Consciousness* by Annie Besant (p. 70). It should also be remembered that three important Charts<sup>15</sup> in *The Treatise on Cosmic Fire* are taken from the article “*Study on the relation of Man to God*” by A. Schwarz (*the Theosophist* magazine, issues December 1899 and January 1900), and this article quotes extensively from the books of Annie Besant and C.W. Leadbeater. So I think that we can believe somewhat the reliability of their teachings. The Chart II on page 93 of *The Treatise on Cosmic Fire*<sup>16</sup> shows us the overview of the three lower involutory kingdoms preceding the mineral one, the three outpourings, and the Three Logoi. Nowhere is it clearer than the following explanations of Mrs. Annie Besant:

We may define **Monadic Essence then as atomic matter ensouled by the life of the [69] Second Logos**. It is His clothing for the vivifying and holding together of forms; He is clad in atomic matter. His own life as Logos, separate from the life of Atma-Buddhi-Manas in the man, separate from any lives on the plane—though He supports, permeates, and includes them all—is clothed only in atomic matter, and it is this which is connoted by the term of Monadic Essence. The matter of that plane, already by the nature of its atoms capable of responding by vibrations to active thought-changes, is thrown by the second life-wave into combinations fit

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<sup>13</sup> Bailey, Alice A. *A Treatise on Cosmic Fire* p.77

<sup>14</sup> Bailey, Alice A. *A Treatise on Cosmic Fire* p.144

<sup>15</sup> Chart I Evolution of Matter

Chart II the Logos of a Solar System

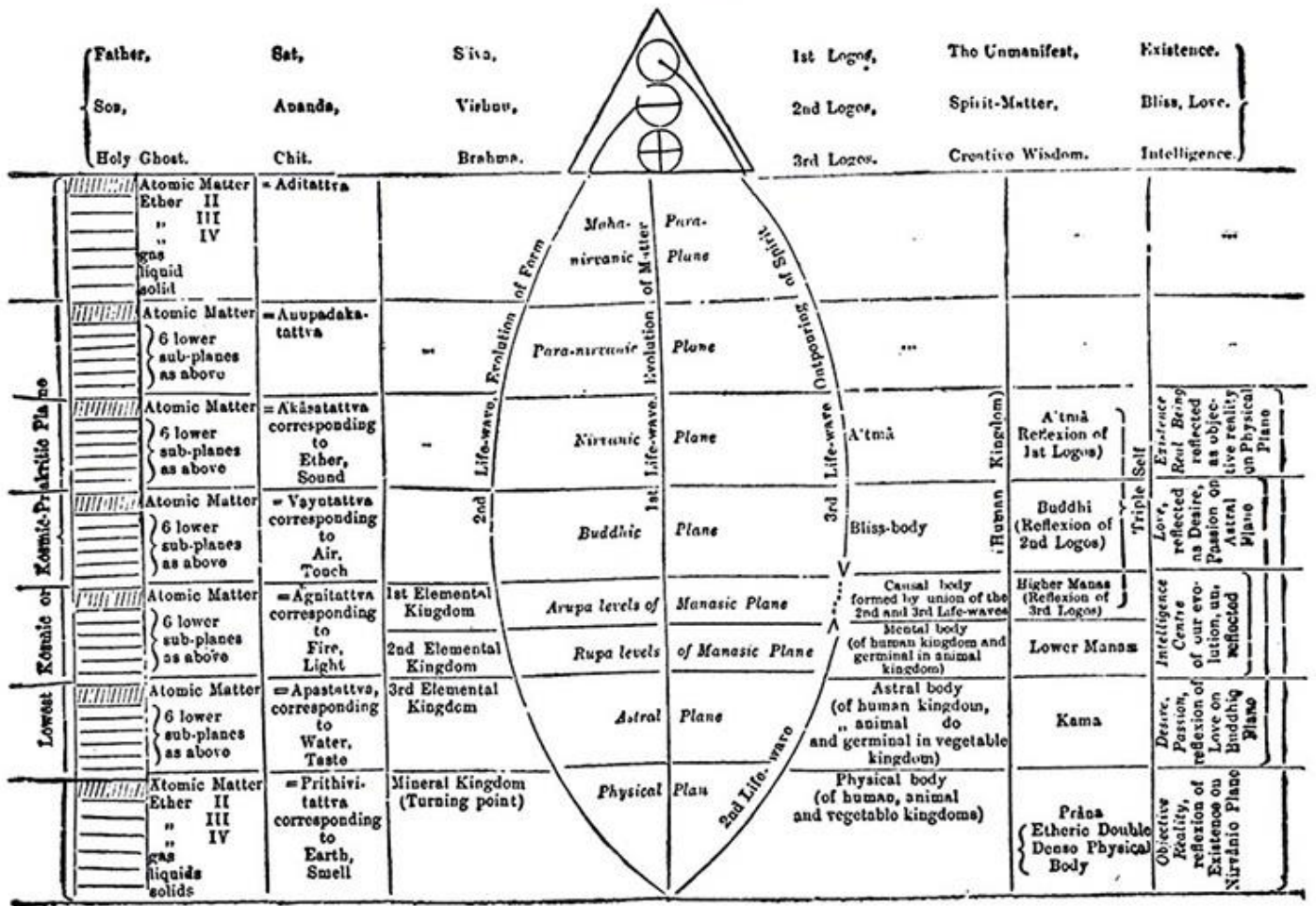
Chart XII Parabrahm

<sup>16</sup> Quoting a chart from the article “Study on the Relation of Man to God”, in the *Theosophist* January, 1900

to express thoughts—abstract thoughts in the subtler matter, concrete thoughts in the coarser. The combinations of the second and third higher sub-planes constitute the First Elemental Kingdom; the combinations on the four lower sub-planes constitute the Second Elemental Kingdom. Matter held in such combinations is called Elemental Essence, and is susceptible of being shaped into thought-forms. The student must not confuse this with Monadic Essence; one [70] is atomic, the other molecular, in constitution.

The second life-wave then rolls on into the sixth plane, the plane of Water, or individualised sensation, of desire. The before-mentioned Devas link the Jivatma—attached, or permanent, units of the fifth plane to a corresponding number of atoms on the sixth plane, and the Second Logos floods these and the remaining atoms with His own life—these atoms thus becoming Monadic Essence as explained above. The life-wave passes onwards, forming on each sub-plane the combinations fit to express sensations. These combinations constitute the Third Elemental Kingdom, and the matter held in such combination is called Elemental Essence, as before, and on this sixth plane is susceptible of being shaped into desire-forms.

CHART II LOGOS OF A SOLAR SYSTEM.



FROM "THE THEOSOPHIST" FOR JANUARY, 1900.

Fig 1 – Logos of a Solar System

*elemental essence is thus seen to consist of aggregations of matter on each of the six non-atomic sub-planes of the mental and desire planes*, aggregations which *do not themselves serve as forms for any entity to inhabit*, but as the [71] *materials out of which such forms may be built*.

The life-wave then rolls on into the seventh plane, the plane of Earth, of individualised activities, of actions. As before the Jivatma—attached, or permanent, atoms of the sixth plane are linked to a corresponding number on the seventh plane, and the Second Logos floods these and the remaining atoms with His own life—all these atoms thus becoming Monadic Essence. The life-wave again passes onwards, forming on each sub-plane combinations fitted to constitute physical bodies, *the future chemical elements, as they are called on the three lower sub-planes*.<sup>17</sup>

So, it is clear from the above citation, Monadic Essence is the atomic matter of the mental and astral planes ensouled with the Life of the Second Logos, whereas the aggregations of matter on the other subplanes besides the atomic subplane are called the elemental essence, out of which other forms are built for the manifestation of some entities. On Chart II we see three elemental kingdoms existing on the higher mental, lower mental, and astral planes. One question arises: do the *monadic* and *elemental essences* exist on the physical plane? Professor Michael D. Robbins suggested that if the elemental essence exists on the mental and astral plane, “I do not see why we could not include the etheric plane as well.”<sup>18</sup> The last paragraph of the above citation also suggests that the monadic essence exists on the atomic physical plane, and the elemental essence on the three lowest subplanes of the physical plane constituting what are called the chemical elements.

Annie Besant gave a correspondence to help us understand the nature of these elemental essences. The first life-wave from the Third Logos prepares the atoms with the Life of the Third Logos, while the second life-wave combines these atoms into aggregates of atoms fitted to be built into forms for inhabiting entities:

Looking at this work of the second life wave as a whole, we see that its downward sweep is concerned with what may fairly be called the making of primary tissues, out of which hereafter subtle and dense bodies are to be formed. Well has it been called in some ancient scriptures a “weaving”, for such it literally is. The materials prepared by the Third Logos are woven by the Second Logos into threads [72] and into cloths of which future garments the subtle and dense bodies—will be made. As a man may take separate threads of flax, cotton, silk—themselves combinations of a simpler kind—and weave these into linens, into cotton or silk cloth, these cloths in turn to be shaped into garments by cutting and stitching, so does the second Logos weave the matter-threads, weave these again into tissues, and then shape them into forms. *He is the Eternal Weaver*, while we might think of *the Third Logos as the*

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<sup>17</sup> Besant, Annie. *Study in Consciousness*. p.70-71

<sup>18</sup> Robbins, Michael D., “Letter to the writer”

**Eternal Chemist.** The latter works in nature as in a laboratory, the former as in a manufactory. These similes, materialistic as they are, are not to be despised, for they are crutches to aid our limping attempts to understand.

This “weaving” gives to matter its characteristics, as the characteristics of the thread differ from those of the raw material, as the characteristics of the cloth differ from those of the threads. The Logos weaves the two kinds of cloth of manasic matter, of mind-stuff, and out of these will be made later the causal and the mental [73] bodies. He weaves the cloth of astral matter, of desire-stuff, and out of this will be made later the desire body. That is to say, that the combinations of matter formed and held together by the second life-wave have the characteristics which will act on the Monad when he comes into touch with others, and will enable him to act on them. So will he be able to receive all kinds of vibrations, mental, sensory, etc. The characteristics depend on the nature of the aggregations. There are seven great types, fixed by the nature of the atom, and within these innumerable sub-types. All this goes to the making of the materials of the mechanism of consciousness, which will be conditioned by all these textures, colourings, densities.<sup>19</sup>

## **Differentiations of the elemental essence**

C.W. Leadbeater says that there are 2401 differentiations of elemental essence on the astral plane<sup>20</sup>, but that they are essentially one kingdom, “*a vast store of elemental essence, wonderfully sensitive to the most fleeting human thought, responding with inconceivable delicacy in an infinitesimal fraction of a second to a vibration set up in it even by an entirely unconscious exercise of human will or desire*”.<sup>21</sup> That is to say, they are always in a critical state, ready to be precipitated into a form under the impulse of passing thought or desire, or a combination of both. It is difficult to realise the situation when any portion of this store of *elemental essence* is unaffected by any external influences (a situation which hardly ever happens). When under such condition, it is absolutely “without any definite form of its own, though its motion is still rapid and ceaseless”.<sup>22</sup> But when affected by a passing thought-current, it “flashes into a bewildering confusion of restless, ever-changing shapes, which form, rush about, and disappear with the rapidity of the bubbles on the surface of boiling water.” Since then, it is separated from the vast store of the elemental essence and becomes an isolated entity which is commonly called an *elemental*. Mr. C.W. Leadbeater carefully added the adjective *artificial* before the noun elemental to emphasize the

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<sup>19</sup> Besant, Annie. *Study in Consciousness* p. 72-73

<sup>20</sup> He does not show the number on the mental plane, but we can reason the same number of the differentiations on the mental plane.

<sup>21</sup> Leadbeater, C.W., *The Astral Plane* p. 94

<sup>22</sup> Leadbeater, C.W., *The Astral Plane*

difference between such an entity and a nature-spirit which is sometimes also called an elemental.

To speak, as we so often do, of an elemental in connection with the group we are now considering is somewhat misleading, for strictly speaking there is no such thing. What we find is a vast store of elemental essence, wonderfully sensitive to the most fleeting human thought, responding with inconceivable delicacy in an infinitesimal fraction of a second to a vibration set up in it even by an entirely unconscious exercise of human will or desire.

But the moment that by the influence of such thought or exercise of will it is moulded into a living force—into something that may correctly be described as an elemental—it at once ceases to belong to the category we are discussing, and becomes a member of the artificial class. Even then [95] its separate existence is usually of the most evanescent character, and as soon as its impulse has worked itself out it sinks back into the undifferentiated mass of that particular subdivision of elemental essence from which it came.<sup>23</sup>

## Characteristics of the Elemental Essence

H.P. Blavatsky did not use the term *elemental essence* in her terminology, but she seemed to adopt the word *elemental* to refer to the same class of entities. Let's listen to her talking about the *elementals*:

*They are centres of force or energy which are acted on by us while thinking and in other bodily motions. We also act on them and give them form by a species of thought which we have no register of. As, [105] one person might shape an elemental so as to seem like an insect, and not be able to tell whether he had thought of such a thing or not. For there is a vast unknown country in each human being which he does not himself understand until he has tried, and then only after many initiations.*

...

As it (the elemental world) is *automatic and like a photographic plate*, all atoms continually arriving at and departing from the “human system” are constantly assuming the impression conveyed by the acts and thoughts of that person, and therefore, if he sets up a strong current of thought, he attracts elementals in greater numbers, and they all take on one prevailing tendency or colour, so that all new arrivals find a homogeneous colour or image which they instantly assume.

...

The elemental world has become a strong factor in the Karma of the human race. Being unconscious, automatic, and photographic, it assumes the complexion of the human family itself. In the earlier ages, when we may postulate that man had not yet begun to make

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<sup>23</sup> Leadbeater, C.W., *The Astral Plane* p. 94-95



bad Karma, **the elemental world was more friendly to man because it had not received unfriendly impressions.** But so soon as man began to become ignorant, unfriendly to himself and the rest of creation, [111] the elemental world began to take on exactly the same complexion and return to humanity the exact pay, so to speak, due for the actions of humanity. Or, like a donkey, which, when he is pushed against, will push against you. Or, as a human being, when anger or insult is offered, feels inclined to return the same. So **the elemental world, being unconscious force, returns or reacts upon humanity exactly as humanity acted towards it,** whether the actions of men were done with the knowledge of these laws or not. So in these times it has come to be that the elemental world has the complexion and action which is the exact result of all the actions and thoughts and desires of men from the earliest times. And, being unconscious and only acting according to the natural laws of its being, the elemental world is a powerful factor in the workings of Karma. And **so long as mankind does not cultivate brotherly feeling and charity towards the whole of creation, just so long will the elementals be without the impulse to act for our benefit.** But so soon and wherever man or men begin to cultivate brotherly feeling and love for the whole of creation, there and then the elementals begin to take on the new condition.<sup>24</sup>

This definition of H.P. Blavatsky on Elemental refers exactly to the *elemental essence* of C.W. Leadbeater and A. Besant.

According to C.W. Leadbeater, any attempt to catalogue this elemental kingdom is “tedious” and “unintelligible,” except the students “can call them up before him and compare them.”<sup>25</sup> But he further tries to explain the subdivisions of this kingdom:

**First** comes the broad division which has given the elementals their name—**the classification according to the kind of matter which they inhabit.** Here, as usual, the septenary character of our evolution shows itself, for there are seven such chief groups, related respectively to the seven states of physical matter—to “earth, water, air, and fire,” or to translate from mediæval symbolism to modern accuracy of expression, to the solid, the liquid, the gaseous, and the four etheric conditions.

... What we have to try to realize, then, is that in every particle of solid matter, so long as it remains in that condition, there resides, to use the picturesque phraseology of mediæval students, an earth elemental—that is, **a certain amount of the living elemental essence appropriate to it,** while equally in every particle of matter in the liquid, gaseous, or etheric states, the water, air, and fire “elementals” respectively inhere. It will be observed that this first broad division of the third of the elemental kingdoms is, so to speak, horizontal—that is to say, its respective classes stand in the relation of steps, each somewhat less material than that below it, which ascends into it by almost imperceptible degrees; and it is easy to

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<sup>24</sup> Blavatsky, H.P., “Conversations on Occultism: Elementals and Elementaries”, *Collected Writings* Vol. IX

<sup>25</sup> Leadbeater, C.W., *The Astral Plane*

understand how each of these classes may again be divided horizontally [98] into seven, since there are obviously many degrees of density among solids, liquids, and gases.<sup>26</sup>

From the above explanation, we can see that there are seven main elemental essences corresponding to the seven states of matter of the plane—earth, water, air, and fire (four etheric conditions). This is known as the horizontal division. Each division can be again divided into seven sub-divisions, making in toto  $7 \times 7 = 49$  horizontal subdivisions, because “there are many degrees of density among solids, liquids, and gases etc.” Another division which he calls “vertical division,” and of this it is “more difficult to comprehend.” In his words:

There is, however, **what may be described as a perpendicular division also, and this is somewhat more difficult to comprehend**, especially as great reserve is always maintained by occultists as to some of the facts which would be involved in a fuller explanation of it. Perhaps **the clearest way to put what is known on the subject will be to state that in each of the horizontal classes and subclasses will be found seven perfectly distinct types of elemental**, the difference between them being no longer a question of degree of materiality, but **rather of character and affinities**.

Each of these types so reacts upon the others that, though it is impossible for them ever to interchange their essence, in each of them seven sub-types will be found to exist, distinguished by the colouring given to their original peculiarity by the influence which sways them most readily. It will be seen that **this perpendicular division and subdivision differs entirely in its character from the horizontal**, in that it is **far more permanent and fundamental**; for while it is the evolution of the elemental kingdom to pass with almost infinite slowness through [99] its various horizontal classes and sub-classes in succession, and thus to belong to them all in turn, this is not so with regard to the types and sub-types, which remain unchangeable all the way through.<sup>27</sup>

So, we have:

7 horizontal divisions x 7 sub-division x 7 vertical divisions x 7 sub-vertical-divisions  
= 2401 differentiations of the elemental essence.

But we also note that the elemental kingdoms are on the involutory arc, so their progress is to descend into the matter. This means the first elemental kingdom is less evolved than the second, and the second is less evolved than the third.

Master D.K. used the word *elementals*, in one sense, to refer to any involutory lives which are built from such *elemental essences*:

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<sup>26</sup> Leadbeater, C.W., *The Astral Plane* p.97-98

<sup>27</sup> Leadbeater, C.W., *The Astral Plane* p. 98-99

*The elementals are, in their essential essence, subhuman.* The fact that they can be contacted on the emotional plane is no guarantee that they are on the evolutionary [174] path. On the contrary, they are on the path of involution, on the downward arc. They are to be found on all planes, and **the etheric elemental forms—such as the brownies, gnomes and pixies**—are well known. They can be roughly divided into four groups:—

1. The elementals of earth.
2. The elementals of water.
3. The elementals of air.
4. The elementals of fire.

They are **the essence of things**, if you could but realise it. They are the elemental things of the solar system in their four grades as we know them in this fourth cycle on the fourth or earth planet.<sup>28</sup>

All in the above passage are comprehensible, except for the bolded and underlined text. And this is seemingly contradictory to other statements of Master D.K. in many places, as well as to what is usually understood. If by “the etheric elemental forms—such as the brownies, gnomes and pixie” He means the nature-spirits as described by such clairvoyants as Geoffrey Hodson, C.W. Leadbeater etc., as well as in the folklores, this seem to be enigmatic. In the Theosophical teaching these brownies, gnomes, and pixies are on the path of evolution, though they are still subhuman. They are at the stage of evolution equivalent to that of the animal kingdom in the human evolution. We find, in some places, Master D.K. clearly stated that:

*Second.* Many devas pass out of the group of *passive lives* in the effort to become manipulating lives via the bird kingdom, and *before becoming fairies, elves, gnomes, or other sprites*, pass a certain number of cycles in the bird realm.<sup>29</sup>

Birds are definitely on the evolutionary arc, and these devas (fairies, elves, gnomes, and other sprites) are still at a stage which is higher than that of the birds, so they must be on the evolutionary arc.

Another passage from *The Treatise on Cosmic Fire* suggests that some water elementals such as undines, mermaids etc. are really evolutionary devas:

The many groups of the water **devas of the manipulatory class** have been roughly grouped by mythological writers, under the terms **undines, mermaids**, and other [897] expressions, but their diversity is great, and this will be necessarily apparent when it is remembered that the sumtotal of water upon the earth (oceans, seas, rivers, lakes and streams), far exceeds the

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<sup>28</sup> Bailey, Alice A, *Letters on Occult meditation* p. 174

<sup>29</sup> Bailey, Alice A, *A Treatise on Cosmic Fire* p. 895



dry portion, or land, and **every drop of moisture is in itself a tiny life, fulfilling its function and running its cycle**. The mythic forms above referred to are but those myriad lives built into a form through which **an evolutionary deva is seeking expression**.<sup>30</sup>

Or this passage also conveys many hints to us:

There is another group of devas about which much may not as yet be communicated. They have come in from another planetary scheme, and are specialists in their particular line. They have attained, or passed through, the human kingdom, and are of equal rank with certain members of the Hierarchy, having chosen to stay and work in connection with the physical plane evolution. They are not many in number, being only twelve. Four work in the violet group, five in the green group, and two in the white, with a presiding officer of rank equal to a Chohan. The number of the deva evolution is six, as that of man is now five, and as ten stands for perfected man, so twelve stands for perfection in the deva kingdom. This group presides over the three earlier enumerated. Certain subsidiary groups are found.

*Under group 1* are found all the elementals **working with** the etheric doubles of men, all the elementals forming the etheric bodies wherein is life, and all the elementals **working with** the etheric counterparts of so-called inanimate objects. These are named in the order and the importance of their development. The violet devas are on the evolutionary path; the elementals are on the involutory path, the goal for them being to pass into the deva kingdom of violet hue.<sup>31</sup>

As Professor Michael D. Robbins comments, “*the terms ‘elemental’ and ‘deva’ are not kept quite distinct in the work of Master D.K. If we look at the words ‘work with’, it does not seem that these lives are passive lives being built into forms. Lower devas and more advanced elementals are, it seems, sometimes not distinguished.*”<sup>32</sup>

*Under group 2* work **the fairies of plant life, the elves** who **build and paint the flowers**, the radiant little beings who inhabit the woods and the fields, the elementals who **work with** the fruits, vegetables, and with all that leads to the covering of the earth's surface with verdure. **Associated with them** are the [Page 915] lesser devas of magnetisation, those attached to sacred spots, to talismans and to stones, and also a special group to be found around the habitations of the Masters wherever situated.

We continue with the comments of Professor Michael D. Robbins: “Here there is no question that *some kind of manipulation* is going on. The fairies and elves, though not self-

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<sup>30</sup> Bailey, Alice A, *A Treatise on Cosmic Fire* p. 897

<sup>31</sup> Bailey, Alice A, *A Treatise on Cosmic Fire* p. 914

<sup>32</sup> Robbins, Michael D. “Letter to the writer”

conscious, act upon or within forms made of elemental essence. Again, the words ‘work with’ make these so called elementals seem to be devic in their nature. What is the status of these lesser devas of magnetisation? Are they lower than what we might call the ‘manipulating elementals’, equivalent? When one is “associated”, the ranking of status is often comparable. Associates are usually of the same rank. So here we would have beings called elementals and beings called lesser devas being of approximately the same rank—hence the confusion.”<sup>33</sup>

*Under group 3 work the elementals of the air and the sea, the sylphs, the water fairies, and the devas who guard each human being.*

*Here only general hints are given. This list is not complete and does not include the grosser elementals, the brownies, and those that inhabit the dark spaces of the earth, the cities and the subterranean spots of the earth's crust.”*<sup>34</sup>

These beings “work”, which means that they are not those passive lives which are worked upon as the true elementals are.

Perhaps, we should reserve the word “elementals” for the “true elementals,” that tiny units of substance which are *built into* form by various kinds of builders. There is a huge gap between involutory and evolutionary lives, so it is better not to include both types under the same name. C.W. Leadbeater and other later Theosophists follow this way in their presentation of teaching on the deva evolution. Strangely enough, in the book *A Learning Experience* by Mary Bailey we read the following passage anent the elementals:

*Forget not that beneath the devas on the etheric planes, controlling and dominating the three dense physical levels, are other groups of entities, *wrongly entitled devas*, who work in obedience to the law also on the evolutionary path. You have the denser forms of gaseous life as seen in the servants of the Lord Agni, termed by you salamanders, the elementals of the fire working under them. Found are they in all that burns and in the subterranean places of the earth, in the seething bowels of the fires that in the interior of the earth live and move and work, finding vent in the volcanoes when disruptive—as often nature is — and in the warmth that holds all life in formation on the earth. Forget not, under the law of correspondences this third plane [AIR], counting upwards, manifestation of life (subtle) has its analogy on the mental plane, just as in a way little known or realised by you the first ether corresponds to the buddhic, the second to the monadic, while the atomic corresponds to the plane from whence all emanated.*<sup>35</sup>

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<sup>33</sup> Robbins, Michael D. “Letter to the writer”

<sup>34</sup> Bailey Alice A., *A Treatise on Cosmic Fire* p. 914-915

<sup>35</sup> Bailey, Mary. *A Learning Experience*. Lucis Trust,

This passage is from the unpublished instruction of Master D.K. to Alice A. Bailey. It shows clearly that the salamanders, wrongly entitled devas, are also on the evolutionary path.

In short, the words of Professor Michael D. Robbins may be used as a conclusion on this matter:

Yes, this is the problem—an apparent contradiction in the writings of Master DK, Himself... It seems clear that there are certain elementary lives (fairies, gnomes, elves, sylphs, etc.) which should definitely be classed as manipulating devas.

To me, these lives are force centers of force which entail within their ring-pass-not the tiny truly elemental lives which are substance/energy itself. To me the only true “elemental” is the tiny unit of substance which must be built into form by various kinds of builders and manipulators ...

... the fairies, gnomes, sylphs, elves are not seeking further densification as are the lives which are the elemental essence and monadic essence. Rather, they are paralleling (whilst in the deva kingdom) the rise of the three lower kingdoms. If there are devas which parallel the human kingdom in intelligence, why should there not be devas which parallel the three lower kingdoms and are, like the members of those three lower kingdoms, subhuman though somewhat unconsciously intelligent.

Sometimes when many tiny elemental lives are aggregated into a particular form by a superior ‘shaping energy’, the aggregation, itself, is called an elemental or an elemental form. These forms, though called in some parlance “elemental”, are formed of myriads of true elemental lives on the involutory arc.<sup>36</sup>

### **Three Elementals related to the Personality**

Our personality is constituted of three vehicle — lower mental, astral and physical, and are the means by which the Soul manifests on the lower mental, astral and physical systemic planes (specifically, on the lower 18 sub-planes of the cosmic physical plane). Each personality vehicle has a life and consciousness of its own, distinct from the life and consciousness of the Personality of which it is a component. So we have the mental elemental of the mind body, the desire elemental of the astral body, and the physical elemental of the physical body. These bodies of the Personality are constituted of the elemental essences of the mental and astral planes, and of the elements on the physical plane. These aggregates of elemental essences in their total make up an elemental on the corresponding plane, with its own life and what may be called its consciousness. They are on the involutory path and follow their ways of evolution. They are our parasites, and

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<sup>36</sup> Robbins, Michael D. “Letter to the writer.”

often their desires are not what we, as Souls, desire; what they want the Egos do not, so many times the battles between them happen. It is only when the energy of the Solar Angel can subdue the forces of these elementals that man can attain liberation. In words of Master D.K.:

In theosophical literature, there is much talk anent the various elementals or lunar lords which compose, constitute and control the lower nature. These, in their triple totality, form the personality. They are of man's own creation, and form the basis of the problem which he, as a soul, has always to face until the final liberation is achieved. The mental elemental, the astral elemental and the physical elemental have a definite life of their own which is coloured by the rays upon which these various bodies or elementals have their being, until the man has reached a relatively high point in evolution.<sup>37</sup>

... these elemental beings themselves are progressing, and that each human organism they seek to occupy is of appropriate build. This is *the obsession that is part of the logic scheme*, but which is ever *involutionary*. In the coming in of the third system these evolving elementary beings will form an integral part of the three-fold evolution of that system.<sup>38</sup>

Perhaps the most comprehensive on this is found in the work of the Theosophical authors like C. Jinarasadasa and C.W. Leadbeater:

**The physical body has a consciousness which, however limited, is sufficient for the purposes of its life and functions.** This consciousness knows how to attract the attention of the occupier when there is need for it; when the body is tired it urges the individual to rest; when it needs food and drink, it creates in him the desire to eat and drink. When such physical functions work, it is not the Ego who wants to eat and drink; but merely the physical elemental. **It is clever enough, through long ancestral habits of heredity, to protect itself;** when attacked by disease germs, it marshals its army of phagocytes to kill them; when wounded, it organizes the cells to heal when the body is asleep (that is, when the owner departs in his astral body, and the physical body is tenantless), it pulls up the bedclothes to cover itself against the cold, or turns over to sleep in a new position. In any event which it thinks threatens its life, it will instantly do what it can, however limited, to protect itself; if a shot is fired or a door is slammed, it jumps back; its consciousness is not sufficient to distinguish between the danger revealed by the sound of a shot and the absence of danger from the slamming of a door.<sup>39</sup>

**The desire elemental** likes the astral body to be roused, to have in fact “a rousing time”; variety, novelty, excitement are what it wants on its downward arc of life. The mental elemental does not like the mind to be held to one thought; it is ever restless, and craves as

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<sup>37</sup> Bailey Alice A., *Esoteric Psychology II* p. 290-291

<sup>38</sup> Bailey, Mary. *A Learning Experience*. Lucis Trust

<sup>39</sup> Jinarasadasa. *First Principles of Theosophy*. p. 154

many varied thought vibrations as it can induce its owner to give; hence our difficulty in concentration because of this “fickleness of the mind”.

But the owner of the astral and mental bodies, the Ego, is on the *upward arc* of life; billions of years ago he lived as the mineral, the plant and the animal; such experiences as the mental and desire elementals now prefer, on their downward arc, are not necessarily what he, the Ego who is on the upward arc, finds useful for his work in life. Hence that continual warfare for mastery between the Soul and his vehicles, graphically described by St. Paul; “the good that I would, I do not; but the evil which I would not, that I do.”<sup>40</sup>

## 2. The Nature Spirits

The term “Nature Spirits” is used only twice in the blue books to refer to evolutionary, sub-human devas.<sup>41</sup> Nevertheless, this term is more frequently used in Theosophical literature by later authors like C.W. Leadbeater, Annie Besant. It is also used in books of modern authors like Dorothy Maclean, R. Ogilvie Crombie ... In the Theosophical teachings Nature Spirits are said to be devic beings on the evolutionary arc, but sub-human; this means that their relation to the devas is as that of the animals to human beings. Like animals they are not individualized. They are named after the element in which they habit: nature spirits of Earth, Water, Air, Fire or Ether.

These beings have bodies formed out of the elemental essence of the kingdom to which they belong, flashing many-hued bodies, changing form at the will of the indwelling entity. They form a vast host, ever actively at work, labouring at the elemental essence to improve its quality, taking it to form their own bodies, throwing it off and taking other portions of it, to render it more responsive; they are also constantly busied in the shaping of forms, in aiding human Egos on the way to re-incarnation in building their new bodies, bringing materials of the needed kind and helping in its arrangements.<sup>42</sup>

Many writers have included these spirits among the elementals, and indeed they are the elementals (or perhaps, to speak more accurately, the animals) of a higher evolution. Though much more highly developed than our elemental essence, they have yet certain characteristics in common with it; for example, they also are divided into seven great classes, inhabiting respectively the same seven states of matter already mentioned as permeated by the corresponding varieties of the essence. Thus, to take those which are most readily

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<sup>40</sup> Jinarasadasa. *First Principles of Theosophy*. p. 154-155

<sup>41</sup> Bailey Alice A., *A Treatise on Cosmic Fire* p. 892

<sup>42</sup> Besant Annie, *Study in Consciousness* p. 81

comprehensible to us, there are spirits of the earth, water, air, and fire (or ether)—definite intelligent astral entities residing and functioning in each of those media.<sup>43</sup>

In mediæval literature, these earth-spirits are often called gnomes, while the water-spirits are spoken of as undines, the air-spirits as sylphs, and the ether-spirits as salamanders. In popular language they are known by many names—fairies, pixies, elves, brownies, peris, djinns, trolls, satyrs, fauns, kobolds, imps, goblins, good people, etc.—some of these titles being applied only to one variety, and others indiscriminately to all.<sup>44</sup>

C.W. Leadbeater describes many characteristics of these nature spirits at length in some of his books.<sup>45</sup> Their forms are usually of a human, diminutive shape and can be change into any appearance at will. But to keep this form permanent it needs such a considerable strain that they can maintain these forms only in some minutes. C.W. Leadbeater gave out a diagram on the evolution of life in *The Hidden Side of Things*<sup>46</sup>. How true is it? In the words of the author:

The accompanying diagram shows some of these lines of development in a convenient tabular form, but it must *not be considered as in any way exhaustive, as there are no doubt other lines which have not yet been observed*, and there are certainly all kinds of variations and possibilities of crossing at different levels from one line to another; so that all we can do is to give a broad outline of the scheme.<sup>47</sup>

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<sup>43</sup> Leadbeater C.W., *The Astral Plane* p. 109

<sup>44</sup> Leadbeater, C.W. , *The Astral Plane* p. 110

<sup>45</sup> Leadbeater, C.W. *The Hidden side of Things* – chapter VI

*The Astral Plane* – p. 109-123

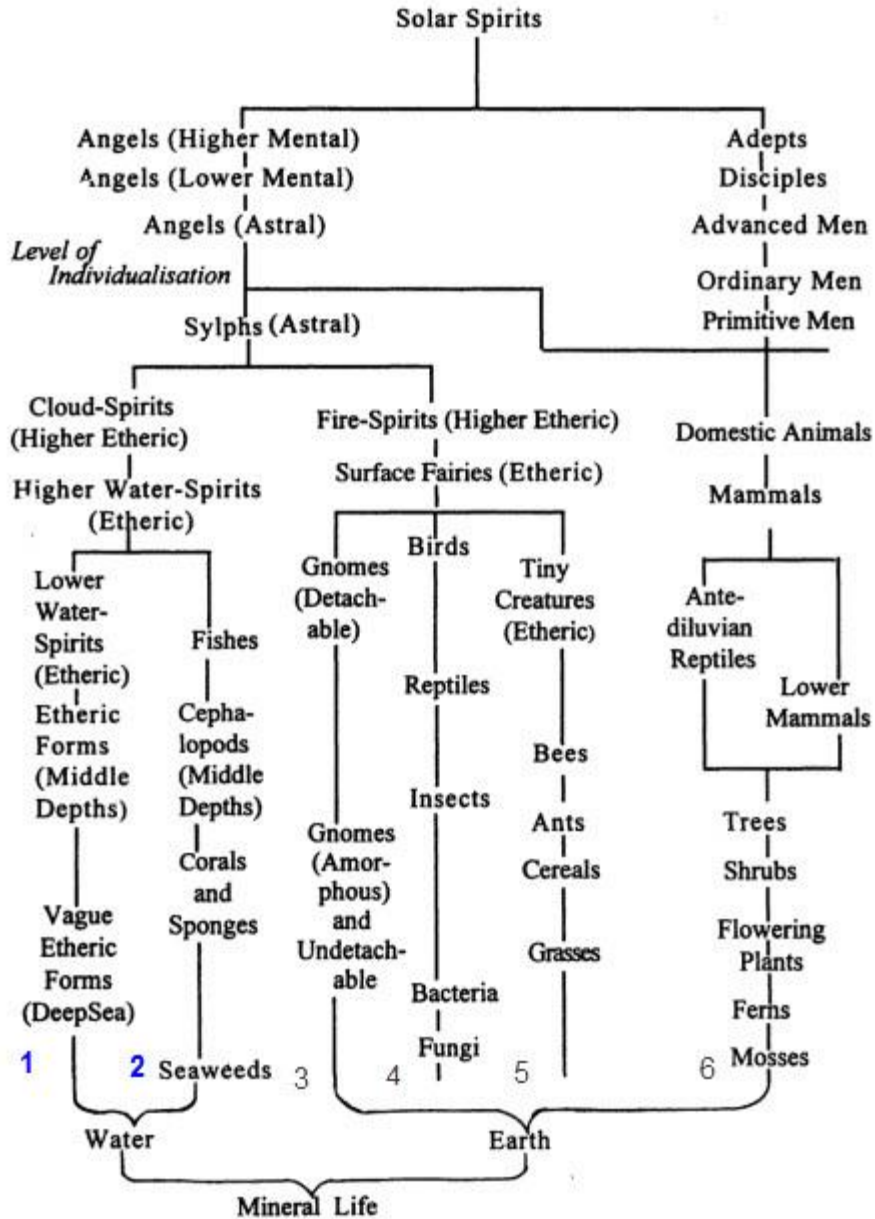
*The Devachanic Plane* – p.88-100

*The Inner Life* Vol II – Fifth section

<sup>46</sup> This diagram was reproduced in *First Principles of Theosophy* by C. Jinarasadasa, and is cited in course 260 of our school's curriculum.

<sup>47</sup> Leadbeater, C.W. , *The Hidden Side of Things*

## THE EVOLUTION OF LIFE



**Fig. 2 The evolution of Life.**

Source: *The Hidden Side of Things* by C.W. Leadbeater

The numbers (1-6) are added by the writer

From the above citation it is clear that this diagram is drawn basing on C. W. Leadbeater's observations, and its credibility is still a question. But nevertheless, it may be



of speculative interest for students of the deva evolution. From the diagram we observe that there are two lines of evolution (line 1 and 3), instead of passing into the vegetable kingdom, evolve directly into the etheric forms. One line (3) passes through the gnomes living within the solid rock. At the lower stage, these gnomes live deeply in the solid crust of the earth and they are called the Undetachable Gnomes, which means that these creatures live detachedly to the rock or crust of earth which is their habitat. The more developed ones live close to the surface of the earth instead of in its depths, and are able occasionally to detach themselves from it for a short time. These gnomes are called Detachable Gnomes. Another line (No. 1) passes through the waters of the ocean. Like the gnomes, these lives pass firstly in the low etheric forms which have their dwelling in the depths of the sea. Next they evolve into a more definite, though still etheric, forms inhabiting the middle depths, and “very rarely showing themselves at the surface.” The third stage for them (corresponding to that of the fairies for the rock-spirits) is to “join the enormous host of water-spirits which cover the vast plains of the ocean with their joyous life.”

C.W. Leadbeater has described nature spirits in different parts of the world as having different characteristics of their own:

The predominant types of the different parts of the world are usually clearly distinguishable and in a sense characteristic; or is it perhaps that their influence in the slow course of ages has moulded the men and animals and plants who lived near them, so that it is the nature-spirit who has set the fashion and the other kingdoms which have unconsciously followed it ...

In some cases, districts close together are found to be inhabited by quite different classes of nature-spirits; for example, as has already been mentioned, the emerald-green elves are common in Belgium, yet a hundred miles away in Holland hardly one of them is to be seen, and their place is taken by a sober-looking dark-purple species.<sup>48</sup>

These lines of evolution converge in the Sylphs, the spirits of the air. These entities are said to have an intelligence which is much higher than that of the etheric creatures, and nearly equal to that of the average man; but they have not yet attained “a permanent reincarnating individuality”. The normal method for them to individualize is “by association with and love for members of the next stage above them—the astral angels.” In the writings of C.W. Leadbeater, the terms *devas* or *angels* are used for devic beings who have individualized and nature spirits for those who have not.

Indeed the kingdom of nature spirits covers a very large range of devic beings on the arc of evolution, including stages corresponding to the whole of the vegetable and animal kingdoms, and to humanity up to almost the present level of our own race. Some of the

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<sup>48</sup> Leadbeater C.W., *The Hidden Side of Things*.



lower types of the nature spirits are not pleasing to see, they are like some lower kinds of reptiles and insects in the animal kingdoms:

There are undeveloped tribes whose tastes are coarse, and naturally their appearance corresponds to the stage of their evolution. The shapeless masses with huge red gaping mouths, which live upon the loathsome etheric emanations of blood and decaying flesh, are horrible both to the sight and to the feeling of any pure-minded person; so also are the rapacious red-brown crustacean creatures which hover over houses of ill-fame, and the savage octopus-like monsters which gloat over the orgies of the drunkard and revel in the fumes of alcohol. But even these harpies are not evil in themselves, though repulsive to man; and man would never come into contact with them unless he degraded himself to their level by becoming the slave of his lower passions.<sup>49</sup>

It is only nature-spirits of this kind which voluntarily approach the average man. Others often dislike and avoid mankind, and we cannot wonder at it:

To them man appears a ravaging demon, destroying and spoiling wherever he goes. He wantonly kills, often with awful tortures, all the beautiful creatures that they love to watch; he cuts down the trees, he tramples the grass, he plucks the flowers and casts them carelessly aside to die; he replaces all the lovely wild life of nature with his hideous bricks and mortar, and the fragrance of the flowers with the mephitic vapours of his chemicals and the all-polluting smoke of his factories. Can we think it strange that the fairies should regard us with horror, and shrink away from us as we shrink from a poisonous reptile?<sup>50</sup>

If we turn to Master D.K.'s teaching, we find some alteration to this development of these nature spirits. According to Master D.K. the devas of the earth ("gnomes") in the course of time will become devas of the waters ("undines"), and eventually pass into the devas of the astral plane—devas of the cosmic liquid. The devas of the physical liquid in time will evolve into devas of the air (sylphs), and finally "find their ways" into "the cosmic gaseous, becoming the devas of the mental plane". The gaseous devas become eventually the devas of the fourth ether, and from thence in long aeons, find their way to the cosmic fourth ether, the buddhic plane.<sup>51</sup>

We see in this evolution a two phase process: first, the evolving into the immediate next subplane, and from thence to the corresponding cosmic subplane. But we can wonder if the second phase is a direct process or a gradual one. For example, when a gnome evolves into an undine, becomes a member of the devas of water, why does it not evolve into a deva of the air, and a devas of fourth ether, before transferring into a deva of the astral plane? Yes, this and many other questions still await another revelation.

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<sup>49</sup> Leadbeater C.W., *The Hidden Side of Things*.

<sup>50</sup> Ibid.

<sup>51</sup> Bailey Alice A., *A Treatise on Cosmic Fire* p. 904)

### 3. The Planetary entity

This is a mysterious entity on the arc of involution. It is the sum total of all the physical, astral, and lower mental elementals on the planet. Every planet in our system has its own spirit of the planet, or as Master D.K. recommends, it should be called “planetary entity” to distinguish it with the Planetary Spirits who are the “Seven Spirits before the Throne,” the seven Heavenly Men. This entity holds a position to the Heavenly Man similar to that held by the three elementals of the Personality to the Soul. Like all manifesting beings it is threefold, but all *involutionary*. Much mysterious information are revealed in the blue books in regard to this entity:

This entity has the same analogous relation to the deva evolution as the mysterious “bridges” which baffle scientists, and which are found between the vegetable and the animal kingdom, and the mineral and the vegetable; **they are neither the one nor the other**. On a large scale, this “life” or the informing entity of the lower life of the physical plane of the solar system is neither a full exponent of the subconscious life of the earlier system, nor of the elemental life of this; only in the next system will be seen the manifestation of a form of consciousness of a type at present inconceivable to man. **Esoterically he is stated to have “neither sight nor hearing”**; he is neither **deva nor human in essence**. He is occultly “blind,” utterly unaware; he is capable only of movement, and resembles the foetus in the womb; <sup>52</sup>

This entity also has its solar correspondence which may be called the solar entity. Master D.K says that it is still very far from perfection, *very far* indeed, and this perfection will be attained when it steps onto the Path of evolution in the next solar system. It is this imperfection which is the source of all diseases of all forms in all kingdoms of the nature. Man comes into incarnation under the will of his soul, and this will-to-be or will-to-live creates during the incarnation life a form composed of the substances of this entity. For the time being, it is isolated from the source it was created from. This form is tinged with the characteristics of the substances of the entity which is still imperfect. So diseases are inherent in the form itself. Although separated from the source from which it is created, this temporarily isolated form is always under the *hold* of this entity, a magnetic pull on the form. It is the conflict between two forces which is the source of diseases. If the will-to-be of the soul is strong enough the personality elemental is kept in coherence, the man lives. But when the soul force becomes weaker, or when it withdraws its will-to-live, then the magnetic pull of the planetary entity becomes a dominant factor, the hour for

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<sup>52</sup> Bailey Alice A., *A Treatise on Cosmic Fire* p. 846

reabsorption has come. Then what of Caesar are then returned to Caesar. In the words of the Commentary:

Disease and death are the result of two active forces. One is the will of the soul which says to its instrument: I draw the essence back. The other is the magnetic power of the planetary Life which says to the life within the atomic structure: *The hour of reabsorption has arrived. Return to me.* Thus, under cyclic law, do all forms act.<sup>53</sup>

**Force in evolution and force in involution are two different things.** That is a preliminary statement. [175] In the one you have destruction, violence, blind elementary powers at work. In involution it is the elementals who do most of the work, working blindly along as controlled by the Builders. The work is constructive, cohesive, a gradual growing together, harmony out of discord, beauty out of chaos. The lower kingdoms of the devas work, guided by the great Building Devas, and all move upward in ordered beauty from plane to plane, from system to system, universe to universe. Therefore in studying occult lore you need to remember two things:—

- a. You control elemental forces.
- b. You co-operate with the devas.<sup>54</sup>

#### **4. The lunar Pitris and the lunar lords:**

Pitris in Sanskrit means “ancestors”, or “progenitors.” Much confusion often arises in the minds of the students of Occultism when they come to investigate these devic entities, much the same as in the case of the elementals. These terms lunar Pitris and Lunar Ancestors are first used by H.P. Blavatsky in Secret Doctrine to denote a class of devas related to the Physical Evolution, one of the three evolutionary schemes on our planet. In words of H.P. Blavatsky:

It now becomes plain that there exists in Nature a triple evolutionary scheme, for the formation of the three periodical Upadhis; or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions. These three are the finite aspects or the reflections on the field of Cosmic Illusion of ATMA, the seventh, the ONE REALITY.

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<sup>53</sup> Bailey Alice A., *Esoteric Healing* p. 248

<sup>54</sup> Bailey Alice A., *Letters on Occult meditation* p. 175

1. The Monadic is, as the name implies, concerned with the growth and development into still higher phases of activity of the Monad in conjunction with:
2. The Intellectual, represented by the Manasa-Dhyanis (the Solar Devas, or the Agnishwatta Pitris) the “givers of intelligence and consciousness” \* to man and:
3. The Physical, represented by the Chhayas of the lunar Pitris, round which Nature has concentered the present physical body. This body serves as the vehicle for the “growth” (to use a misleading word) and the transformations through Manas and—owing to the accumulation of experiences— of the finite into the INFINITE, of the transient into the Eternal and Absolute.<sup>55</sup>

In fact, many Theosophical authors at the time of H.P. Blavatsky like Annie Besant, Two Students<sup>56</sup> etc. also interpreted differently to what were implied in that book. In *The Secret Doctrine* of H.P. Blavatsky we also find many seemingly contradictory statements regarding this teaching. In the teaching of Master D.K., these terms are expanded to encompass a wider class of Devas, not only those on our Scheme, but also the entire Solar System:

Groups of these Pitris are found wherever man is in incarnation **in all the schemes**, but in other schemes they differ somewhat from ours, as the “Mystery of the Moon” is connected with a peculiar esoteric condition which concerns our own planetary Logos.<sup>57</sup>

So, what are the Lunar Pitris? The first fact about them is that in the broadest meaning they include both evolutionary devas as well as involutory devic lives:

These lunar pitris *embody* the substance of man’s lower bodies, just as the solar Pitris sacrifice themselves to give him his egoic body, and his consciousness.<sup>55, 56, 57</sup> They are **substance in its dual aspect**, and the Lunar pitris in their higher grades are the positive energy of atomic substance, and in their lower are the negative [780] aspect of the same substance. They might be considered, *in connection with man*, as *triple* in their ranks:

- a. The highest group of all receives the energy from the higher levels, and ensouls the spirillae of the three permanent atoms.
- b. The second group, being the positive energy that attracts, builds and forms the body of man on the three planes.
- c. The lowest group are the negative aspect of energised substance and the matter of the three sheaths.<sup>58</sup>

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<sup>55</sup> Blavatsky H.P., *The Secret Doctrine* Vol I p. 181. 1888 edition.

<sup>56</sup> Students, Two. *Theosophy Gleanings*. The Theosophical Publishing House,

<sup>57</sup> Bailey Alice A., *A Treatise on Cosmic Fire* p. 670

<sup>58</sup> Bailey Alice A., *A Treatise on Cosmic Fire* p. 779-780

This is the cause of confusion: both totally different classes of entities, in regard to their stages of evolution, are included under the same name. In their lowest class they are the *elemental essences* which go into the composition of the threefold lower man. In reality, they should not be considered as “Pitris of Man” at all. They are only the passive substance in the hands of those evolutionary devas who build them into vehicles for man. The second group are the evolutionary devas who build and form the three sheaths of man on the three lower planes. While the highest group are those who *ensouls* the spirillae of the three permanent atoms. The phrase “ensouls the spirillae” means “to merge with them, stimulate them and direct their development. These highest of the lunar pitris are the directing consciousness within the spirillae.”<sup>59</sup> In the words of Master D.K., it is this highest group of lunar Pitris which is really the *true* “Lunar Pitris,” the ancestor of mankind. In spite of being evolutionary devas, they are nevertheless sub-human, and their goals are to pass into human kingdom in the future:

The Lunar Pitris ... To become men. They will in their higher grades pass directly into the animal evolution of the next cycle and so eventually individualize. Their three higher grades will become animal-men, and the lower four will contribute to the quaternic forms of the men of the next creation.<sup>60</sup>

In fact, the term “lunar Pitris” as used in the books of Master D.K. is a more general term than that used by H.P. Blavatsky in *Secret Doctrine*. In the teaching of Master D.K. it refers to many classes of evolutionary devas, not only related to those devas who hold a man’s three periodical vehicles in coherence. But as some of them are related to the building of the three bodies of a man, this branch must exist on three planes of the cosmic physical subplanes:

In continuing our consideration of these deva orders, it should be pointed out that these three lower deva orders—the lower fifth, the sixth and the seventh—have a close connection with the moon. They are the building agents which (working on the involutory matter of the three worlds) construct the lower three bodies of incarnating man. They are **a branch of the lunar Pitris**, but the fact should be remembered that this particular branch of pitris are those functioning in our particular scheme, and are closely allied to our planetary Logos. Groups of these Pitris are found wherever man is in incarnation in all the schemes, but in other schemes they differ somewhat from ours, as the “Mystery of the Moon” is connected with a peculiar esoteric condition which concerns our own planetary Logos.<sup>61</sup>

In the above citation, the lower fifth, the sixth, and the seventh order of devas are devas on the three lower systemic planes—the lower mental, the astral, and the physical planes.

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<sup>59</sup> Robbins, Michael D. “Letter to the writer.”

<sup>60</sup> Bailey, Alice A. *A Treatise on Cosmic Fire* p. 845-846

<sup>61</sup> Bailey, Alice A. *A Treatise on Cosmic Fire* p. 670

This branch of lunar Pitris who are related to the building and holding three bodies of man in coherence is also called the “lunar Lords.” We will return to this branch of lunar Pitris later.

The word lunar accompanying the term “Lunar Pitris” is really, in words of Master D.K., “an anachronism and inaccurate.”<sup>62</sup> Perhaps, this word was first used by H.P. Blavatsky to denote those devas from the Moon Chain come to participate in the evolution our Earth Chain:

There are also in connection with our peculiar Earth scheme, those lunar pitris who reached their present stage of activity in the moon chain. They are deva groups but (unlike the Agnishvattas) they have not passed through the human stage; for them it has yet to be achieved, and their present experience in connection with the human Hierarchy has that end in view.<sup>63</sup>

In the footnotes on page 612-3 of *Cosmic Fire*, we find some references in *the Secret Doctrine* explaining these “lunar Pitris”. It is useful to quote these references:

<sup>91</sup> The **lunar Pitris**.

“The great Chohans called the Lords of the Moon, of the airy bodies: “Bring forth Men,” they were told, “men of your nature. Give them their forms within. She (Mother Earth) will build coverings without (for external bodies). Males-females will they be. Lords of the Flame also....They went each on his allotted lands: Seven of them each on his lot. The Lords of the Flame remained behind. They would not go. They would not create.”

—Stanza III, 12, 13, S. D., II, 79, 81

<sup>92</sup> The **Lunar Pitris** created the physical man.—S. D., I, 114, 197.

They exist in three great classes.

1. The most developed. They form, in Round one, the sumtotal of the three kingdoms, and achieve a human form.—S. D., I, 203.

In Rounds two and three they are the sumtotal of that which will eventually be human.

In Round four at the beginning they form the etheric bodies of our Earth humanity.

2. Those whose bodies are taken by the Solar Angels.—S. D., I, 203.

3. The sum total of the three kingdoms at present known.

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<sup>62</sup> Bailey, Alice A. *A Treatise on Cosmic Fire* p. 835

<sup>63</sup> Bailey, Alice A. *A Treatise on Cosmic Fire* p. 780

<sup>93</sup> The Earth gives man his body; the Gods give him his five inner principles... Spirit is one.— S. D., I, 248.

1. The Earth gives the dense physical. [“Like alone produces like. The Earth gives Man his body, the gods (Dhyanis) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. SPIRIT (Atman) is one — and indiscrete. It is not in the Tiaou.”]

2. The Lunar Gods give him three lower principles:

Etheric body

Prana

Kama-manas

3. The Solar Gods give him two principles:

Lower mind

Higher mind

4. The Monad is the unified two highest principles:

Buddhi

Atma

- S. D., I, 248.

<sup>95</sup> Pitris—The ancestors or creators of mankind. They are of seven classes, three of which are incorporeal and four corporeal. These are usually called the **lunar Pitris** or Ancestors and must not be confounded with the Solar Pitris or Angels, who give mind to man, and create the relatively permanent body of the ego, or Higher Self <sup>64</sup>

These four references in *The Secret Doctrine* give us much information about the devas called “Lunar Pitris,” but the perusal of the book reveals some confusion. Footnotes 91, 93, and 95 are somewhat easy to understand. The lunar Pitris are the “Lords of the Moon, of the airy bodies”, and also called Barhishad<sup>65</sup> in Hinduism. They provide man with his three lower bodies. These devas are of a lower class than that of the solar Pitris. They could

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<sup>64</sup> Bailey, Alice A. *A Treatise on Cosmic Fire* p. 612-615

<sup>65</sup> “Barhishad: a compound **Sanskrit** word, composed of *bar his*, which may be rendered either “sacred grass” or “fire,” and *sad*, to sit; hence “those who sit by the fire.” The literal significance hardly conveys the esoteric meaning, which in this case is somewhat obscure. The suggestion is offered that the Lunar Pitris are represented as “sitting by the Sacred Fire” (signifying the Fire of Manas, or the Mind-Principle), because they had not reached the grade or potency of being able to awaken the “fire of mind” within nascent humanity. Their function was to supply the rupas or vehicles—which will be described presently. Barborka, Geoffrey A. *The Divine Plan*. 2002



only give to man what are theirs, which is the “instinctual consciousness of his vehicles.” But the confusion lies in the footnote 92. Here we find that they exist in three *great* classes, whereas in footnote 95, they are said of seven classes, three incorporeal and four corporeal. The most developed class (of three great classes) “form, in Round one, the sumtotal of the three kingdoms, and achieve a human form... In Round four at the beginning they form the etheric bodies of our Earth humanity.” This is truly enigmatic, because how the devas can *achieve* a human form in Round one, and form the etheric bodies of our Earth humanity at the beginning of Round four? In fact, this ambiguity lies in the adoption of the word “lunar Pitris” to refer to many different things. The “lunar Pitris” in footnote 92 are in reality the “ex-Lunar Monads,” the Monads “who, having ended their life-cycle on the lunar chain, which is inferior to the terrestrial chain, have incarnated on this one.”<sup>66</sup> These Monads are divided into three great classes according to their stages of evolution. In the words of H.P. Blavatsky:

### I.

Yet without treading upon the forbidden ground of the “eighth sphere,” it may be useful to state some additional facts with regard to ex-monads of the lunar chain — the “lunar ancestors” — as they play a leading part in the coming *Anthropogenesis*. (Blavatsky, *The Secret Doctrine* Vol I p. 156)

### II.

It is, then, the Moon that plays the largest and most important part, as well in the formation of the Earth itself, as in the peopling thereof with human beings. The “Lunar Monads” or Pitris, the ancestors of man, become in reality man himself. They are the “Monads” who enter on the cycle of evolution on Globe A, and who, passing round the chain of planets, evolve the human form as has just been shown. At the beginning of the human stage of the Fourth Round on this Globe, they “ooze out” their astral doubles from the “ape-like” forms which they had evolved in Round III. And it is this subtle, finer form, which serves as the model round which Nature builds physical man. These “Monads” or “divine sparks” are thus the “Lunar” ancestors, the Pitris themselves. For these “Lunar Spirits” have to become “Men” in order that their “Monads” may reach a higher plane of activity and self-consciousness, *i.e.*, the plane of the Manasa-Putras, those who endow the “senseless” shells, created and informed by the Pitris, with “mind” in the latter part of the Third Root-Race.<sup>67</sup>

### III.

The Monadic Host may be roughly divided into three great classes: —

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<sup>66</sup> Blavatsky H.P., *The Secret Doctrine* Vol I p. 179. Edition 1888.

<sup>67</sup> Blavatsky, *The Secret Doctrine* Vol I p. 180-18. Edition 1888.



**1. The most developed Monads** (the Lunar Gods or “Spirits,” called, in India, the Pitris), whose function it is to pass in the first Round through the whole triple cycle of the mineral, vegetable, and animal kingdoms in their most ethereal, filmy, and rudimentary forms, in order to clothe themselves in, and assimilate, the nature of the newly formed chain. They are those who first reach the human form (if there can be any form in the realm of the almost subjective) on Globe A in the first Round. It is they, therefore, who lead and represent the human element during the second and third Rounds, and finally **evolve their shadows at the beginning of the Fourth Round for the second class, or those who come behind them.**

2. Those Monads that are the first to reach the human stage during the three and a half Rounds, and to become men.

**3. The laggards; the Monads which are retarded,** and which will not reach, by reason of Karmic impediments, the human stage at all during this cycle or Round, save one exception which will be spoken of elsewhere as already promised.<sup>68</sup>

So the lunar Pitris in footnote 92 in reality do not belong to the “deva evolution,” they are the Monads belonging to the Fourth Hierarchy, and should not be called the “Pitris” at all to avoid confusion with the true “lunar Pitris.” Annie Besant also noted about this confusion of the terminology in *The Secret Doctrine*:

1. First, come the true Pitris, sometimes called the Lunar, but better the Barhishad, Pitris, who are the most progressed entities from the lunar Chain ...

2. **Four classes,** sufficiently evolved to **reach the human stage during the first three and a half Rounds of the terrene Chain.** These are also often spoken of as ‘Inner Pitris,’ and the name is not wholly inapplicable, since they come from the lunar Chain; still **they are not ‘ancestors’ of men,** but **are evolving into men,** and should not therefore be called Pitris. This name was, however, given to them by H.P.B., and has become incorporated into theosophical terminology. It does not much matter, if **they are not confused with the true Lunar Pitris of Group 1, the Lords of the Moon.**

3. Three classes, who *dropped out of the lunar evolution by falling too far behind* the general advance. These will only touch humanity at the close of the seventh Round of the terrene Chain, and will form the humanity of the fifth planetary Chain, the one that will succeed our own. They are at present climbing their slow way upwards in the mineral, vegetable and animal kingdoms.

**These seven classes, forming Groups 2 and 3, are the seven classes of ‘lunar Pitris’ often mentioned by H.P.B.** In order to avoid confusion, I shall speak of them merely as ‘monads of the lunar Chain’—a term also used by her—or ex-lunar monads, and shall restrict the use

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<sup>68</sup> Blavatsky H.P., *The Secret Doctrine* Vol I p. 174-175. Edition 1888.

of the term ‘Lunar Pitris’ to the ‘Lords of the Moon of the airy bodies.’ These Monads of the lunar Chain are said to be classed according to ‘evolution consciousness and merit,’ and this fixed their entry in succession in *time*.<sup>69</sup>

The transference of the Monads of the Lunar Chain to the Earth Chain is explained at length in *Secret Doctrine*. Readers who need further explanations can refer to *the Secret Doctrine* [1888 edition] page 171-191.

Returning to the subject of “lunar Lords,” many passages in *Cosmic Fire* tell us that they are a branch of the lunar Pitris dealing with the formation of three lower bodies of man:

Sagittarius rules or conditions (for that is what the word means) the activity of **the lunar lords who build the body of man out of their own substance**.<sup>70</sup>

The results of all previous lives and of all activities carried on during those lives have been registered by the Lords of Karma; karmic law works in close cooperation with **the lunar Lords, who build and construct the bodies which constitute the personality**; later, the law works in an even closer cooperation with the soul purpose.<sup>71</sup>

Note in two above citations the inconsistency of the capitalization of the words “lunar Lords”. In most places in the blue books the words “lunar Lords” are used, but there are also some passages in *Esoteric Healing* and *Esoteric Astrology* where the words “lunar lords” are used. Only once or twice both words are capitalized as “Lunar Lords”. It seems that there are no definite implications in these various capitalizations.

However, one passage in *The Rays and the Initiations* tells differently, identifies these lunar Lords with the aggregates of elemental essences that compose the three lower bodies—the physical, astral, and mental elementals:

1. Many people are not only under the control of some one or other of their forms but are the captives of all the three. In studying the lower threefold man and the energies or lives that seek to control him it should be remembered that they fall into three categories:

- a. **The individual tiny lives which we call the atoms or cells of the body**. These exist in three groups and compose respectively the four types of bodies: dense physical, etheric, astral and mental.
- b. **The aggregate of these lives** which constitute in themselves **four types of elementals or separate coherent, though not self-conscious, existences**. These **four lunar lords**

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<sup>69</sup> Besant Annie, *The Pedigree of Man* p. 16-17

<sup>70</sup> Bailey, Alice A. *Esoteric Astrology* p. 277

<sup>71</sup> Bailey, Alice A. *Esoteric Healing* p. 624

constitute what the Ageless Wisdom teaching calls “the four sides of the square.” They are the “lower quaternary,” “the imprisoning cubes,” or the cross upon which the inner spiritual Man is to be crucified. **These four elementals have an intelligence all their own, are upon the involutory arc, are following the law of their own being when they tend to become powerful,** and thereby fully express that which is in them.

- c. **A dominant controlling lunar lord who is that which we understand by the term the ‘lower personality’;** he (if the personal pronoun can be used) is the sumtotal of the physical, astral and mental elementals, and **it [10] is this power which at present forces the ‘fiery energies’ of the body to feed the lower three centres.** The etheric body has a unique and curious position, being simply the vehicle for prana or life and the centre which it uses exists in a category by itself.

In the above citation, the lunar lords are identified with the four elementals of the lower quaternary, which are on the involutory arc. Compare this with another passage in *Esoteric Healing*:

The results of all previous lives and of all activities carried on during those lives have been registered by the Lords of Karma; karmic law works in close cooperation with the **lunar lords, who build and construct the bodies which constitute the personality;** later, the law works in an even closer cooperation with the soul purpose.<sup>72</sup>

Those who can *build* and *construct* may not be involutory. There are many other passages which confirm that they are evolutionary devas:

The *material effect*, or the result of this stimulation [monadic stimulation] upon the forms and upon the atoms in the forms, is to render them radioactive, or to set loose the energy of substance. This is the liberating of the energy imprisoned within the form, and concerns the Brahma aspect, and the evolution of matter itself. **It affects the lunar bodies, and therefore relates to the lunar Lords or Pitris,** causing **a weakening of their hold upon the lesser builders,** bringing them more under the force streams from the solar Angels, and leading to a situation which will eventually result in a return of the lunar Pitris of all degrees to the central point for force substance.<sup>73</sup>

The lesser builders in the above citation are the *elemental essence*, which are definitely involutory. The lunar Lords, identified as lunar *Pitris* in the above passage, are different from these lesser builders, and keep the lesser builders *under their hold* and prevent the elemental essence from responding to the force of the Solar Angel.

Again:

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<sup>72</sup> Bailey, Alice A. *Esoteric Healing* p. 624

<sup>73</sup> Bailey, Alice A. *A Treatise on Cosmic Fire* p. 885-886

Sagittarius rules or conditions (for that is what the word means) the activity of **the lunar lords who build the body of man out of their own substance**. It will, therefore, be obvious to you why, when a man begins the one-pointed activity of Sagittarius and becomes the earnest disciple, it [278] is possible. <sup>74</sup>.

And:

*The lunar record.* This deals with all the lower vehicles and forms, employed by the human Monads and concerns itself with:

- a. Their rate of vibration,
- b. Their type,
- c. Their key number,
- d. The particular group of **lunar lords who are concerned with those bodies**,
- e. The detailed history of the elemental lives who construct the bodies.

This information is employed by the karmic official responsible for the production of a new set of vehicles at each incarnation, in order to assist the working out of karma. The history of the lunar bodies is stored up in the permanent atoms. <sup>75</sup>

The lunar lords and the bodies that they concern and influence are different from each other. Note that in the above citation it is a *group* of lunar lords which associate with the human being throughout the incarnations, and they are recalled again into service at every new incarnation of the Soul. The involutory elemental lives who construct these bodies also remain associated with the man life after life.

So, there are many confusions on this subject, but we can quote the commentaries of Professor Michael D. Robbins, who can be considered as a most authoritative interpreter of Master D.K.'s teaching, for concluding on this topic:

It is very important to note *when* DK is speaking of evolutionary devas (even if they are not self-consciousness) and *where* he is speaking of involutory lives, whether of tiny elemental lives or of aggregates of those elemental lives we sometimes call our "lunar elementals". It may be, however, that the "**lunar Lords**" are more than aggregates of elemental essence. Thus let us hold in mind the possible distinction between—

- a. Elemental essence, definitely involutory.
- b. Aggregated and formed elemental essence, still involutory and sometimes called "lunar elementals".

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<sup>74</sup> Bailey, Alice A. *Esoteric Astrology* p. 278

<sup>75</sup> Bailey, Alice A. *A Treatise on Cosmic Fire* p. 856

- c. Lunar Lords who are associated with elemental essence and bring about the aggregation of that elemental essence into lunar bodies, *but* who, themselves, are evolutionary even though unconscious.
- d. When attempting to remain clear about the terminology usually used in discussing these matters, it may be of the utmost importance to distinguish Lunar Lords who are Lunar Pitris from “lunar elementals” which are aggregations of elemental essence. This should be pondered.<sup>76</sup>

#### **4. The relations of solar lords and the lunar lords. The Path of Evolution.**

*“O Lord, our God, other lords beside thee have had dominion over us, but by thee only will we make mention of thy name.”*

Initiation: Human and Solar

*Let the disciple tend the evolution of the fire; nourish the lesser lives, and thus keep the wheel revolving.*

Rule 4 – Initiation: Human and Solar

*Let the applicant see to it that the solar angel dims the light of the lunar angels, remaining the sole luminary in the microcosmic sky.*

Rule 5 – Initiation: Human and Solar

Man at the early stages of his evolution is under the control of one or many of the lunar Lords. The forces of the lunar Lords are dominant in his life, and the voice of the Solar Angel is lost in the noise of the lunar Lords. In the Lemurian time, man acted mainly under the urges of his basic instincts like self-preservation and self-perpetuation. This period can be considered as the tamasic stage of his evolution. Next comes what is called the Atlantean consciousness in which his desires are less physical and crude, the “more subtle pleasures begin to make their appeal; the emerging desire for beauty begins to appear, and a dim sense of aesthetic values... a dim desire for peace and the urge to find that nebulous thing called ‘happiness’ begin to play their part.” (A. Bailey, Esoteric Psychology II p. 25). Finally, the energies of the Solar Angel becomes the predominant factor in the life of the person, the lunar Lords “begin to die” and their power begins to wane, until such a time when “the lunar pitris have fulfilled their work, the solar Pitris [820] have developed the

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<sup>76</sup> Robbins, Michael D. "Commentary on Cosmic Fire." [www.makara.us](http://www.makara.us).  
[http://makara.us/02tcf/commentary/s6/fcfcomment\\_s6s9.htm](http://makara.us/02tcf/commentary/s6/fcfcomment_s6s9.htm)

selfconscious unit, man, and the monad (having utilised both) discards both, and withdraws into itself, this time plus the gain of material existence, and plus developed love-wisdom.” (A. A. Bailey, *A Treatise on Cosmic Fire* p. 820). In the words of *the Commentary*:

“The Lord of Life Himself sits at the heart and watches. The Lords of solar fire pursue their task and sacrifice themselves to the **lunar lords** of all the lower planes. They die, but resurrect. They pass without, and come again. Yet the Lord of Life sits still.

The **lunar lords** begin to die; their power begins to wane with each successive cycle. The solar Lords shine forth in triumph and consign the fourfold ones to fire,—the fire which burns and dissipates the form. Many times the work repeats itself; the cycles wax and wane, until the day triumphant when the solar Lord acclaims himself and knows himself the ruler...”<sup>77</sup>

We should remember that though the lunar Lords and lunar Pitris are *evolutionary* devas, they are *sub-human*, and the immediate goal for them is individualization. For the involutory elemental lives that go into composition of our three lower bodies, their goal is to form the etheric and physical bodies of the planetary entity in the next system. Master D.K. summarizes for us the goals of the lunar Pitris and lesser builders in the following table:

7	The lunar Pitris	To become men. They will in their higher grades <u>pass directly into the animal evolution of the next cycle</u> and so eventually individualize. Their <u>three higher grades will become animal-men</u> , and the lower four will contribute to the quaternic forms of the men of the next creation.
11	The four higher grades of lesser Builders on all planes.	They will form the manifested double or form of that mysterious third evolution of the next system; that is, the etheric body of the planetary entity. This mysterious life is as yet an unfathomable mystery and one which will not be revealed till the final one of the triplicity of solar systems of our solar Logos.
12	The three lower grades of the lesser Builders	The physical body in its densest form of the planetary entity. <sup>78</sup>

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<sup>77</sup> Bailey, Alice A. *A Treatise on Cosmic Fire* p. 820

<sup>78</sup> Bailey, Alice A. *A Treatise on Cosmic Fire* p. 844

So, our duty is to salvage and to elevate these lunar devas, not yield to their influence. We do this by invoking our Solar Angels, by imposing the rhythm of the Solar Lord upon these lunar lords, for “all the varying aspects of the life of God are interdependent and not one proceeds onward into fuller realisation without benefitting the entire group.” In the beautiful expression of Master D.K. we have much inspiration for the Path of Purification:

The adept can enter the world of form, can contact it, work in it and remain unaffected by it because there is nothing in him to respond to it. He sees through the illusion to the reality behind and, knowing where he stands himself, there is naught in the appeal and the demand of these **lunar lords** to attract him. He stands midway between the pairs of opposites. In the realisation of the nature of this world of form, in a comprehension of the lives which compose it, and in an ability to hear the voice of the “formless One” above the strife of all the lower voices, comes the opportunity for the aspirant to escape from the dominance of matter.

This is the true magical work, my brothers, the understanding of the sounds of all beings, and the ability to speak the language of the soul is the clue to the work. **These faculties rightly used impose upon these lesser lives that control which will lead to the final liberation, and which will in due time, lead these lives themselves into the realm of self-consciousness.** This aspect of the matter is as yet but little comprehended by the sons of men. If they but realised that by a disposition to fall under lunar control they drive the tiny lives in their little system deeper into the darkness of ignorance, they might more rapidly assume their just responsibilities; **if they realised that by the constant attempt to impose the rhythm of the solar Lord upon the aggregate of the lunar lords,** they were driving these lives onward to self-conscious unfoldment, they might proceed more earnestly and more intelligently. This is the message that must [11] go forth, for all the varying aspects of the life of God are interdependent and not one proceeds onward into fuller realisation without benefitting the entire group.<sup>79</sup>

One of the Rules for the Applicants for Initiation (Rule 3) tells us that: “Let the disciple tend the evocation of the fire; nourish the lesser lives, and thus keep the wheel revolving.” But to “tend the evocation of the fire and nourish the lesser lives” needs an understanding of the constitution of the man and a knowledge of his divine origin. All beings are interdependent and our duties to these lesser lives are:

Thus, seven lives are developing through our seven planes. They are there to help us; we are there to help them. The harmony between their lives and the human soul brings happiness, joy, and bliss.<sup>80</sup>

We nourish these lesser lives by right thoughts, right speech, right deeds, and, foremost, the practice of harmlessness in three realms of the personality. If we have a full understanding of the effects of our thoughts and speeches to other beings, we cannot but

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<sup>79</sup> Bailey Alice A., *The Rays and the Initiations* p.10-11

<sup>80</sup> Saraydarian, *New Dimensions in Healing*



guard ourselves from any thoughts tinged with hatred, selfishness, ruthlessness, and cruelty. And the best way is to call in the streams of energies of our Inner Lord. When constantly imposed to the energies of the solar Angels, their forces are subdued, their lives are subjugated, and their vibrations are elevated. Thus we can help them on the way to self-consciousness.

Another interesting point should be noted is that when the lunar lords are in the control, and the forces of the Solar Lord are dimmed, then we have ill health. Law VI of the *Esoteric Healing* tells that “When the building energies of the soul are active in the body, then there is health, clean interplay and right activity.” The energy of the Solar Lord (the solar life or the solar fire) are the integrating factor of the body, and when this energy is withdrawn then diseases or death pursue:

Speaking symbolically, therefore, there are times in which the life of these **lunar lords** are so dominant that the life of the soul is overpowered in some particular area, and **the consequent withdrawal of the solar life produces disease**; or – putting it another way – **the friction which ensues when the lunar lords are not compliant produces disease**. Yet death is not indicative of a full victory of the **lunar lords**, but rather that under the plan of the soul, and because the life cycle is complete, the energy of the soul is entirely withdrawn, leaving the **lunar lords** alone. **At times (because it is also in the planning of the soul) the lunar lords temporarily are the victors, though death does not follow**; convalescence is significant of the gradual re-entry of soul energy and its subsequent control [642] of the **lunar lords**. **This aspect of soul energy is not that of those energies which represent and lead to the expression of soul quality**. It is life energy, coming from the Monad which passes through the soul as a channel and medium of contact; its direct channel is, needless to say, the sutratma. It is not the antahkarana, or the creative thread or the thread of consciousness. These are frequently rendered inactive when acute disease is present, and the life aspect is weakening or rapidly or slowly withdrawing itself. <sup>81</sup>

## 5. Conclusion

The deva evolution is perhaps more extensive and complex than our own, and a complete inspection and study of these devic beings seems impossible. What we can do is to gather facts scattered here and there, put them in order, and deduct some insights about their evolution. But their existence is a reality. They coexist with us on this scheme, as everywhere in the solar system. There is a myriad of devic beings in every one of us: the Solar Angel, the Solar Lords, the Guardian Angel, the lunar Lords, and the elemental lives. Knowing their modes of operation and evolution help us on the Path of development. “They

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<sup>81</sup> Bailey, Alice A. *Esoteric Healing* p. 641-642



are here to help us, and we are here to help them.” Master D.K foresaw that along with the coming of Christ, many Devas of a high order will come to help us in a lot of ways:

It might be of interest here to point out that when He comes Whom angels and men await, and Whose work it is to inaugurate the new age and so complete the work He began in Palestine two thousand years ago, He will bring with Him some of the great Angels, as well as certain of the Masters. The angels have ever been active in Biblical history, and will again enter into the lives of human beings with more power than has lately been the case. The call has gone out for them again to approach humanity, and with their heightened vibration and superior knowledge unite their forces with those of the Christ and His disciples for the helping of the race. They have, for instance, **much to communicate anent color and sound, and the effect of these two forces on the etheric bodies of men and animals and flowers.** When what they have to impart is apprehended by the race, physical ills and sickness will be offset. The group of violet angels or devas who work on the four etheric levels will be especially active and they will work in the four main groups of men who are in incarnation at any given time. Four rays dominate at any period, with one of the four more potent than the other three. You have this idea symbolized in the four castes in India and you will find also that these four castes are found universally throughout the planet.

These four groups of angels are a band of servers, pledged to the service of the Christ, and their work is to contact men and to teach them along certain lines.

1. They will **teach humanity to see etherically,** and this they will do by heightening human vibration by interaction with their own.
2. They will give **instruction in the effect of color in the healing of disease, and particularly the efficiency of violet light in lessening human ills and in curing those physical plane sicknesses which originate in the etheric body.** [509]
3. They will also demonstrate to the materialistic thinkers of the world the fact that the superconscious world exists, and that **angels and men who are out of incarnation and possess no physical bodies can be contacted and known.**
4. They will **train human beings in the knowledge of superhuman physics so that weight shall be for them transmuted.** Motion will become more rapid, speed will be accompanied by noiselessness and smoothness, and hence fatigue will be eliminated. In the human control of etheric levels lies **the overcoming of fatigue and the power to transcend time.** Until this prophecy is a fact and recognized as such, the meaning of the above words will remain obscure.
5. They will teach humanity **how rightly to nourish the body and to draw from the surrounding ethers the requisite food.** Man will concentrate his attention upon the etheric body and the work and health of the physical body will become increasingly automatic.

6. They will also teach human beings as individuals and as a race to expand their consciousness to include the super-physical. In the accomplishment of this, the separating web (the veil of the temple) which divides the physical plane from the unseen world will be recognized as a fact in nature by the scientist. Its purpose will be acknowledged. Eventually it will be destroyed, by man discovering how to penetrate it. The date is imminent.<sup>82</sup>

So, perhaps this has been the cause of the decision of Master D.K. (or perhaps of the Hierarchy) to extend the scope of the teaching about this evolution<sup>83</sup>. Much information is conveyed in His books, but much is also refrained from the readers. Perhaps our duty is to assimilate as much as possible what have been given, at the same time learn to sharpen our reasoning and intuition. Yes, by that way, we can be ready for the next promised revelation in the years to come.

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<sup>82</sup> Bailey, Alice A. *The Externalisation of the Hierarchy* p. 508-509

<sup>83</sup> Bailey, Alice A. *A Treatise on Cosmic Fire* p. 909

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