

A Great Entity, having settled down upon its Cosmic orbit, proceeds upon its work of evolution. Having had the Cosmic factors implanted in its nature by its experiences, it proceeds, independently of the Cosmic impulse, to bring them into function of its own momentum, which momentum may be termed "a Cosmic Will."

You will perceive that we are still speaking in terms of dynamics. It is not until a high degree of evolution has been achieved that we can speak in terms of psychology, but there is an unbroken line of development from movement to thought. Tangential movement is a simple form of reaction. Thought is an infinitely complex form of reaction. It is a question of difference of degree, not of difference of kind. Fundamentally, there is no difference of kind in anything, because all can be reduced to the prime Central Stillness. Upon the planes of manifestation, however, there are differences of kind, because the Rays, issuing from the Central Stillness, diverge as they proceed. As consciousness is limited in its objective functioning to one plane at a time, a unity of the innermost cannot be perceived save by the consciousness that stands therein; and, the transition from one plane to another of any Ray or line of force being marked by a sub-division of that Ray, you will perceive that there are differences of kind in manifestation, although there is a fundamental unity. Differences of degree are reckoned along the length of the same Ray; differences of kind are reckoned in the sequence of Rays round the circle. (This digression which, strictly speaking, belongs to another section of this subject, is made here to ensure clearness of comprehension in the argument pursued.)

The Fifth Death is the death of the Personality. The Personality, when withdrawn by death from the body, yet continues to live and to function as a Personality, and the man is in no wise changed and still "answers to the name he bore in the flesh." In the Lower Hells he burns with desire until the possibilities of desire are burnt out. Desire then remains only as an abstract idea and is part of the Individuality. He then dies to the lower desires but continues to live in the higher desires.

These in their turn he learns to be finite and mortal; he finds them to constitute barriers between himself and his Father Whose face he would behold, and he desires to escape from them. He would no longer love with the personal love which loves a person, but with the higher manifestation of love which itself is Love and loves no person or thing but is a state of consciousness in which all is embraced. He then seeks freedom from the lesser love, and it is this desire for release from that which though good is finite in order to realize the good that is infinite which causes the Fifth Death, and he is born into consciousness of the Individuality, and lives upon the plane of the Individuality, perceiving the "face of his Father Which is in Heaven." LOVE

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of no intervening influence intruding in the relations between it and its Creator and Sustainer—its God.

Its God, therefore, is omnipotent as far as it is concerned, though Himself conditioned by the conditions of the Cosmos.

Its God is infinite as far as it is concerned, because He is "all that is" to it. What He is not, is not, as far as it is concerned. But He himself is finite in relation to the Cosmos, which is infinite as far as He is concerned, being "all that is" for Him, though itself finite in relation to the Unmanifest.

"Omnipotence" here means freedom from the influence of any conditioning power: and "Infinity" means the sum total of the influences to which an organism is capable of reacting. A "universe," then, is a thought-form projected by the mind of God, Who, to it, is omnipotent and infinite.

As we have already seen, a Great Entity projects its concept of itself. This, however, is not the beginning of objectivisation in a universe, though dealt with first in the order of instruction in order to make that which follows more comprehensible; for the Great Entity, when it projected the image of itself, gained substance of the same nature as the projection, awaiting the organisation which that projection should bring about.

It will be recalled that the Great Entity gathered about itself atoms of each Cosmic plane, out of which it formed its body. These atoms themselves are entities, though of a lesser degree of development than the Great Entity of which they form a part. Being of lesser development, the full recapitulatory growth is achieved earlier. Each atom, having realised itself, has created a concept of itself. These concepts, projected by the atoms, are not atoms, but so many units of knowledge of ways in which reaction is possible. They are not, therefore, sorted out into concentric belts, because there is nothing in them upon which gravitation can act. They are merely forms of reaction.

Now, the consciousness of a Great Entity is not aware of the individual reactions of its atoms, any more than the consciousness of man is aware of the individual consciousness of the cells composing his body. Therefore, when it seeks to conceive an image of itself, it has to take the reactions of the different types of atoms in their respective aggregates, and is dependent upon the atomic concepts for the creation of the necessary atomic images. Therefore, the Great Entity has to create its concept of itself in objective

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INFLUENCES OF THE MANIFESTED UNIVERSE

THE teaching of the last two lectures was devoted to a consideration of the extra-universal influences. We are now in a position to consider the intra-universal influences.

Let it be borne in mind that the extra-universal influences are of two types:—

First The Cosmic influences which act upon the Logos, and to which the Logos reacts, thus undergoing changes.

These changes being reflected upon the manifested universe as variations and phases of the Logoidal influences. The Logoidal influences are therefore not constant, though true to type. This is an important point in which esoteric theology differs from exoteric theology which conceives of God as changeless, whereas esoteric theology conceives of God as Himself evolving, and as subject to mutation, according to law.

Secondly, the Logoidal influences change owing to manifestations in the Logoidal nature produced by its reactions to the evolution of the universe. Thus we may say that the Logoidal influences playing upon the manifested universe vary in these two ways, and these have to be reckoned with in all calculations of the influences to which evolving humanity is subject, and they can be calculated:—

Now remember that the term obsession is popularly used inaccurately, when what is technically called "overshadowing" is meant. Overshadowing is a controlling influence exercised by one entity over another. Obsession takes place only when the Soul has been precipitated by the process of the degradation of consciousness. The term "precipitation" is used because the analogy is exact.

When therefore a true case of obsession has to be dealt with, it is necessary not only to cast out the invading entity but to sublimate the soul. You will see a reference to this in the story of the man from whom the devil was cast out and into whom the seven devils entered finding the house empty.

The degradation of the soul takes place through the operations of the lower types of evolution with which contacts have been formed; it does not take place as a result of a deliberate act of will, but rather as a result of an inhibition of will. Therefore when you are dealing with a case in which the will functions from the inhibiting aspect rather than the kinetic aspect, you must always take care lest such a pull downwards is set up. The inhibited will is more dangerous than the perverted will, because it exposes its possessor to the influence of extra-human forces.

Likewise, the forces of the Cosmos tend to maintain equilibrium, compensating each other. But there occur, nevertheless, at irregular intervals, conditions which require compensation, and these give rise to varying degrees of irregularity in the movement of Great Entities, and hence to the presence of "positive evil," sin, and disease within their spheres.

The Cosmos itself has to strive for adjustment at the commencement of each phase of its evolution, and the irregularities which occur before adjustment is effected and which have to be pulled straight in the course of evolution are the origin of evil in the sense in which the word is used popularly.

"Cosmic evil" is a limitation—an opposition, and is the prime condition of manifestation; it is what we have called "negative evil."

This Cosmic evil, the "Divine evil," the "Divine death," is implicit in each Great Entity, and is the basis of its manifestation and evolution. For without limitation—~~infinite~~—there can be no manifestation, and without death or the discarding of the outworn, there can be no progress.

These elements, then, of Cosmic opposition are always present in a manifested universe; but the universal evil, under its two aspects of sin or perverted force and disease or perverted form, are due to the irregularities of orbit caused by the passings of Great Organisms upon different planes of the Cosmos. These are always found in their extreme form at the beginning of an evolution and are gradually adjusted in the course of an evolution as compensations are made, until, at the end of an evolution, a perfect and rhythmical balance of the whole Cosmos has been achieved—a synthesis of action and reaction which maintains stability.

As before stated, action and reaction do not constitute consciousness. It is reaction plus memory which is the basis of consciousness; and the currents in space of pure movement are the basis of memory because, being frictionless because substanceless, they persist.

We have then action and reaction of manifest actions; and the persistence of the reflection of that reaction in a state which, relative to the plane upon which the reaction took place, is unmanifest. Hence the saying "out of Chaos issues Creation." The Unmanifest has been organised. Something exists which did not exist before. Creation has taken place. These reactions speedily affect each other and so become organised among themselves, and this reciprocal reaction is the basis of Personality. Thus, the first development of consciousness in a universe is one great and comprehensive Oversoul.

Meanwhile, those Great Organisms which are first scattered, are repeating the process, each in its turn, so that the solar systems become in their turn Cosmoi, to those Great Organisms to which they gave birth, and so this process, which I will call "The Stellar Evolution," goes on till a static condition is reached among the Great Organisms and their progeny, and then, the influence of the Ring-Pass-Not coming into action, a great system is sent back to the Central Stillness to come forth again, when the influences of the Ring-Chaos call it out; and such process continues, until such time as the organisation of the Cosmos becomes so mighty in the force it has generated, that it bursts the Ring-Pass-Not, and the Great Organisms rush forth into the unmanifest, and by their swirling movement gather "space" about them and, in their turn, build new "Cosmoi." Such is the story of Cosmic evolution.

You will perceive that each phase of evolution begets an organised system of forces. These forces react to all influences that play upon them, and they register the reaction in the movements of the space that is under their influence. They are therefore sentient, because they react and register through experience. So that even the three Primal Rings are sentient and capable of development, but they are so vast, these Rings, and so simple (because the influences that act upon them are so few) that the Individuality, though it exceeds the span of all imagination, is exceedingly primitive. Yet it is upon this vast and simple type that your Individuality is built up. Therefore, it is that you—small as you are—have your affinities with those Cosmic Beings and are influenced by their phases, from the "Absolute" down to the atom of your own Earth. This it is which in essence is the Secret Wisdom. For the uninitiated man is acted upon by these forces, but the Initiate, by his knowledge, transcends their influence, and uses them for his own ends. Should his ends be those of the Cosmic evolution, he grows and develops through all its phases till he attains that static condition which is completeness and, following the laws of the Great Organisms, of which he is now one, he gives rise himself to a system.

THE BEGINNINGS OF MIND

WE are now dealing with the beginnings of Mind, and it is necessary that these fundamentals be clearly grasped. You have already been told that movement of any object leaves a track in space. The object comes to rest, but the movement, as apart from the object, continues as pure movement.

It is pure movement—movement in the abstract—which gave rise to the Cosmos. This movement gave rise eventually to the locked-up nodes of opposing forces which are the prime atoms. It is movement of these atoms which forms the basis of manifestation.

Manifestation, as you know it, is associated with the movement of objects, but "Life," "Mind," "God," are abstract, and they are based upon pure movement unconnected with any object.

THE DAWN OF MANIFESTATION

THE Unmanifest is pure existence. We cannot say of it that it is not. Although it is not manifest, it is. IT is the source from which all arises. IT is the only "Reality." IT alone is substance. IT alone is stable; all else is an appearance and a becoming. Of this Unmanifest we can only say "IT IS." IT is the verb "to be" turned back upon itself. IT is a state of pure "being," without qualities, and without history. All we can say of IT is that it is not anything that we know, for if we know anything, it must be in manifestation for us to know it, and if it is in manifestation, that proves that it is not unmanifest. The Unmanifest is the Great Negation; at the same time IT is the infinite potency which has not occurred. It is best conceived of under the image of interstellar space.

In these occult teachings you will be given certain images, under which you are instructed to think of certain things. These images are not descriptive but symbolic, and are designed to train the mind, not to inform it. Therefore, you may think of the Unmanifest as interstellar space; and of the Logos as a Sun surrounded by Its Solar System of Planets; and of the emanations of the Logos as Rays. The Unmanifest is the only Unity. Manifestation begins when duality occurs.

The prime duality is "space" and "movement." The first manifestation was a current in space—the metaphor I must use may convey nothing to your mind. All I can say is that "space" was moving: you will find these words the clue to much.

Now, when space moves it has this peculiar quality—being frictionless it never loses momentum, but continues to flow. When space moves, two forces are at work:—

- (a) The force which causes it to move, being the desire of space for momentum.
- (b) The force which has hitherto caused it not to move, being the desire of space for inertia.

These two factors are present in all motion, but the desire for movement, being the stronger, overcomes the desire for inertia, and the desire for inertia continues as a check upon the movement.

CHAPTER II

THE FORCES OF (NEGATIVE) EVIL

BEFORE proceeding further, we must explain the concept of evil. Referring back, you will perceive that, the first movement, gave rise to a secondary movement, according to the laws of reaction, and that the second movement, in opposition to the first, produced stability. It is always the function of opposition to produce stability. Evil, in this sense, is only the opposition to the angle of the prime current. It is a secondary spin which arises as a reaction to the primary. You will hear more of the true concept of evil later. Evil imparts finiteness—limitation, and therefore concentrates, and evil must be properly understood, for then its forces can be used in their proper functions as a thrust-block. It is when the position is reversed, and an attempt is made to work the forces of the Ring-Chaos dynamically, that evil arises in the popular sense of the term. Evil must be conceived of esoterically as a limitation, which enables pressure to be raised—as the rejection which enables concentration to be achieved.

I will give you an example. "Sensuality," you say, "is evil and to be avoided," therefore the life-forces are concentrated on the upper planes, because a certain expression is denied them. If there were no denial, but the free flow of perfect harmony, there would be no concentration, and therefore no work. You cannot get work from steam rising from an open vessel. This function of evil needs to be very carefully understood. You will always get your push-off from evil. Every advance to a higher plane is a reaction to evil. If there were no evil, there would be no point in improvement, therefore there would be no growth, no evolution.

To recapitulate the teaching: We have the prime spin of the Ring-Cosmos; the reaction, giving rise to the Ring-Chaos; the attraction of the Ring-Chaos inducing a secondary spin in the Ring-Cosmos, which forms the Ring-Pass-Not.

Now, that movement in the Ring-Cosmos, spinning in one plane, and rotating while it spins, as if upon an axis, sets the bounds beyond which the creatures of that sphere cannot pass even in thought. But this sphere is encircled by two lines of force—the Ring-Cosmos and the Ring-Chaos, rotating at right angles to each other. The rotation of the Ring-Cosmos is the source of force from

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which evolution draws its momentum; and the rotation of the Ring-Chaos is the source of force from which devolution draws its power.

Evolution is a thrust from the circumference towards the centre

→ Devolution, or dissolution, is a suction into outer space. ←

The Ring-Chaos does not belong to the sphere it encircles, but to outer space. That is an important point in connection with it.

The Ring-Cosmos has its desires turned towards the sphere it encircles.

The Ring-Chaos has its desires turned towards the space that encircles it.

The Ring-Cosmos seeks to extend the centre.

The Ring-Chaos seeks to extend the circumference.

The Ring-Cosmos tends to solidify by contraction.

The Ring-Chaos tends to return to the Unmanifest whence it arose, and therefore, if its influence were unchecked, (to reduce the sphere it encircles to nothingness.)

The Ring-Cosmos, if its influence were unchecked, would be static in the immediate present.

These (two) influences are the source of all the force in the Cosmos. The Ring-Cosmos, because it concretes—builds up. The Ring-Chaos, because it diffuses—never grows.

Now, these two Rings we will call Good and Evil; Life and Death; Light and Darkness; Spirit and Matter; Being and Not-Being; God and Devil, because each of these potencies has its root in its respective Ring. But let it be clearly conceived that the Ring "Good" and the Ring "Evil" are not "good" and "evil" as you understand these terms, but merely spinning circles of force at right angles to each other, and therefore in opposition; and it is merely the angle of the first to arise which is called "good," and the angle (in opposition) to the prime plane which is called "evil," and it might well be that in another Cosmos, the first plane would begin to spin at another angle—the angle of your "evil." It would still be "good" to its Cosmos, because "good" and "evil" do not depend upon any angle or plane, but are simply relative to each other. The first force to arise is called "good" because, from it, arises the line of force called evolution. All subsequent secondary forces are measured by that standard. In so far as they move in the same angle they are reckoned to be

good." In so far as they approach to a right angle, they are reckoned to be in opposition, and are called "evil." Evil is simply that which is moving in the opposite direction to evolution. Evil is that which approaches the plane of movement of the Ring-Chaos, and therefore tends to revert to the Unmanifest. All evil that builds up with a universe is attracted towards the Ring-Chaos and is self-destroyed, because the very idea "evil" implies a force which tends to non-existence.

So you can conceive of evil under two aspects:—

(a) That which enables you to lock up the forces of good by opposition, and so secure stability—a foothold; evil enables you to get a purchase on space.

(b) Evil, if allowed to function unopposed, is the Scavenger of the Gods. Therefore, said a Great One, "Resist not evil." When you resist evil, you lock up good, you lock up the force of good which holds the evil inert. This serves no useful purpose, unless you have a superabundance of good which shall stand upon the platform thus formed and leap up from it to greater heights.

Therefore, it is not enough to meet hate with love—evil with good this is the course of the ignorant, and the reason why exoteric religion has made so little impression in the world. You must meet hate with hate, sufficiently to cause a locking-up of the force. You must hate the hate, and, having rendered evil inert by opposition, the love can take its stand upon the firm platform, and use it as a thrust-block.

Therefore, you only oppose evil when you wish to do constructive work—when you wish to make something new. You never oppose the evil which you mean to destroy. You make a vacuum round it. You prevent opposition from touching it. Then, being unopposed, it is free to follow the laws of its own nature, which is to join the motion of the Ring-Chaos. It, therefore, passes out to the periphery of the universe, till it meets the spin of the Ring-Pass-Not, which it cannot get through, but it has gone to a place of such primitive simplicity that it is resolved into its own elements, and these elements are drawn into the attraction of the nearest motion, which is the nature of the Ring-Cosmos, which is the nature of good.

Therefore, evil, when unopposed, resolves itself into the undifferentiated raw material of existence—the first form of manifestation. It ceases to be organised. It ceases to have qualities. It starts afresh at the beginning, transmuted through neutrality into good.

It is the spin of these (two) Rings which gives the influences that play upon creation.

You are now in a position to know why the mystery of evil is the secret of the Initiates,* because when you understand evil, it is exceedingly useful. But the undisciplined man, if he knew the usefulness and goodness of evil, would use it dynamically, on the positive side of its manifestation, not statically, by availing himself of its negative qualities, as does the Initiate.

* Where, in this book, the word "Initiate" is spelt with a capital "I" an illuminated adept is to be understood.

Corrigendum

The following comes from an authoritative source to remove any confusion from the name "Negative Evil":

"To call the Ring-Chaos 'Negative Evil' is unsatisfactory. The word 'Evil' should not have been used as it can cause confusion to many and is liable to be misunderstood even by the more versed in our terminology. Without the Change and tension caused by growth the Cosmos could not progress to its own finality. The Ring-Chaos is not alien to the Ring-Cosmos, but proceeds from it, and is in eternal association with it.

The interworking of the (two) Rings is like the conscious and sub-conscious mind of man. If the Ring-Chaos can be considered at all as 'Negative', it should be as 'Negative Good'. The Absolute is Itself Law — what is in opposition is not necessarily at enmity."

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to type. One is advancement to completion, the other a regression to the commencement.

The concept of the Return to the Centre might be considered as an extension of the Centre; for when return to the Centre takes place, the Centre is thereby extended; and we are taught that the Return to the Centre is the goal of evolution. If this idea be meditated upon it will be seen that such a Return to the Centre should involve the extension of the Centre, for if all that is external becomes internal the boundary of the Centre must be extended. In very truth it may be conceived that the Return to the Centre means that the Centre is extended to the circumference and all things are as is the Centre. This implies the spiritualisation of all the planes.

Such a concept has two aspects—the "form" aspect, and the "force" aspect. Force flows towards the Centre, withdrawing from the circumference. It therefore follows that the Centre, to accommodate it, must flow out. Thus it is that the substance of each plane, having had its native force withdrawn, is recast by the influences of the extending Centre into forms approximate to those which prevail upon the Seventh Plane.

The withdrawing of force marks the end of a Cosmic Day and the beginning of a Cosmic Night. The outflowing of the Centre is the work of the Cosmic Night—and the secrets of the Cosmic Night have never hitherto been revealed.

The outflow of pure spirit over all planes of matter takes place during the Cosmic Night, and all archetypal forms, remaining in the vicinity of the magnetic stresses, are thereby galvanised, but they have no real life, having as yet no reincarnating principle and therefore no memory, and, at the end of the Cosmic Night, the Spiritual Tides withdraw, leaving the field to the emptiness of the Cosmic Dawn. But the forms over which the Cosmic Tide has flowed have been adjusted to Cosmic stresses, and therefore all types of evil have been corrected.

This is the cleansing of matter which takes place between each Cosmic Day, and neutralises the forces of inertia; and as the forces of inertia have their roots in the Law of Limitation, and the Law of Limitation has its roots in Cosmic Evil, you will see the significance of the work of the Cosmic Night, and you will also see the deeper significance in the words "The Powers of Darkness."

It is necessary, if you are to understand the deeper implication of occultism, that you should see that the darkness leads through

THE LAW OF THE ATTRACTION OF THE CENTRE

twilight to dawn, and the day leads through twilight to darkness. "Good" and "Evil" may be conceived of as areas of Light and Shadow through which a spinning ring revolves, and "Evil" has its work to do, as well as "Good." The God of Light and the God of Darkness are but the actions of the right and left hand of the Father. The right hand gives, and the left hand takes away. The right gives that which is to be, and the left takes away that which has been. The right sends out into manifestation, and the left beckons back again; but you, looking as in a mirror, call right, left, and left, right.

The Attraction to the Centre takes place up the Path of Returning, and should that attraction set in prematurely, it causes the life to flow back to an earlier aspect. This involves a devolution of life before there is a devolution of form. When this returning flow takes place in relation to Life, we see the development of parasitic types of existence. This explains the problem of bacterial disease; other types of life which are saprophytic are not of this Evolution at all, but are functioning under the dominion of the "Lords of the Dark Face" who are the scavengers of the Gods.

You will perceive from the foregoing that a return to the Centre means a fading of a Day of Manifestation, and as the daylight fades, the spiritualising "darkness" of the Unmanifest flows over the fields of matter. And this must always be borne in mind in considering this problem, for as the light withdraws from the outward circuit of matter, so the spiritualising influences begin to flow out from the innermost circuit of Spirit, and this process continues until such time as all light be withdrawn, and the concentric circles of manifestation be completely overflowed by the cleansing Waters of "Darkness"; but meanwhile there is a transition stage during which the Waters of Darkness (which name is a symbol of spiritual peace, cleansing, and regeneration), make preparation for new life. These Waters, then, are percolating through the planes of manifestation so that the seen will be interpenetrated by the unseen. This brings us to the second aspect of the subject of the Attraction of the Centre—the question of Initiation.

(2) In Relation to Initiation

Those entities that have returned to the Centre at the conclusion of their evolution, flow out again as the forerunners of the Shadow of the Spirit. It is these who are the Initiators. They themselves have been able to progress in advance of evolution by

was a measure, however small, of individual reaction—even so is that man today. As the Spark came down the planes, gathered substance from each plane, and then returned up again he met other Sparks doing the same thing, and so again is it in his life today. In this mass of Sparks on its first descent of the planes there were some which formed a smaller mass within the whole, touching each other more than other Sparks or Groups of Sparks in the whole. Thus did certain special reactions—"friendships" as it were—begin in the primal stages; and in later days of evolution those same Sparks, clothed with matter of all planes passed through, again met those others equally clothed with matter of all planes passed through which had first contacted them in the primal stages. In passing through the planes the matter or substance of each plane was interwoven into the inner vehicles of man and in time built the different forms or vehicles we know now by various names (e.g. the "Astral Body," "Mental Body," etc.) and these bodies have also certain subdivisions. The great planetary spheres through which each atom and Divine Spark passed in the course of evolution also had a certain type of influence over it and in a way this is the basis of astrology, though the roots of that study are largely lost and forgotten. Astrology cannot be applied nowadays as the ancient races conceived it because of change among the heavenly bodies, and man himself is changing also.

In his passage down the planes the evolving being came into contact with great planetary Powers which still exercise some control over him—though he may not be aware of it—for he has matter within his make-up which retains a form of contact with those great planetary Powers and their influence on his body, mind, and karma still remains at very primitive levels: for example the Force described as "The Great Mother" still remains. The Great Mother of all living beings and the degree to which a modern man can consciously become aware of this contact is of importance to him.

The great Laws of the Universe were made long before what we call "man" had evolved sufficiently to come down the planes in the same manner as had come down the great atoms and group-forces which in the beginning built the Universal Powers. The "Group-Souls" of these latter are behind what we call the great archetypes and with these archetypes esoteric students can be much concerned. And as man eventually returns up the planes

at the end of a chain of evolution he reaches on another level his own beginnings. He becomes as it were a god, a type of Logos, in himself at the end of many evolutions gathering together the great chains of experience which will have made him himself no longer the individual but in a sense a group from which other units of mind-force emanate. For man begins as a group and individualises out of the group as evolution goes on and in the end has to return to his own group which is then himself.

Behind that teaching is the "Collective Principle" or collective sense which, partly or even wrongly understood as it often is, can be found in certain political ideals and systems. This sense has a high ethical basis and strives so to form the character that all should act as one, should act as a team and in a team; for it is the greatest, most intricate and first Divine Law when properly understood. Nevertheless, until the individual be developed to his highest, he cannot be part of the collective unit of Divinity to which he should in the end return. And in each man is that which makes the Trinity—the Three Aspects of the Manifesting Godhead—and these Aspects are in his innermost Spirit as its highest ethic.

When this evolution will have finished, the experience and matter of this plane (Earth) will be garnered up and will pass on to other evolutions in other planets, and some of its life-forces will return again in another guise to this planet again. When a man dies portions of his astral and etheric bodies are probably lost for a while to his Individuality, but also they often go to make up certain parts of the new astral and etheric bodies he will have in his new incarnation. That, in a few words, is what has happened all through evolution—the form is broken up and the parts are carried on to build up the form of the next type of life-form; but it is not always known that particles of the denser vehicles—not the physical, but the astral and etheric—the disintegrated astral and etheric bodies of people who have died, go to make up other Personalities. These Personalities may belong later to those Individualities from whose former Personalities the parts come, but it also happens that they may not, and Individualities often have Personalities composed of material which previously has been used in the vehicles of others. This sometimes can account for strange reactions between people in incarnation, so that it is not always necessary to look to meetings in previous lives to explain such reactions. As the human being is in this way so, too, are planets and other heavenly bodies. Planets contain portions of other