



# **Emanation & States of Consciousness**

**By Charles Johnston**



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## “The Birth of Space”

*Lucifer*, March, 1888

“Know, the stars yonder, the stars everlasting,  
Are fugitive also . . . .”—EMERSON.

Waves of credulity and of mental analysis alternately sweep across the face of the world. To the period of blind belief, which made possible the prospect of mediaeval Christendom, enveloped by a black cloud of false science and theological dogma, has succeeded an epoch of expansion of the mind's forces, a wave of all-dissolving analysis, prompting us to lift the veil of seeming from the face of Truth, to pierce through the shell of appearances to the central reality.

The physical scientists long led the van of the new era. Theirs were the triumphs over the dark places of nature and the falsehoods of tradition. But they have failed to gauge the force of the wave that carried them forward, and unless their whole front is changed, they will become in their turn the credulous; the reactionists against a new party of advance. Their error is that they believe too much—that their enquiring analysis does not go deep enough. For the wave of thought which is permeating us, will finally obliterate and render unrecognisable many of our present idols and unquestioned verities—ideas now undoubted even by doubting science.

The last of the old-world ideas to perish—and that after the lapse of ages, perhaps—will be the most familiar and commonplace.

Perhaps last of all will fade our present conceptions of what Carlyle calls the deepest of all illusory appearances—Space and Time.

But as the sunrise first gilds the mountain-tops, and then floods the plain with light, so the approaching inspiration of knowledge appears first in a few of the best minds, and then spreads to the multitude. Thus we find already Descartes doubting the reality of the external world; and Wordsworth, striking the walls of his room to assure himself that they were objective, and not mere phantoms projected into the void of nothingness by the mind's formative power; for this idea, he thought, must be shunned as maddening; forgetting that two senses may concur to deceive.

Space, whether treated by the physicist or the psychologist of the modern world, remains an unquestioned reality, whether objectively in nature or subjectively in the mind.

All the conceptions of science are three-dimensional, endowed with length, breadth, and height, whether we take the starry depths as pictured by the author of "First Principles"; or the human brain, in the conception of the last would-be scientific school.

But are not the properties of Space indeed mere appearances, and is not Wordsworth's fear a shadowy premonition of the truth, that Space is but a creature of the mind—an unreality?

This suspicion of the illusiveness of Space is one of the nascent perceptions of that most new and yet most ancient school of thought, whose wide generalisation will soon render obsolete and insignificant the daring doubts of skeptical science. In dealing with space and its dimensions, it is incumbent on us to show how our present conceptions of these could have been generated, on a purely idealistic hypothesis. If unreal, can we trace the growth of our notions of space and its dimensions? A theory readily presents itself; but to approach its consideration we must waive that larger question of the apparent separation of the One into innumerable units of consciousness, and, beginning by considering the condition of one such unit, trace the growth of the conceptions of space, as related to that unit.

Let us first picture such an individualised unit of consciousness—to use, perhaps, the best available phrase—at the very beginning of its evolutionary course, in quiescence, absolutely sensationless; let us endow it with the power of sensation, though in a latent form. To understand this, we must use a simple simile. Suppose yourself alone

in a dark room in silence; suppose the temperature and your position to be such that you have become oblivious to your body; none of the senses are exercised; the pictorial power of the imagination is also at rest; while the mind's attitude is one of expectation directed towards the sense of hearing. This is the best available illustration of the condition of a unit of consciousness with the latent power of sensation, before sensation has set in. Suppose a musical note to sound close to the ear, and gradually die away; let the sound be again gradually excited, and again die away. The ear—the seat of sensation—is for our purposes practically a point. The sense of hearing experiences a sensation, at first vivid, then gradually ceasing; then again increasing to vivid activity, and again sinking to rest. As far as physical knowledge shows, this changing sensation is represented by greater or less intensity of vibration of the tympanum.

Now instead of a note dying away naturally, suppose some sustained note sounded near the ear, then withdrawn in a straight line until out of hearing; then again brought near the ear, and again withdrawn. If the experiment be properly carried out, the experience of the sense of hearing will be exactly the same as before; their physical counterpart again being a greater or less intensity of tympanal vibration. The ear is absolutely powerless to distinguish between the two sets of sensations: and the only conception of nearness and distance that can be formed, having regard to the sense of hearing alone, is a greater or less intensity of sensation.

This is equally true of other senses taken separately; the sense of light, for example, or the sense of heat. Hence, as far as the sense of sight is concerned, the nearest stars are distinguished from the more remote chiefly by the greater intensity of their light, and, therefore, of the vibrations they excite on the retina. In fact, to speak physically, all our perceptions of varying sensation actually have their origin in a more or less intense vibration of the sensory surfaces, and their sources are subsequently projected into space by the imagination. To express the same thing from the idealist standpoint; all we experience is more or less intense sensation; our further conceptions are due to the separation and arrangement of these, by the imagination.

Taste is an example of a sense not yet translated into terms of

nearness and distance, and it is worth mention that this is supposed by some Theosophists to be the sense at present undergoing development, and consequently incomplete.

But to return to our unit of consciousness: let us suppose a sensory point to be formed in it; let a simple sensation excite this sensory centre, with increasing and diminishing intensity. The effect will be exactly the same as if the exciting source were to approach and recede from the sensory point. From this experience, the conception of nearness and distance would arise; in other words, the conception of space of one dimension.

The conception of the point is derived from a sustained sensation: that of the line, from a sensation of decreasing and increasing intensity. So long as the consciousness remained absorbed in sensation no advance would be made on this conception of space of one dimension: but since all degrees of intensity from the very highest to complete absence of sensation may be experienced, this line, this space of one dimension, will be conceived as of infinite extension.

Let the consciousness of the unit now be supposed to reflect on this simple sensation, to stand aside from the point of sensation, and to regard objectively both that point and the varying intensity of the sensation; in other words, the sensory point, and the line of sensation, along which the exciting cause is conceived as advancing and receding. Suppose the sensation to diminish in intensity: that is to say, let the exciting source recede to a point some distance along the imaginary line. The new point of consciousness arrived at by the act of reflection, or contemplative standing aside, is outside the line from the sensory point to the exciting source. It is clear that these three points not in the same straight line imply a plane triangle—which may be formed by joining them—hence the present attitude of the unit of consciousness implies space of two dimensions. But since the base of the triangle may be infinite—the sensation having all ranges from the highest intensity to absolute cessation—and since the point assumed by the consciousness through the act of reflection can have no definite position, the present attitude of the unit implies two-dimensional space of infinite extension.

If the unit be conceived as having germs of two senses instead of

one the results are identical, since in the first phase of consciousness, though we have two independent straight lines radiating from the unit of consciousness, they do not imply two-dimensional space, since they have no relation whatever to each other: and in the second phase of consciousness, instead of one plane triangle we should have two, both in the same plane. This holds good for any number of senses. The triangle formed with the line of sensation as base, and the point of reflection assumed by the consciousness, as apex, is a sensory area every point of which is an objective source of perception to the unit of consciousness.

The perception of the unit of consciousness is now of two kinds; the first, exercised at the sensory centre, is one of varying intensity merely, corresponding in space to the line. That at the point of reflection, the apex of the triangle of perception is one of observation, corresponding to surface extension.

Let the consciousness of the unit now be supposed to stand back from the point of reflection, and to contemplate objectively the area of perception. Standing apart from the area of perception, it now corresponds to a point outside the plane of a surface, and this implies space of three dimensions. Since the position of the new point of consciousness, the point of contemplation, let us term it, is not rigidly determined, and since the surface of perception is of unlimited, this third attitude of the unit of consciousness implies three-dimensional space of unlimited extension.

As the last phase of perception was represented by a triangle, so this third phase may be represented by a triangular pyramid, or tetrahedron—every point in which is an object of perception; the whole forming a sensory solid—and having four corners; the top being now the seat of consciousness; one of the base corners, the point of reflection, or perception of the sensory area—the base; another base corner being the point of sensation of variations in intensity; and the third base corner being the position to which the imagination projects the source of sensation.

Let us now translate these successive experiences into terms of Consciousness.

The first attitude of the unit of consciousness may be expressed by

the unreflecting, and, so to speak, unconscious perception—in the sense of being without self-consciousness—“sensation is, or sensation is not”.

When the stage of reflection is reached, the consciousness may be thus expressed: “I experience sensation”.

The third, the contemplative phase, is, “It is I who experience sensation”; or, “I am conscious that I experience sensation”; the second “I” here being personality, lower self, or false ego—an object of consciousness to the first “I”, the true ego, the unknowable Knower.

We are debarred from discussing fully the ethical aspects of these phases of consciousness by the nature of the subject; for—while we were compelled to begin by considering the condition of an individualised unit of consciousness, waiving the consideration of the apparent separation of the One into innumerable units—the subject of ethics deals almost entirely with the relation of the unit to the One, for “the separation of the divine-human spirit into the multitudes of men on the earth” is only an illusion, and is in reality nonexistent.

Let us now consider a few resultant truths.

The consciousness, whether in its first phase of absorbing sensation, or in its later phases of reflection and contemplation, is itself subject to no dimensions of space; it stands detached from space, whether of one, two, or three dimensions. Hence the self is neither finite, in the sense of being small, nor infinite, in the sense of being great, it is superior to space, as to time, or, in the language of the Upanishads, “the self is smaller than small, and greater than great.” The self, the knower, is something apart from space and time, and independent of them; hence nothing that takes place in space or time can affect it, except as being an object of its perception.

“He who knows the self as the slayer, and also he who knows it as the slain, they both know not rightly. It kills not, nor is killed”, says the *Bhagavad Gita*.

In comparison with the realness of the self, time and space are *mayas*, “illusory appearances”, as Carlyle says.

And what we call the dimensions of space are only expressions by which the imagination distinguishes and separates various phases of

perception.

As the previous advances in development which we have been able to trace, were made by the real self detaching itself entirely from the world it was experiencing, and standing apart as "a disinterested spectator" to view this world, recognising the organ of sensation, and afterwards the personality, as not the self: so, we learn, the next advance in development is made when a man, "by his awakened spiritual will, recognises the individuality as not himself", and detaches himself from his present world, of which the individuality is lord.

The step must be taken by detachment from the things of space, as we know them, by detachment from the things of time, as we know them—by standing apart from these, and, in consequence, by standing apart from that unreal centre of this life, the personality, the abandonment of which leads to a condition we can only describe negatively as selflessness, and by plunging fearlessly into the unknown abyss.



# The Tide of Life

*The Path*, April-May, 1888

(ANNOTATED BY H. P. BLAVATSKY.)

## I.

“Our souls have sight of that immortal sea  
which brought us hither;  
Can in a moment travel thither—  
And see the children sport upon the shore,  
And hear the mighty waters rolling evermore.”

That the book of Genesis is not a homogeneous work, but is composed of several distinct and widely different books, becomes evident from a slight examination. The first thirty-four verses form the first and apparently the most ancient of these. This treatise contains a system of cosmogony closely resembling that of the Puranas and Upanishads. The origin of this ancient tract, and the causes which led to its incorporation with the Hebrew scriptures, we can only guess at. Its source may have been some venerable hieratic manuscript brought by Moses from the temple-libraries of Egypt, where it had lain for thousands of years, from the time when the colonists of Egypt left their early home in ancient India. Or it came, perhaps, from the Chaldean Magians, the inheritors of the sacred Iranian lore, the younger sister of the wisdom-religion of the motherland of the Aryas. This much we know, that it contains a Divine Cosmogony, of evident Oriental character, and almost identical with the Archaic Sacred theories of the East.

This tract splits off like a flake from the story of Adam and Eve which, from its more vivid colour, has almost cast it into the shade, and a mere preface or pendant to which it has erroneously been considered to be. To make this separation more clearly apparent, a few of the lines of cleavage may be shown\* To begin with, we find two quite different and distinct accounts of the "Creation."

(1.) In the more ancient cosmogony, contained in the first thirty-four verses, the account of the formation of man is similar to, and parallel with, that of the animals.†

"The Elohim created man, male and female."

While the second and later account introduces the distinct and peculiar story of the creation of Adam from dust, and of Eve from

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\* The esoteric teaching accounts for it. The first chapter of Genesis, or the Elohistic version, goes not treat of the creation of man at all. It is what the Hindu Puranas call the *Primal* creation, while the second chapter is the *Secondary* creation or that of our globe of man. Adam Kadmon is no man, but the *protologos*, the collective Sephirothal Three—the "Heavenly man", the *vehicle* (or Vahan) used by En-Soph to manifest in the phenomenal world (see Sohar); and as the "male and female" Adam is the "Archetypal man," so the *animals* mentioned in the first chapter are the *sacred* animals, or the zodiacal signs, while "Light" refers to the angels so called. [H.P. Blavatsky]

† *Vide supra*—"The great whale" (v.21) is the *Makara* of the Hindu Zodiac—translated very queerly as "Capricorn," whereas it is not even a "Crocodile," as "Makara" is translated, but a nondescript aquatic monster, the "Leviathan" in Hebrew symbolism, and the vehicle of Vishnu. Whoever may be right in the recent polemical quarrel on *Genesis* between Mr. Gladstone and Mr. Huxley, it is not Genesis that is guilty of the error imputed. The Elohistic portion of it is charged with the great zoological blunder of placing the evolution of the birds before the reptiles (*Vide*—"Modern Science and Modern Thought," by Ms. S Lang), and Mr. Gladstone is twitted with supporting it. But one had but to read the Hebrew text to find that Verse 20 (Chap. 1) does speak of reptiles before the birds. And God said, "Let the waters bring forth abundantly the (*swimming and creeping*, not) moving creatures that hath life, and fowl that may fly" etc. This ought to settle the quarrel, then of larger vegetation, then of fish (or mollusks), reptiles, birds, etc., etc.. Genesis is a purely symbolical and Kabbalistic volume. It can neither be understood nor appreciated if judged on the mistranslations and misinterpretations of its Christian remodelers. [H.P. Blavatsky]

Adam's rib. Besides this, earlier in the second account, we find that the formation of man as detailed in the first tract is entirely ignored by the words:

“There was not a man to till the ground.”\*

and this nine verses after it had been chronicled that “God created man.”

(2.) In the more ancient tract, man and women are created together, and over them is pronounced the blessing:

“Be fruitful and multiply, and replenish the earth,”

yet in the subsequent story of Adam and Eve, the absence of woman is marked by the words:

“It is not good that the man should be alone:”

and further on, in the story of Eden, the children of Eve are foretold with a curse and not with a blessing,

“I will greatly multiply thy sorrow and thy conception,”

for, in this story, while Adam and Eve remained unfallen they remained childless.

(3.) We read in the first account that:

“The Earth brought forth grass, herb yielding seed, and fruit tree.”

This is ignored in the second account, when we read, twenty-four verses later,

“No plant of the field was yet in the earth.”

Similarly, we have a second and distinct account of the formation of the animal kingdom; which, moreover, comes after the Seventh day “on which God rested from all his work which he had created and made.”†

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\* Because Adam is the Symbol of the first *terrestrial* MAN or Humanity. [H.P. Blavatsky]

† *Genesis* being an eastern work, it has to be read in its own language. It is in full agreement, when understood, with the universal cosmogony and evolution of life as given in the Secret Doctrine of the Archaic Ages. The last

(4.) In the first account the order of creation is as follows:

“Birds; beasts; man; woman;”

In the second, we find the order changed,

“Man; beasts; fowls; woman.”

In the one case man is created to rule the beasts; in the other the beasts are created as companions for man.

(5.) In the first account all herbs and fruits are given to man unreservedly:

“I have given you *every* tree, in the which is the fruit of a tree yielding seed.”

In the second we read:

“Of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it.”

(6.) All through the earlier cosmogony the Divine Creative Energy is called “Elohim;” thus in the first verse we read:

*“Berashit bara Elohim.”*

In the story of Adam and Eve this title is replaced by another, “Jehovah” or “Yava.” In the English the difference is veiled by translating the former “God,” though it is a plural form, while the latter becomes “the Lord God.” In other parts of the Bible several other titles of Deity are introduced, “El,” “Adon-ai,” “El Shaddai.”

(7.) The early cosmogony gives to man a Divine dignity from the first:

“The Elohim created man in their own image; in the image of the Elohim created they him.”

In the story of Adam and Eve this likeness to the Divine comes only after the forbidden fruit is eaten, when man has fallen; then it was that:

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word of Science is far from being uttered yet. Esoteric philosophy teaches that man was the first living being to appear on earth, all the animal world coming *after* him. This will be proclaimed absurdly *unscientific*. But see in *Lucifer* —“The Latest Romance of Science.”—H.P. B

“Jehovah said, The man is become as one of us.”

These facts warrant us in considering this Divine cosmogony, contained in the first thirty-four verses of Genesis, separate and distinct from the less orderly and scientific, though more popular, story of Adam and Eve.

At the present time, when the apparent antagonism between modern evolutionary doctrines and the doctrine of the Adamic Creation is perplexing many, it may not be out of place to draw attention to this earlier and more scientific cosmogony, and to point out that not only is it perfectly in accordance with the latest ascertained facts, but that it is probably “more scientific than the scientists,” in that it recognised clearly the dual character of evolution, while modern thought manifests too great a tendency to one-sidedness.

The doctrine of this first cosmogony of Genesis is that of the formation of the phenomenal universe by the expansive or emanative power of the great unmanifested Reality, or underlying Divine Vigour in virtue of which existence is possible. This unmanifested Reality has no name in the West, but it may be called with the Hindu Vedantins, *Parabrahm*. After a period of Cosmic rest called in the East a *Night of Brahma*, the Unmanifested, by its inherent expansive power, sends forth from itself a series of emanations.

The first emanation, the only Divine and eternal one, which is conceived as lasting even through the *Night of Brahma*, is the Logos. The second emanation is what was called by the Kabbalistic philosophers the “fifth essence,” counting “fire,” “air,” “water,” and “earth” as the other four. It may be termed “Spiritual Ether.” From Ether proceeded the element called by the Kabbalists “fire”; from fire proceeded “air”; from air proceeded the element “water”; from water, “earth.”

These five—ether, fire, air, water, earth, are the five emanations which, in their various phases and combinations, make up the phenomenal universe, the Logos being considered Divine and subjective, or noumenal. From Earth sprang in order the vegetable and animal kingdoms, and finally Man.

The “elements”, as understood in the above classification, are by no

means to be confounded with the elements of modern chemistry; they are arrived at by an entirely different though equally scientific course of reasoning.

In the cosmogony of Genesis the Divine Underlying Reality is called GOD. The expansive power by which, after the period of cosmic rest, the phenomenal universe was formed is thus described:

“In the beginning God created the heaven and the earth.”

This “in the beginning,” marks off from eternity the point at which the present period of cosmic activity, or day of Brahma, began; when the Universe proceeded from “the everlasting bosom of God” to which it must return when this period comes to an end. Modern scientists are not without some dim perception of this process of emanation and absorption, as may be seen from the speculations in the “Unseen Universe,”\* though the authors of this work confine themselves chiefly to the last emanation, that of physical matter from the emanation which preceded it. Whence the universe emerged, thither also must it return; a truth clear to the pure insight of Shakespeare—

“ . . . Like the baseless fabric of this vision,  
The cloud-capp'd towers, the gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea, all which it inherit, shall dissolve,  
And, like this insubstantial pageant faded,  
Leave not a rack behind.”

God, the eternal Parabrahm, remains unchanged; with God remains the Logos, the first and eternal emanation—“The spirit of God . . .” which, “dove-like, sat brooding on the vast abyss.” This “vast abyss,” or, as it is styled in the cosmogony of Genesis—“The face of the waters,” is what we have called the elemental Ether, the “Akasha” of the Upanishads. It is of ethereal nature, and is the plane of sound, answering to the sense of hearing; that it is the plane of sound has been taught by the Brahmans and the Kabbalists, and may be inferred from various considerations, amongst others from the difficulty of locating sounds in their immediate material sources (they

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\* “The Unseen Universe,” by Professors Balfour Stewart and P. G. Tait.

having, as it were, an immaterial character), and from their spiritual, ethereal nature.

This element of ether has within it the possibility of innumerable sounds and changes of sound; according to the Kabbalists the sound becomes apparent to our senses only when it strikes against a material object, such as a vibrating violin-string, which becomes merely a point of reflection for the all-pervading element of sound; just as a beam of sunlight becomes apparent only by reflection from particles of dust floating in the air.\*

Next in order after the emanation of ether, the matrix of sound, comes the elemental Light, the "fire-element" of the Kabbalists. It corresponds to the plane of colour and the sense of sight, which should rightly be called the "colour-sense." For colour is really the only quality perceived by the eye. "All objects," says Ruskin, "appear to the human eye simply as masses of colour. Take a crocus, and put it on a green cloth. You will see it detach itself as a mere space of yellow from the green behind it, as it does from the grass. Hold it up against the window, you will see it detach itself as a dark space against the white or blue behind it. In either case its outline is the limit of the space of colour by which it expresses itself to your sight. The fact is that all nature is seen as a mosaic composed of graduated portions of different colours."† This light, or colour-element, is a pure element containing within itself the possibility of all varieties of colour. After its formation, we find the words—

"The evening and the morning were the first day,"

introducing the element of time first with this emanation. The Logos is, as we have seen, eternal; and the immaterial, semi-physical element of Ether is, as it were, the borderland between the subjective eternal Logos and the objective elements of *fire, air, water, and earth*.

After this light-emanation comes the element called by the Kabbalists "Air." Its formation in the cosmogony of Genesis is marked

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\* While taking this view of sound, we are, of course, perfectly acquainted with modern researches and speculations on the subject. Our standpoint, however, is so widely different from that of modern science that no comparison with its teachings is possible.

† Ruskin, "Lectures on Art," p. 125.

by the words:

“The Elohim said, Let there be an Expanse.”

This word, for a long time wrongly translated “firmament,” is chosen to express the air-element, because from this element we derive the idea of the extension or expansiveness of a body—its ability to fill a certain quantity of space. The air-element corresponds to the sense of touch, so far as this sense conveys the idea of “expansiveness” or “extension.” The sense of touch differs from the senses of sound and sight, in that it is distributed all over the surface of the skin, while they are confined to definite sense-organs, or spaces of localised sensitiveness, and, in proportion as the eye and ear have gained in sensitiveness to light and sound, the rest of the skin has lost its power of responding to these sensations. The whole surface of the body is, on the contrary, still sensitive to touch, as also to the sensation of heat.\* There is reason to believe that at one time the body’s whole surface could respond equally to all sensations;† the specialised organs of sense not being then developed, just as the whole surface of the jelly fish still responds to the stimulus of light. An analogy to this condition of unspecialised sensitiveness is furnished by modern experiments in thought transference, from which it appears that the sensations of sound, colour, taste, touch, and smell are all transferred from one mind to another with equal ease. There are some grounds for the belief that when an organ is specialised for some particular sensation it loses the power of responding to other sensations; that the retina, for instance, will be insensible to heat.‡ The sensations of heat and touch are, as we have seen, distributed over the whole surface of the skin; and from this fact, among others, we are led to consider heat as well as touch an attribute of the element “air.” Another reason for this conclusion is the fact that we find heat always associated with

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\* For speculations on a specialized heat sense we may refer to Mr. R. A. Proctor’s ideal visit to Saturn’s Satellites.

† Readers will remember the translations which appeared in the PATH some time ago giving the German Mystic Kernning’s teachings hereupon. [W. Q. Judge]

‡ *Vide* some experiments with thermal rays in Tyndall’s “Heat a Mode of Motion.”

expansiveness, or extension. As elucidating this point we may quote the researches in the solidification of gases, and speculations on “absolute zero” in temperature, though want of space precludes us from more than merely referring to them. After air comes the element of water, marked in the Genesis cosmogony by the words:

“The Elohim said, Let the waters be gathered together.”

This elemental water corresponds to the sense of taste, and in part to the idea of molecular motion; the motion of masses being one of the ideas attached to the Air-element. It might be thought that the sensation of taste might also be derived from solid bodies; but that this is not so may be inferred from recent scientific researches, which have demonstrated that all bodies, even the metals, and ice far below zero, are covered with a thin layer of liquid, and it is from this liquid layer that we get the sensation of taste from solids. In this element of water are the potentialities of innumerable tastes, every organic body, and even minerals and metals, having a distinctive taste; zinc and steel among the metals for instance, and sugar, vinegar, and wine in the organic world.

This element is followed by the last emanation, the Earth-element of the Kabbalists, marked in the Cosmogony of Genesis by the words,

“The Elohim said, Let the dry land appear, and it was so, and the Elohim called the dry land Earth.”

This emanation corresponds to the extreme of materiality, solidity, and, amongst the senses, to smell. A piece of camphor, for example, throws off small solid particles in every direction, and these, coming in contact with the nerves specialised to this sense, produce the sensation of smell. This Earth-element is the last emanation strictly so-called. To this point the outward expansion of *Parabrahm* has been tending, and from this point the wave of spirit must again recede.

It must be here stated that these elements, fire, air, water, and earth, are not what we ordinarily mean by these terms, but are, so to speak, the pure elemental or spiritual counterparts of these. Down to this point, Form has been gradually developing, being destined to combine with each of the elements in turn, in the ascending scale.

## II.

—“Where the daisies are rose-scented,  
And the rose herself has got  
Perfume which on earth is not.”

Form exists on an ideal plane, as a purely abstract conception; into this region, and the similar one of Number, pure mathematics have penetrated.\* Modern speculations,† as well as the ancient Kabbalists, have asserted that every geometrical form, as well as every number, has a definite, innate relation to some particular entity on the other planes, to some colour or tone, for instance; and there is good reason to believe that this holds true of all the planes, that the entities on each of them are bound to the entities on all the others by certain spiritual relations which run like threads of gold through the different planes, binding them all together in one Divine Unity.‡ From the standpoint of the terrestrial Globe, the first modifications of the last emanation,

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\* It is through the power to see and use these “abstract” forms that the Adept is able to evolve before our eyes any object desired—a miracle to the Christian, a fraud for the materialist. Countless myriads of forms are in that ideal sphere, and matter exists in the astral light, or even in the atmosphere, that has passed through all forms possible for us to conceive of. All that the Adept has to do is to select the “abstract form” desired, then to hold it before him with a force and intensity unknown to the men of this hurried age, while he draws into its boundaries the matter required to make it visible. How easy this to stale, how difficult to believe; yet quite true, as many a theosophist very well knows. The oftener this is done with any one form, the easier it becomes. And so it is with nature: her ease of production grows like a habit. [H.P. Blavatsky]

† “Geometrical Psychology,” Miss Louisa Cook.

‡ Here is the key so much desired by enterprising—indeed all—students. It is by means of those correlations of colour, sound, form, number, and substance—that the trained will of the Initiate rules and uses the denizens of the elemental world. Many theosophists have had slight conscious relations with elementals, but always without their will acting, and, upon trying to make elementals see, hear, or act for them, a total indifference on the part of the nature spirit is all they have got in return. These failures are due to the fact that the elemental cannot understand the thought of the person: it can only be reached when the exact scale of being to which it belongs is vibrated whether it be that of colour, form, sound, or whatever else. [H.P. Blavatsky]

Primordial Earth, is the mineral kingdom, in which the primal earthy matter is modified by the element of Form. There is every reason to believe that, if any existing mineral or metal could be reduced to the condition of "primordial earth," it could be re-formed into any other mineral or metal. The specialization of the minerals, or "formation of the mineral kingdom," is perhaps marked in the Genesis-Cosmogony by the words:

"The Elohim called the dry land Earth,"

Name and Form being cognate attributes of a specialized entity. As we have seen the gradual evolution of form in the descent from spirit to matter, so the gradual dissipation of form will be seen in the ascent from matter to spirit. The crystal, for example, retains its form always unchanged, and the form of the tree is more lasting than that of the bird or animal. The second modification of the Earth element, still from the standpoint of the world, is the vegetable kingdom, in which to form and substance is added molecular motion, or vitality, called in Brahman cosmologies *Jiva*.

This vitality, or capacity for molecular change, corresponds, as we have seen, to the water element; one of the elements, in ascending order of spirituality, being picked up by each of the successive kingdoms of ascending evolution. The formation of the vegetable kingdom is marked in the Genesis cosmogony by the words:

"The earth brought forth grass, herb yielding seed, and tree bearing fruit,"

words which point to a perfectly natural evolutionary process under the energizing power of spirit—the physical aspect of which is the "Tendency to Evolution" of the Scientists—and not that violent and unnatural process termed a "creative act."

We may remark, by the way, that the three divisions of the vegetable kingdom in this cosmogony correspond to three perfectly well defined geological epochs, that of the Cryptogams, of the Phænogams, and of the Fruit-trees, examples of which are respectively ferns, pines, and orange-trees.\*

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\* For further information on this point readers are referred to "The Color-sense" by Grant Allen.

These two changes of matter are looked at, as we have said, from the standpoint of the Earth. The cosmogony now pauses, and, in order to make its account of Evolution complete, inserts here the first change of the same element from a different point of view, that of astronomy. This first change is the congregation of the primal nebulous matter into suns and planets, marked by the words:

“The Elohim said, Let there be Lights in the firmament,”

the sun, moon, and stars being subsequently particularised. From our previous views of the Elemental Light we shall be fully prepared to infer that, just as what we call sonant bodies seem not to be real sound-creators, but merely sound-reflectors, so these “Lights in the firmament” may not be real light-creators, but merely light-reflectors; and this view is borne out by the fact that in this cosmogony the formation of Light precedes that of the Light-givers. Leaving the astronomical standpoint, let us consider the next step in upward evolution.

To the shape, substance, and vitality of the plant—drawn respectively from the Elements of Form, Earth, and Water—the animal kingdom adds locomotion, corresponding to Air element, one attribute of which we have seen to be that locomotion, or movement as a whole, which distinguishes the animal from the plant. Thus we see another link of the ascending chain of the elements picked up. The earliest representatives of this kingdom are, as modern science has shown, the *protozoa*—water-animalcules. Their formation is correctly placed first in the Genesis cosmogony, marked by the words:

“The Elohim said, Let the waters bring forth abundantly the moving creature which hath life.”

Here we again find words which distinctly mark a perfectly natural process of development. Just as we had the earth “bringing forth grass”—or “sprouting forth sproutage,” to translate it more literally—we now have the waters “bringing forth the moving creature which hath life,” as soon as proper cosmic and elemental conditions were presented. If the proper cosmic and elemental conditions could be artificially produced, we have every reason to believe the “tendency of Evolution,” or the “Downward pressure of spirit,” might again cause the waters to produce the “moving creature which hath life”—the

*monera*—in fact, that what is unscientifically termed “spontaneous generation” might take place. After this follows the formation of fish, birds, and beasts—the vertebrates or “back boned” creatures; the invertebrates being grouped under the two general heads of the “moving creatures in the water” and the “creeping things upon the earth.” In the account of the production of the animal kingdom and of the birds, we have terms used which could only apply to a natural process of development, and not to a “creative act.”

“The Elohim said, Let the earth bring forth the living creature after its nature, cattle, and the beasts of the earth.”

The Animal Kingdom adds to the plant the quality of locomotion under the stimulus of the instincts—which corresponds, as we have seen, to the air-element. A slight consideration of the nature of this locomotion under stimulus will show that we are justified in assigning this quality, with its distinctive element, to the principle of *Kama* in certain Eastern classifications.\* Could this principle—or, rather, the specialised portion of the air-element embodying it—be isolated from the lower elements, we should have a sort of aeriform vehicle, or ethereal body, depending for its form on the attractions specialising it. Of such an isolated air-body we shall speak when we come to treat of the elements.

Three times has the earth *brought forth*—plants, fishes, animals. But at this point we perceive a change. Evolution so far, from the mineral, through the vegetable, up to the animal, appears as an ascending arc. In this the cosmogony of Genesis agrees with the sacred theories of the East, as well as with the views of modern science. But in Man we find a turning point, at which the ancient cosmogonies agree in branching off from modern science. The sacred theories of the East teach that man is the result of two converging curves of evolution, the one curve ascending through the vegetable and animal kingdom and marking the evolution of the physical body, while the other curve descends from a superphysical, spiritual race, called by some the “Progenitors” or “Pitris,” by others the “Planetary Spirits” or “Descending *Dhyān Chohans*.” This curve marks the downward

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\* *Vide* “Esoteric Buddhism,” chapter on “The constitution of man.”

evolution of man's spiritual nature, the development of the soul.\*

As we should expect from the Oriental character and high antiquity of the cosmogony of Genesis—dating as it does from a time when the “downward evolution of the soul” had not progressed so far as it now has, and when man had not yet lost his spiritual insight—we find this doctrine of man's divine progenitors clearly visible. In the case of the plants, animals, and marine creatures, we found terms applied which could only be used of a regular, unbroken process. When we reach Man, a new and striking expression is introduced:

“The Elohim created man in their image, in the image of the Elohim created they man.”

The pressure of the descending evolution of the Planetary Spirits or Elohim—seeking for objective, physical existence—upon the previously formed animal kingdom, caused the evolution of a fitting physical vehicle from the highest representatives of that kingdom. Hence we get physical man as we know him, descended on the one side from the animal kingdom, and on the other from his divine progenitors, the Planetary Spirits. We have compared this dual evolution to two converging curves. A too great attraction towards the material, physical side of man's nature keeps the modern materialist from seeing more than one of these curves. The modern Scientist is colour-blind to spirit, to him man is merely:

“A quintessence of dust.”

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\* There is an important point in the teachings of the Secret Doctrine which has been continually neglected. The above described evolution—the spiritual falling into the physical, or from mineral up to man, takes place only during the 1st of the two subsequent Rounds. At the beginning of the fourth “Round” in the middle of which begins the turning point upward—*i.e.* From the physical up to the spiritual, man is said to appear before anything else on earth, the vegetation which covered the earth belonging to the 3rd Round, and being quite ethereal, transparent. The first man (Humanity) is Ethereal too, for he is but the shadow (*Chhaya*) “in the image” of his progenitors, because he is the “astral body” or image of his *Pitar* (father). This is why in India gods are said to have no shadows. After which and from this primeval race, evolution supplies man with a “coat of skin” from the terrestrial elements of the kingdom—mineral, vegetable, and animal. [H.P. Blavatsky]

But to intuitional minds at the present day, as to our more spiritual ancestors, both curves are visible; besides the physical man they could see the spiritual man:

“In action like an angel; in apprehension like a God.”

To return to the standpoint from which we viewed the previous kingdoms, we perceive that the introduction of this new factor in evolution corresponds to the addition from above of a new element in the series of ascending spirituality. With man is added the Fire-Element, in its aspect of the divine light of reason. It corresponds to *manas* in Eastern systems. Another aspect of *manas*, considered idealistically this time, by virtue of which it “creates for itself an external world of delight,”\* would correspond to the quality of colour in the fire element. Of the earliest races of men we learn that they were purely frugivorous and perhaps androgyne.

With the formation of man the cosmogony of Genesis closes. We are justified in supposing that, as the union of form with the elements of Earth, Water, Air, and Fire produced the objective Mineral, Vegetable, Animal, and Human kingdoms, so these elements, divorced from Form, should have their appropriate kingdoms of beings, or forms of life, if we can use this term for something so widely different from all ordinary forms of life. These subjective kingdoms of the four elements would correspond to the Rosicrucian conceptions of “primordial earth” and the “Fire, Air, and Water Elementals.”

We may go further than this, and, carrying on our inference, postulate for the spiritual ether, and even for the divine Logos, their appropriate qualities of being. To a conception somewhat similar to what the last of these would involve, the Gnostics gave the name of *Æons*; for the first—the ether-beings—we have the Indian titles of *gandharva*—celestial musician—or *Deva*. But having gone thus far, we are driven a step further. We have already seen all the links in the chain of elements in ascending spirituality picked up one by one by the ascending tide of Evolution, up to the elemental fire; let us advance a step, and postulate that the other two emanations or planes—the Ether-Spirit and the Logos—should ultimately be picked up by the

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\* *Vide* Sankaracharya’s “Viveka Chudamani” (Crest-Jewel of Wisdom).

Evolutionary tide. With the resumption of the first, instead of a human being we should have a "Spiritual Man," and from a re-union with the Logos we should have a "Divine Man, Perfected and Eternal," or, giving to these conceptions the names already appropriated to them in the East, we should have in the first case a *Mahatma*, in the second a perfect *Buddha*.

It is now time to point out that the pure elements of Ether, Fire, Air, Water, and Earth are not these bodies as we know them. The five classes of objects (corresponding to these five elements) known to us, being all on the physical plane, all belong properly to a single category, and may be called for the sake of distinction the Mundane Elements. To make this clearer, let us suppose that Mundane Earth—the mineral kingdom in its various forms—is composed of five parts of the element earth, while Mundane Water (everything cognized by the sense of taste) is composed of four parts of the element of earth added to one part of the element of water. Similarly the Air-element known to us on the physical plane (corresponding, as we have seen, to the sense of touch) is composed of four parts of the earth element, with one part of the pure elemental air added; and the Fire and Ether elements as known to our physical or waking consciousness are each composed of four parts—with one part of fire and ether respectively added.

These considerations will prepare us to believe that the real elements are purer and more spiritual than their representatives on the physical plane,\* and that they will be represented by different compounds on each plane (or as it is called in some works, *planet*) on the water plane (or planet): for instance, what we may for convenience term Undine Earth will be represented by four parts of the Water element and one part of the earth-element; Undine water will be five

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\* This is one reason for calling the objective phenomenal world an "illusion". It is an illusion and ever impermanent because the matter of which the objects are composed continually returns to the primordial condition of matter, where it is invisible to mortal eyes. The earth, water, air, and fire that we think we see are respectively only the effects produced on our senses by the primordial matter held in either of the combinations that bring about the vibration properly belonging to those classes: the moment the combination is entirely broken, the phenomena cease and we see the objects no more. [H.P. Blavatsky]

parts elemental water; while Undine air will be composed of four parts elemental water, added to one part elemental air, and so on.

The composition of the elements as present on each plane or planet may similarly be deduced by observing carefully the principle which governs these combinations. We should warn our readers that these examples are given by way of illustration, and not as representing accurately and numerically the combined elements as they actually occur; they are really formed on a much more complex principle.\*

In our illustrations we have, for convenience sake, confined ourselves to the five objective elements, though of course it must not be forgotten that the energizing spirit runs through the whole series on every plane.

The pure spiritual or elemental ether is the macrocosmic counterpart of that principle of the microcosm termed *Buddhi* by eastern mystics.†

The Logos corresponds to *Atma* in the same speculations.

We have seen that to the four principles—Form or *Linga*, Vitality or *Jiva*, Substance or *Sthula Sarira*, motion under desire or *Kama*—of the animal, Man has added a fifth—corresponding to the macrocosmic elemental Fire—human reason, or *Manas*.

Our speculations as to the two superhuman Kingdoms are also in harmony with these eastern theories; the element of *Buddhi* being added to form the *Mahatma*; and *Atma* completing the *Buddha*, perfected and divine.

The perfect Buddha, though not possessing a physical body, or, indeed, being united to principles on any of the objective planes, will still retain the spiritual counterparts of these principles, corresponding to groups of experiences gained on each plane. It is by these spiritual principles that the *Buddha* is richer than the *Æon*; it is in virtue of them that the *Ascending* excels the *Descending Planetary Spirit*, or *Dhyan Chohan*. These spiritual principles constitute the end and aim of evolution, and justify the cosmic expansion and involution.

The evolutionary tide, in generating the higher kingdoms, has flowed, as we have seen, from the earth-element towards pure Spirit.

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\* *Vide* Man; Fragments of Forgotten History. p. 13 note.

† *Vide* "Esoteric Buddhism" by A.P. Sinnett.

In obedience to this tendency, man in achieving his apotheosis must, gradually loosing his hold on the world of Matter, add to his treasure in the worlds divine; until humanity becomes ever freer, stronger, and more perfect, and returns at last, refreshed, to his home in the bosom of the perfect God.

## The Occultism of Southern India

*The Theosophist*, January, 1889

(The following is a summary of a discussion with Mr. T. Subba Row, B.A., B.L., at the Adyar Library, on the 1st of December 1888.)

Southern India has always produced the greatest Aryan philosophers. Madhavacharya came from Southern India, and Sankaracharya was born in Malabar; and at the present day there are high adepts and schools of occultism in Southern India. In the adept hierarchy, there are always seven classes of adepts, corresponding to the seven rays of the Logos. Two of these classes of adepts are so mysterious, and their representatives on earth are so rare, that they are seldom spoken of. Perhaps one or two adepts of these two mysterious orders appear every two or three thousand years.

It is probable that Buddha and Sankaracharya come under this category. But of the other five classes of adepts, representatives are always to be found on earth.

All five classes are represented in the Himalayan school.

At present, it is unlikely that all five classes are represented in Southern India: though all the adepts of this and every other school must belong to one of these five classes.

It is a doctrine of the Southern Indian school that, though belonging to one of these five classes, and falling into one of these five rays, all of which are represented in the Himalayan school, adepts, in India for example, need not be correlated to the Tibetan school—need not dovetail, so to speak, into the *Guru-parampara* chain of the

Himalayan school—and need not therefore owe allegiance to one of the five *Chohans*, or chiefs of the five classes of adepts in Tibet.

When a great adept has passed away from incarnated life, his spiritual self may select some suitable person on whom to impress his teachings, who thus becomes his unconscious medium and apostle: this chosen exponent of the adept's wisdom may not recognise the source of his knowledge and power; to recognise their source is almost impossible, since these ideas are instilled into the inmost spirit of the man, the deep, secret place of his nature, from whence arise moral loadings and spiritual ideals. Such apostles have often found that their wisdom left them even in life, when their work was done; the overshadowing adept then withdrawing his inspiration this overshadowing by a high adept is what is called a divine incarnation, an avatar.

It is probable that Sankaracharya was such an incarnation.

He was already a great adept when he was sixteen years old; at which time he wrote his great philosophical works.

It seems that Gautama Buddha was not such an incarnation, as we see in him the actual life struggle of man striving to perfection, and not the fruition of a great soul who had already reached its goal. But in Sankaracharya we see no such struggle; this is why we say he is a divine incarnation.

The seven rays we have spoken of represent the outflowing energy from the seven centres of force in the Logos; represent seven forces, so to speak, which must enter into every thing in the universe. No object can exist without the presence of each of these seven forces.

A man's past Karma determines which of the seven, or, practically speaking, five rays of occult wisdom he shall take his place in; but it is impossible to say that the fact of belonging to one of these rays indicates the presence in a man of any particular moral or mental quality; such as patience, honesty, or courage, on the one hand; or the poetic or artistic faculty, on the other.

The southern Occult school divides the states of consciousness into three:—(1) *jagrat*, or waking consciousness; (2) *svapna*, or dream consciousness, and (3) *sushupti*, or the consciousness of dreamless sleep. As this classification stands, however, it is purposely obscure: to

make it perfect, it must be understood that each of these three states is further divided into three states.

Let us take these in their order, beginning with the lowest.

The *jagrat* consciousness is divided into three; (1) the *jagrat* of *jagrat*, which is ordinary waking consciousness; (2) the *svapna* of *jagrat*, the ordinary dream state; (3) the *sushupti* of *jagrat*, which is dreamless sleep.

Similarly, the *svapna* state has three divisions; (1) the *jagrat* of *svapna*, which is the consciousness of waking clairvoyance; (2) the *svapna* of *svapna*, or somnambulic clairvoyance; and (3) the *sushupti* of *svapna*, the consciousness of *Kama Loka*.

The *sushupti* state is also divided into three states: (1) the *jagrat* of *sushupti*, the consciousness of Devachan; (2) the *svapna* of *sushupti*, the consciousness in the interval between two planets; and (3) the *sushupti* of *sushupti*, the true *arupa* (formless) consciousness which exists between two planetary rounds.

To make this clear, the following table may be useful:

|                  |   |   |
|------------------|---|---|
| <i>Jagrat.</i>   | { | <i>Jagrat.</i> —Waking consciousness.     |
|                  |   | <i>svapna.</i> —Dreaming.                 |
|                  |   | <i>Sushupti.</i> —Dreamless sleep.        |
| <i>Svapna.</i>   | { | <i>Jagrat.</i> —Waking clairvoyance.      |
|                  |   | <i>Svapna.</i> —Somnambulic clairvoyance. |
|                  |   | <i>Sushupti.</i> —Kama Loka.              |
| <i>Sushupti.</i> | { | <i>Jagrat.</i> —Devachan.                 |
|                  |   | <i>Svapna.</i> —Between planets.          |
|                  |   | <i>Sushupti.</i> —Between Rounds.         |

Above these nine stages, come the true mystical states of consciousness, to which the adepts have access.

These different states of consciousness mean simply this, that the one observer, the *atma*, or self, observes nine classes of objects; the fact that the *atma* observes one class of objects is indicated by saying that such and such a state of consciousness is active.

In each of these classes of objects, which are on the different planes, there are five elements, each corresponding to one of the senses. In the view of the occultists of Southern India, it is erroneous to speak of seven senses, two being considered still undeveloped. It is true that there are seven factors in each plane of consciousness; but only five of these are senses, nor, in the view of this school, will there ever be two additional senses analogous to these.

the sixth factor is the mind, which rules and guides the senses, and draws deductions from their impressions when collected and arranged. The seventh factor is the *atma*, which is the observer of the generalization which the mind makes from the impressions of the senses. It is the self, the sense of "I" in us, behind which it is impossible to go, either in logic or in observation. These seven factors must be present on every plane: in dreaming, for example, objects corresponding to the senses of sight, touch, taste, smell and hearing, pass before the dreamer: his mind classifies these impressions, and he feels the sense of "I," the observer which is the subject of these subjects. There is the sense of "I" on each plane, but it is not quite identical, only the kernel, or basic notion of "I" remaining unchanged.

Corresponding to the five senses are the five classes of objects on each plane; or, as we may call them, the five qualities of impression, or five elements.

These are, (1) earth, corresponding to the sense of smell; (2) water, corresponding to the sense of taste; (3) air, corresponding to the sense of touch; (4) fire, corresponding to the sense of sight; (5) ether, or Akasha, corresponding to the sense of hearing. Each of these has its psychic counterpart; the counterpart of earth is magnetism; the counterpart of water is electricity; the counterpart of air is perhaps the forces discovered by Keely; while the counterparts of the other two are Mystical forces the names of which it is useless to give.

When the seven rays we have spoken of proceed from the *logos*, they are separate, and subsequently co-mingle in the formation of all beings. When an individual begins his course of evolution, these rays are equally balanced in him, none preponderating more than another. In the course of time the man's actions, his *karma*, cause him to come particularly under the influence of one or other of the

rays. Up this ray he must make his further progress, till he has succeeded in merging his life in the life of the Logos—the grand fountain-head of light and power.

When this mergeance takes place, the man does not suffer loss of individuality; rather he enjoys an almost infinite extension of individuality. Each of the seven classes of *logoi* has its own peculiar consciousness, and knows that this is so; that is to say, each *Logos* recognises its own light; but each *logos* also participates in the life of all the other classes of *logoi*; that is to say, the peculiar quality of their life is represented in it also; so that an individuality, in merging in a particular *logos*, is not cut off from the consciousness of the other *logoi*, but shares in, and experiences, their consciousness also.

We have said that the atma is represented on every plane, and the *logos* is related to the atma on each of the planes. It is however useless to attempt to understand the relation between the atma on any plane, and the *logos*.

This relation must be known, however, after the last initiation when man will thoroughly understand his spiritual nature.

After the last initiation, the adept thoroughly comprehends the relation of *atma* with the *logos*, and the method of merging himself in the *logos*, by which he obtains immortality: but it is a mistake to suppose that the life of the *logos* rises up within the man at the last initiation, or that its light enters into him.

He understands his spiritual nature, and sees the way to the *logos*; but it may take him several incarnations after the last initiation before he can merge in the *logos*.

This philosophy recognises two paths, both having the same end, a glorified immortality.

The one is the steady natural path of progress through moral effort, and practise of the virtues. A natural, coherent, and sure growth of the soul is the result, a position of firm equilibrium is reached and maintained, which cannot be overthrown or shaken by any unexpected assault. It is the normal method followed by the vast mass of humanity, and this is the course Sankaracharya recommended to all his Sannyasis and successors. The other road is the precipitous path of occultism, through a series of initiations. Only a few specially

organised and peculiar natures are fit for this path.

Occult progress, growth along this path, is effected by the adept directing through the chela various occult forces, which enable him to obtain prematurely, so to speak, a knowledge of his spiritual nature: and to obtain powers to which he is not morally entitled by degree of his progress.

Under these circumstances it may happen that the chela loses his moral balance, and falls into the *dugpa* path.

From this it must not be concluded that the Southern Indian school of occultism regards adeptship and initiation as a mistake, as a violent and dangerous usurpation of nature's functions.

The adept hierarchy is as strictly a product of nature as a tree is: it has a definite and indispensable purpose and function in the development of the human race: this function is to keep open the upward path, through which descend the light and leading without which our race would require to make each stop by the wearisome, never ending method of trial and failure in every direction, until chance showed the right way.

In fact the function of the adept hierarchy is to provide religious teachers for the stumbling masses of mankind.

But this path is eminently dangerous to those who do not hold the talisman which ensures safety; this talisman is a perfectly unselfish, self-forgetting, self annihilating devotion to the religious good of mankind, a self-abnegation, which is not temporal, but must have no end for ever, and the object of which is the religious enlightenment of the human race. Without this talisman, though the progress of the chela may be very rapid for a time, a point will come when his upward advance will be arrested, when real moral worth will tell; and the man who progressed along the slow and steady path may be first to merge himself in the light of the logos.

This school recommended as the best path for all, a devotion to virtue, a gradual withdrawal from the grosser material concerns, a withdrawal of the life forces from the outward world and its interests, and the direction of these forces to the inner life of the soul, until the man is able to withdraw himself within himself, so to speak, and then, turning round to direct himself towards the logos and the

spiritual life and away from the material plane; passing first into the astral life, and then into spiritual life, till at last the logos is reached, and he attains *Nirvana*.

It is therefore wiser not to seek the path of chelaship; if the man is fit for it; his Karma will lead him to it imperceptibly and infallibly; for the path of occultism seeks the chela and will not fail to find him, when the fit man presents himself.



# **The Seven Dwipas**

## **From the Indian Puranas.**

*The Path*, April, 1889

### I.

It is the opinion of many at the present day that the almost grotesque myths and fantastic geographical and astronomical descriptions contained in the religious writings of many ancient faiths, are not, as they have hitherto been too often considered, mere vagaries and extravagances of the youthful imagination of the early race; but are really deliberately contrived and constructed allegories, by which ancient sages sought to veil, and effectually succeeded in veiling, the sacred truths which could only be declared in the secret recesses of the temples.

If this be so, then valuable truths and revelations of ancient history of great and absorbing interest may be laid bare, if we succeed in removing the veil from these venerable allegories. To understand them completely, demands doubtless a knowledge not at the command of ordinary students; but nevertheless, in studying these myths and making ourselves familiar with them, we find a link which binds us by sympathy to a remote past, and to a phase of the human mind which must have its representative in us, ready to vibrate responsive to these old-world stories.

They bring us back to an epoch which knew not the iron which has since entered so deeply into our souls; when man perhaps saw deeper

into the mystery of things, and the universe reflected itself more clearly in his yet undarkened soul.

These old myths, if they contain transcendental truths known to us, and which we can recognize, will open up to us an almost limitless vista in the souls of the ancient sages who inwove their theories therein, and will give us one more proof of the brotherhood of man, wherever born, and in whatever age.

With these reasons in view, we shall try to make our readers familiar by degrees with the great allegories of India, as they appear in the Brahmanas, the Puranas, and the great epics, the Mahabharata and the Ramayana.

In a recent number, we told the tale of the Rajput supremacy, and of the mighty contest between the Brahman and the Kshatriya, and the rivalry of Vashistha and Vishvamitra; and at present we shall try to give the history of the seven dwipas, the great divisions of the world in the Puranic cosmogony.

We shall first try merely to reflect faithfully into our pages the picture presented by the Puranas, and afterwards summarise any ideas as to the meaning of the Puranic stories which occur to us.

But there is little doubt that the full import of these stories will not be brought to the light, until they have lain in the minds of mystics for years; until the time when the facts of nature to which they refer reflect themselves again in the minds of men.

The seven dwipas, or divisions of the earth, are said in the Vishnu Purana to have been formed as follows:

Priyavrata distributed the seven dwipas, into which the earth had been divided (by Narayana in the form of Brahmā) amongst his seven sons; who are the regents of the seven dwipas. Before this, Priyavrata, being dissatisfied that only half the earth was illumined at once, by the sun, followed the sun seven times round the earth in his own flaming car of equal velocity, like another celestial orb, resolved to turn night into day; the ruts made by his chariot-wheels were the seven oceans: in this way the seven dwipas, or continents were made.

These seven continents are called Jambu dwipa, Plaksha dwipa, Shalmali dwipa, Kusha dwipa, Krauncha dwipa, Shaka dwipa, and Pushkara dwipa.

These continents, which appear to have lain in concentric circles, with Jambu dwipa in the centre, were separated by annular oceans, said to have been formed of salt water, sugar-cane juice, clarified butter, curds, milk, and fresh water, respectively.

Jambu dwipa lay in the centre of all these continents. It fell to the lot of Agnidhara, son of Priyavrata, who again divided it among his nine sons.

In the centre of Jambu dwipa is the golden mountain Meru, 84,000 yojanas high, and crowned by the great city of Brahma.

Then follows a minute description of Jambu dwipa.

Before referring to it, however, let us try to make clear our conception of the Puranic idea so far.

Let thirteen concentric circles be drawn: the inner is Jambu dwipa; the annular space next to it is the salt ocean; the next annular space is Plaksha dwipa; and so on. Outside, we have the sea of fresh water which encircles the whole system.

The subdivision of Jambu dwipa, which is, as we have seen, a circular island, is as follows:

Mount Meru is in the centre.

South of Mount Meru are three mountain ranges; and north of it are three mountain ranges; dividing it into seven strips. These strips are the Varshas, or subdivisions, of Jambu dwipa.

The centre strip is divided further into three parts, a western, central, and eastern division; making in all nine Varshas. Meru is in the centre of this central division of the central strip. This central Varsha is called Havrita. It is divided from Harivarsha, to the south, by the Nishada range; and from Ramyaka to the north by the Nila range. To the west of Havrita, lies the Varsha of Ketumala; while to the east lies Bhadrasha.

Harivarsha is, we have seen, the Varsha directly to the south of Havrita. South of it lies Kimpurusha, separated from Harivarsha by the Hemaketu range. South of Kimpurusha and separated from it by the Himadri or Himalaya range, lies Bharata Varsha.

These three, Harivarsha, Kimpurusha, and Bharatavarsha, are all to the south of the three central Varshas.

To the north of the three central Varshas lie three other Varshas;

Ramyaka, Hiranmaya, and Uttara Kuru. Ramyaka is, as we have seen, separated from the zone containing the three central Varshas by the Nila range.

North of Ramyaka, and separated from it by the Shveta range, lies Hiranmaya; while north of this Varsha, and separated from it by the Shringin range lies Uttara Kuru.

This will make sufficiently clear the geography of Jambu dwipa; each division of which was under the rule of one of the nine sons of Agnidhara, the son of Priyavrata.

Bharata Varsha seems to be identical with what we know as India, bounded on the north, as it is by the Himadri, or Himalaya, and on the south reaching to the extremity of Jambu Dwipa, which is surrounded by the ocean of salt water:

A description of the other eight Varshas follows:

In these, Kimpurusha and the rest, it is said that the inhabitants enjoy a natural perfection attended with complete happiness gained without toil. There is there no change, nor age, nor death, nor fear; no distinction of virtue and vice, and no difference of best, medial, and worst; nor any change resulting from the four ages (yugas).

Again it is said: In those eight Varshas, there is neither sorrow nor weariness nor anxiety, nor hunger nor fear. The people live in perfect health free from every suffering, for ten or twelve thousand years.

Indra does not rain on these Varshas, for they have many springs. There is no division of the time into the Krita, Treta, and other Yugas.

In the Aitareya Brahmana it is said of the Uttara Kurus that they are consecrated to glorious dominion; and the following story is told:

Satyaharya declared to Atyarati a great inauguration similar to Indra's; and in consequence Atyarati, though not a king, by his knowledge went round the earth on every side to its ends, reducing it to subjection; Satyaharya then said to him "thou hast subdued the earth in all directions to its limits; exalt me now to greatness."

Atyarati replied, "When I conquer the Uttara Kurus, oh Brahman, thou shalt be king of the earth, and I will be only thy general."

Satyaharya replied, "That is the realm of the gods; no mortal man may make the conquest of it."

The Uttara Kurus are mentioned also in the Ramayana, as "the

abodes of those who have performed works of merit,” and again “you must not go to the north of the Kurus: other beings also may not proceed further.”

In the Mahabharata, Arjuna is thus addressed:

“Thou canst not, son of Pritha, subdue this city. He who shall enter this city must be more than man. Here are the Uttara Kurus, whom no one attempts to assail. And even if thou shouldst enter, thou couldst behold nothing. For no one can perceive anything here with human senses.”

And again, in another place, it is said by Kushika, on seeing a magic palace:

“I have attained, even in my embodied condition to the heavenly state; or to the holy northern Kurus, or to Amaravati, the everlasting city of Indra.”

We shall try to point out further what seems to us to be the great value of these texts, when trying to unravel a little of the Puranic mystery.

To make quite certain our identification of the Bharata Varsha of Jambu Dwipa in this cosmogony with India, we shall quote the following text from the Vishnu Purana:

The country to the north of the ocean, and to the south of the Himadri, the snowy mountains, is Bharata Varsha, where the descendants of Bharata dwell.

As all our readers know, it was between two divisions of the descendants of Bharata that the Mahabharata war was fought.

The following qualities of Bharata Varsha are noticed:

In Bharata Varsha, and no where else, do the four Yugas, Krita, Treta, Dvapara, and Kali exist. Here devotees perform austerities, and priests sacrifice. In this respect Bharata is the most excellent division of Jambu Dwipa: for this is the land of works, while the others are places of enjoyment.

In the Bhagavata Purana, it is said: Of the Varshas, Bharata alone is the land of works; the other eight Varshas are places where the celestials enjoy the remaining rewards of their works.

This is almost all the information we can collect of the Puranic idea of the divisions of Jambu Dwipa. We shall afterwards examine some of these texts, with their bearings; first glancing at the accounts of the other dwipas.

## II.

Plaksha dwipa, the nearest to Jambu dwipa, is divided into seven provinces. Existence there is always that of the Treta yuga, a perpetual silver age. In the five dwipas, (all except Pushkara dwipa and Jambu dwipa), the people live 5,000 years without sickness. The four castes, with different names, exist on each of them.

In the Bhagavata Purana it is said of the inhabitants of Plaksha dwipa:

The four castes, purified from passion and darkness by the touch of the water of the rivers, live a thousand years, and resemble the gods.

It may be noted of this text that the purification of these castes from passion and darkness leaves them only one of the "three qualities," goodness, which is said to be the distinctive mark of the true Brahman; so that the measure of spirituality on this dwipa is much higher than in Jambu dwipa.

An ocean of sugar-cane juice separates Plaksha dwipa from Shalmala dwipa: which is also divided into seven Varshas. It has four castes who worship Vishnu in the form of Vayu, (air). Here the vicinity of the gods is very delightful to the soul.

This dwipa is surrounded by an ocean of wine, whose exterior shore is compassed by Kusha dwipa: here the inhabitants are men dwelling with Devas, Gandharvas, and other beings.

In the Mahabharata, it is said: No one dies in Kusha dwipa; the people are fair, and of very delicate forms.

Kusha dwipa is surrounded by a sea of clarified butter, of the same compass as itself: around this sea runs Kramcha dwipa. Vishnu Purana says: In all the pleasant divisions of this dwipa, the people dwell free from fear, in the society of the gods.

A sea of curds encompasses this dwipa, which is of the same

circumference as itself. This sea is surrounded by Shaka dwipa, of which the Vishnu Purana says: These are the holy countries whose holy rivers remove all sin and fear. There is among them no defect of virtue, nor any mutual rivalry, nor any transgression of rectitude in the seven Varshas. Here the people are holy, and no one dies, says the Mahabharata. Shaka dwipa is surrounded by an ocean of milk, outside which lies Pushkara dwipa; where men live ten thousand years, free from sorrow and pain. There is no distinction of highest and lowest, of truth and falsehood—[because all alike are good and true], men are like gods; there are no rules of caste, and happiness dwells with all.

Of the seven dwipas, the Mahabharata says: Each doubly exceeds the former in abstinence, veracity, and self-restraint; in health and length of life.

Prajapati, the lord, governs these dwipas. All these people eat prepared food, which comes to them of itself. To finish its account, the Vishnu Purana says: Pushkara dwipa is surrounded by an ocean of water which envelopes all the seven dwipas.

On the other side of the sea is a golden land of great extent but without Inhabitants; beyond that is the Lokalaoka mountain, ten thousand yojanas in height and ten thousand yojanas in breadth.

It is encompassed on all sides with darkness, which is enclosed within the shell of the mundane egg.

Thus ends the account of the Seven Dwipas, as told by the Indian Puranas.

The objective point from which this cosmogony starts is Bharata Varsha, or India, bounded southward by the salt ocean, and reaching northward to the Himadri, or Himalaya.

Perhaps the other Varshas, in one of their interpretations, are the lost continents of former races with Meru, the north pole, in their centre.

But it seems to us from what is told of the other Varshas, and, above all, of Uttara Kuru, that these Varshas are not to be found on earth, but represent the various planes rising from the physical to the spiritual, from Bharata Varsha, taken as the type of physical life, or waking consciousness, to the Uttara Kurus, the highest spiritual stage that dwellers on this earth can reach.

We are led to believe that these Varshas which I have described and explained in my last paper are not located in the physical world from what is told of the perfection of their inhabitants; the length of life, which is measured by thousands of years, and, above all, by the specific statement that these Varshas are the abodes of those who are reaping the fruits of their merits, while Bharata is the Varsha where this fruit was earned, the world of works, or physical life.

We observe that these Varshas are nine: though when we mark their position in the circular island of Jambu dwipa according to the directions of the Puranas, we find that while nine Varshas are mentioned they fall into only *seven* strips: and moreover, while a great symmetry reigns among the various dwipas we find it absent in this particular, for five of the other dwipas have only *seven* Varshas.

Perhaps therefore the nine Varshas of Jambu dwipa, or our earth, are only a veil, to conceal the seven, or the real mystic number of the planes.

Perhaps, however, these nine Varshas represent the nine phases of consciousness as explained by Mr. T. Subba Row; this division, which appears in the "Theosophist" for Jan. 1888, being as follows:

|                  |   |  |
|------------------|---|--|
| <i>Jagrat.</i>   | { | <i>Jagrat</i> , 1. waking life.                    |
|                  |   | <i>Svapna</i> , 2. dreaming.                       |
|                  |   | <i>Sushupti</i> , 3. deep sleep.                   |
| <i>Svapna.</i>   | { | <i>Jagrat</i> , 4. waking clairvoyance.            |
|                  |   | <i>Svapna</i> , 5. trance clairvoyance.            |
|                  |   | <i>Sushupti</i> , 6. Kama loka consciousness.      |
| <i>Sushupti.</i> | { | <i>Jagrat</i> , 7. Devachan consciousness.         |
|                  |   | <i>Svapna</i> , 8. Consciousness between planets.  |
|                  |   | <i>Sushupti</i> , 9. Consciousness between rounds. |

*Jagrat*, *svapna*, and *sushupti* mean, respectively, waking, dreaming, and deep sleep.

This division falls, as will be seen, into three groups of three each; just as the nine Varshas fall into three groups of three each. The ninth form of consciousness in this division is an *arupa* consciousness; that is

to say, a state in which the consciousness does not take cognizance of forms. In connection with this it will be remembered that it was said of the ninth Varsha, Uttara Kuru, that "if thou shouldst enter, thou couldst behold nothing. For no one can perceive anything here with human senses."

But this would hold equally true of the seventh plane of consciousness; if we take the nine to be a veil of seven.

It seems, therefore, that the seven or nine divisions of Jambu dwipa may mean our physical earth, or the physical life known to us, and its higher planes or principles; the mountain ranges being the points of separation between the planes. If this be so, and if we credit the authors of the Vishnu Purana with adeptship, and transcendental knowledge, which they have imparted in it in a veiled form, it would seem that valuable knowledge of the superior planes might be gained by a careful analysis of what is said in the Vishnu Purana of the other Varshas of Jambu dwipa.

If we are right in identifying Jambu dwipa with our earth, we may conjecture that the salt ocean which surrounds it, besides meaning the sea, may also mean the aura of the earth ; that part of the astral light which clings round our planet. If then we are right in considering Jambu dwipa to be the earth, what view are we to take of the nature of the other six dwipas?

It is clear that they are connected with our earth, and with the evolution of life on it. It is also said that the dwipas are in an ascending order of spirituality, Jambu dwipa being the lowest, and Pushkara dwipa the highest; while the other five dwipas have many attributes in common, and are classed together.

Moreover, each of these five dwipas has seven Varshas; and if we are right in considering the Varshas of Jambu dwipa as planes, or principles, may we not suppose that the Varshas of the five dwipas are also planes or principles?

Jambu dwipa is said to be a circular island; but there is no doubt that the Hindus knew the earth to be a sphere. Therefore this may simply mean that if Jambu dwipa is a sphere, in that case we are perhaps justified in believing that, when the other six dwipas are represented as annular, they are really spheres, and that the statement

that each lies outside the preceding, and separated from it by an ocean, really means that these dwipas are spheres, isolated from each other, but surrounded by some more subtle medium which serves as a connection between them.

Are we justified then in considering that the seven dwipas mean a system of seven spheres united to each other by a subtle medium, and cooperating in the work of human evolution by furnishing man with a series of dwellings in an ascending scale of spirituality?

It has doubtless already become apparent to our readers that this idea is, in almost every particular, identical with that of the Planetary Chain, as expounded in the Secret Doctrine. A careful review of all the statements we have collected as to the other dwipas will give further indications of the identity of these two ideas, and will elicit many facts of great interest.

What is meant by the oceans of sugar, wine, curds, and milk? Is this a hint of the nature of the auras of these different planets? Are the colours and properties of these liquids taken as symbolizing these auras?

If so, then the ocean of pure water which surrounds the whole system may mean the ether which extends through all space, as distinguished from the aura which is differentiated and condensed around each planet.

The outer darkness which shuts in the golden wall cannot but be the void space between our solar system and the stars, the mundane egg which encloses it being the limit of the life of the system to which we belong.

For the mundane egg is not the boundary of the whole universe, nor does our system exhaust the infinitude of life.

“There are thousands and tens of thousands of such mundane eggs; nay hundreds of millions of millions.”

# The States of Consciousness

## A Page from an Occult Notebook

*Lucifer*, October, 1890

“When the eyes that are beneath are closed,  
Then the eyes that are above are opened.”  
—*Orphic Mysteries*.

About two years ago\* we discussed the character and sequence of the nine<sup>†</sup> states of consciousness as they are taught by a certain school of Occultism in Southern India. As a tentative measure, a comparison was made between this classification and certain doctrines as to states of consciousness put forward in Theosophic writings; a more deliberate consideration of the subject has led us to believe that the comparison, though in the main correct, requires to be altered in certain particulars. To illustrate the comparison and to make the necessary corrections, we shall be compelled to draw up tables of these states, and of certain of their qualities, so that we must from the very commencement give up all pretensions to literary style and form, and seek only scientific accuracy in the various regions of occult physics and chemistry which we enter.

We must begin by tabulating the nine states, and their Sanskrit names; they are as follows:

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\* See “The Occultism of Southern India” [ED.]

† There are *seven* states of consciousness, and two of unconsciousness. [H.P. Blavatsky]

|                  |   |           |     |     |                      |
|------------------|---|-----------|-----|-----|----------------------|
|                  |   | Sanskrit. | ... | ... | Literal meaning.     |
| <i>Jagrat.</i>   | { | Jagrat    | ... | ... | Waking consciousness |
|                  |   | Svapna    | ... | ... | Dreaming.            |
|                  |   | Sushupti  | ... | ... | Dreamless sleep.     |
| <i>Svapna.</i>   | { | Jagrat    | ... | ... | Waking dream.        |
|                  |   | Svapna    | ... | ... | Dreaming dream.      |
|                  |   | Sushupti  | ... | ... | Dreamless dream.     |
| <i>Sushupti.</i> | { | Jagrat    | ... | ... | Dreamless waking.    |
|                  |   | Svapna    | ... | ... | Dreamless dream.     |
|                  |   | Sushupti  | ... | ... | Dreamless dreamless. |

That is to say, there are three groups of states: the waking group, the dreaming group, and the dreamless group.

Each of these groups is divided into three phases. Thus, the waking group is divided into three: the waking phase, or ordinary waking consciousness; the dreaming phase, or ordinary sleep, with dreams; and the dreamless phase, which is sound sleep, without dreams. So with the second and third groups. The waking, dreaming, and dreamless element of each group may perhaps be best described as the active phase, the passive phase, and the neutral phase of these groups.

In the first group, for example, waking consciousness is the active phase, because in it we have the positive feeling of acting on the outer world; of working upon our surroundings, and producing positive and active results. In fact the waking world is characterized by what Krishna would call "the illusion of action". We have called dreaming the passive phase, for we are in dreams the passive recipients of impressions from the objects of our dreams which are now positive to us, so to speak, instead of being negative to us, as the objects of consciousness in the waking world are. It makes no difference to this argument that we ourselves, or rather our own images often take an active part in our dreams; for we never, even when dreaming, identify ourselves with this counterfeit presentment of ourselves, but look on it as something separate and external of which we are passively conscious.

The dream state is characterized by the "illusion of inaction". As in dreamless sleep neither of these illusions is present, it is a neutral state.

This triple classification runs through the whole of nature; for example, bodies may be positively electrified, negatively electrified, or unelectrified; bodies may be paramagnetic, diamagnetic, or non-magnetic. These various states of magnetism and electricity are correlated with the states of consciousness we have mentioned, as are similar states of all the forces of nature—the occult forces as well as the rest; in fact the phenomena which are possible in any of these states of consciousness and the whole character of each state depend entirely on the combination of the phases of force which are correlated to that state. But for the present we must drop this fascinating branch of enquiry, which, however, is fully worked out in the Occult schools.

The two higher groups have each a positive, or active phase, a negative, or passive phase, and a neutral phase. Before assigning to them their places in the order of nature, we had better explain a little more fully the domain of each of the three great groups.

The first group, with its three phases of waking consciousness, dreaming, and dreamless sleep, belongs to life in this world.

The second group is the group of death, but still belongs to this world, as it is the group of the phenomena of death between two incarnations in this world.

The third group does not belong to this world, and yet is related to it; for it is the group of the world beyond death which is passed through in connexion with the life of this world and its evolution.

Here a caution is necessary. These nine states of consciousness do not exhaust the universe. They do not even exhaust the planetary chain to which we belong. Instead of nine states we should have to write ninety times nine, and even then we would be within the limits of the varieties of consciousness within our own system, much less the whole universe. This caution applies equally to what we shall have to say of occult chemistry and the ethereal elements.

The three phases of the second group—to return to where we broke off—are the three states of death, active, passive, and neutral; that is, the state we reach first, on leaving this world, which has been called *Kama Loka*, or the World of Desire; then the passive heavenly world which

follows—Devachan, the world of Heavenly Dreams; and, thirdly, the neutral state which follows Devachan, and precedes re-incarnation.

The first phase of the third group, the active phase, is the period which elapses after the wave of life has left one planet of the chain and before it has re-incarnated on another planet. The second, the passive phase of the third group, is the period of negative consciousness, passive rest, and dreamy receptivity between two planetary rounds. The third phase of the third group, is the dreamless quiescence, and suspension of all activity between two Manvantaras, or planetary periods of seven rounds. It is not Nirvana, but it is the outer garment of Nirvana.

To sum up: the first group is the group of life on a planet: the second group is the group of death on a planet; the third group is the group of ultra-planetary existence.

Group I., Life on a planet has three phases: waking, dreaming, and dreamless sleep, or active, passive, and neutral. Group II., Death on a planet has three phases: waking death, or Kama Loka ; dreaming death, or Devachan; and dreamless death, or the unconscious period after Devachan. Group III., Ultra-planetary life has three phases, that between two planets, that between two rounds, and that between two Manvantaras. A table will illustrate this more clearly:

| GROUP.   | PHASE.       | CHARACTER.               |
|--|--------------|--------------------------|
| Group I. The active or positive group: life on a planet    | 1. Waking    | ... Waking consciousness |
|  | 2. Dreaming  | ... Dreaming.            |
|  | 3. Dreamless | ... Dreamless sleep.     |
| Group II. The passive or negative group: death on a planet | 1. Waking    | ... Waking dream.        |
|  | 2. Dreaming  | ... Dreaming dream.      |
|  | 3. Dreamless | ... Dreamless dream.     |
| Group III. The neutral group: ultra-planetary existence    | 1. Waking    | ... Dreamless waking.    |
|  | 2. Dreaming  | ... Dreamless dream.     |
|  | 3. Dreamless | ... Dreamless dreamless. |

A key to the nature of the Kama Loka, and the consciousness between the two planets, is placed in the hand of the student by their analogy with waking life, of which they are passive and neutral sides, respectively.

Similarly, a key to the consciousness of Devachan and the period between two rounds, may be found in their analogy with dreaming in sleep; and it will help students to understand the period after Devachan, and the death beyond death between two Manvantaras, which is the garment of Nirvana, if they remember its relation to dreamless sleep.

Before proceeding to analyse the constituents of these states of consciousness, we must briefly recapitulate a certain doctrine, on the right understanding of which depends the fruitfulness of further enquiry in this direction. This is the doctrine of emanations, which we can only sketch very briefly at present: students who wish to study that doctrine more at length, may be referred to a former article on the subject,\* or to certain chapters in the "Secret Doctrine", published about a year and a half after the article in question was written.

The doctrine of the emanations begins with imagining the formless, nameless Reality, Parabrahm, unchangeable through all eternity, or rather beyond time, and above eternity, as it is beyond and above space. With it rests its first emanation, which is in a sense no emanation, but rather the positive realisation of the negative Parabrahm—the Logos, or the Congeries of the Logoi. This pseudo-emanation of the Logos, is called in the East, Mahat: it is the plane of pure, spiritual life.

From Mahat proceeds the emanation of ether, or, Akasha It is the plane of sound, or, to speak more philosophically, it is the potentiality of infinite variety of sound.

From ether, or Akasha, proceeds the emanation of Fire; it is the plane of light and colour, or, as before, the potentiality of an infinite variety of colours

From Fire proceeds the emanation of Air; it is the plane of extension, and corresponds to the sense of touch and heat, the cause of

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\* *Vide* "Tide of Life" in *Path* for April and May, 1888. This was written in July, 1887.

extension and expansion.

From Air proceeds the emanation of water; the plane of molecular motion, fluidity, and corresponding to the sense of taste.

From Water proceeds the emanation of earth, the extreme pole of the manifested universe, and of materiality. It is on this plane that we are situated during our present life.

In this plane, the lowest, as in all the higher planes, all the five objective elements—earth, water, air, fire, and *quinta essentia*, or ether are represented; all these elements on all the planes further contain the element of spirit corresponding to the Logos, on the plane of Mahat; without this element of spirit, not one of these elements could be manifested or could exist. This ever-present element of Spirit is the cause of all evolution and emanation, universal as well as particular.

In the plane of earth, as we have said, all the elements are represented; but these elements are not in their pure forms; they are all compounded with earth; and are of the earth earthy. Moreover each of these elements contains the potentiality of all the others: the real formula for any element is tremendously complicated, but we may give an approximate idea of their character by an illustration. Let us take the element of water on this plane, and suppose it made up of twelve parts; of these five will be of the element earth, as the compound we are considering belongs to the plane of earth; three more will be of the element water, as we are dealing with a form of water; the other third will be composed of one part of each of the other elements, air, fire, ether, and spirit. Let us illustrate this.

Water on this earth plane is made up thus:

“Earth, earth, earth, earth, earth; water, water, water; air; fire; ether; spirit.”

It is owing to the presence of these diverse elements that any known liquid is capable of affecting the senses of sight, touch, taste, and smell at the same time. The formula we have given does not apply to any particular liquid; the actual formulas are vastly more complicated. To determine the occult formula of any particular substance, and thereby to learn the secret of its creation, as modern chemistry can create many of the hydro-carbons by applying a

formula, we must consider the character of every element that enters into it. For example, take the substance called bisulphide of carbon; occult chemistry would set about creating or “precipitating” it as follows: hold in your mind that you require an element on this plane; this furnishes the five parts of earth to the compound; then add the idea of liquidity; this supplies the three parts of water in our general formula; then add the idea of the peculiar smell of the substance, supplying the pure element of earth, in that particular modification which corresponds to the required smell, for the pure element contains the potentiality of infinite variation; in fact this is what is meant by calling it an element. Further must be added the characteristic taste and colour, the capacity for sound, which correspond to the other factors of our formula; let these all be combined in the mind, and only one thing is necessary to make the element appear from the plane of thought to the material plane, to make it come into objective existence, or “precipitate”, to use the modern phrase; the one thing needful is to infuse the element of spirit. But this one thing is the secret of the Creator; of the Logos; and therefore it is that to create an element, the chemist must use previously existing material, as also does the adept, though the material he works with is on another plane. This long discussion of the elements is necessary to show that from their exceedingly complicated nature, they are not inadequate to supply the wide range of sensations of every sense, and to compose the infinite variety of nature, on all the nine planes of consciousness we have mentioned, and on the endless planes we have only hinted at.

Returning to the emanations. In each emanation are contained all the elements, the elements of each being peculiar to that emanation. On the plane of earth for example we have terrestrial or earthly ether, fire, air, water and earth. We may as well complete the table for all the planes, only premising that each element we mention is vastly more complicated, that is, varied, than the formula we have given above:

| PLANE.    | ELEMENTS.  |
|-----------|--|
| PARABRAHM |  |
| Mahat     | ... .. Spiritual ether, fire,* air, water and earth. |
| Ether     | ... .. Ethereal ether, fire, air, water and earth.   |
| Fire      | ... .. Fiery ether, fire, air, water and earth.      |
| Air       | ... .. Aerial ether, fire, air, water and earth.     |
| Water     | ... .. Watery ether, fire, air, water and earth.     |
| Earth     | ... .. Earthy ether, fire, air, water and earth.     |

This really means that on each of these planes there is the possibility of five kinds of sensuous perception, or that there are five senses on every plane, each of which will respond to innumerable varieties of sensation, within the limits of that plane.

The characteristic of the plane of earth is solidity, not expansiveness, but resistance to muscular effort; in fact, rigidity and permanence. This rigidity and lastingness are the characteristics of waking life, based as it is on the emanation of earth. These qualities apply to the manifestations of the other elements on the earth-plane, so that we have fixity of colour, taste, sound and smell in the objects of waking consciousness. Of course we do not pretend to describe comprehensively the world we live in with its myriad beauties by these few adjectives; no dry, scientific definition can ever do more than isolate and determine one or two specially selected qualities.

The characteristics of the water plane are fluidity, flux and flow, change and intermingling. On that plane, therefore, we have colours, tastes, sounds and forms interflowing, changing, passing and transforming themselves incessantly.

It is much more difficult to characterize the air-plane; but the fullest consideration has led us to attribute to that plane heat as well as expansion, which are correlated as cause and effect. This would lead us to such characteristics as motion, transmutation of qualities and a series of interactions and transfusions between different elements.

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\* Rightly understood, the object of the religious adoration of the Parsees.

The characteristics of the fire-plane would seem to be that all the qualities of taste, smell, hearing and touch, considered as sources of pleasure, would be raised to the same pitch of power and universalness as the sense of colour possesses even on this earth, the sense of colour being in the same proportion raised to an unearthly splendour

Of the plane of ether, and the spiritual world of Mahat it is difficult to speculate usefully; we can only guess that in the former the elements as we know them will be raised to an intense activity, and will produce sense-illusions of unparalleled magnificence, while in the latter they will be transmuted, and receive a new and transcendental value.

We do not know if the inference we are about to draw has ever been anticipated; but, at any rate, let it stand for what it is worth. It is, that, if the world of waking life be the plane of earth, the lowest of the emanations, in the Indian Upanishads, then the next emanation, the plane of water, may be the region of dreams—the second of the nine states of consciousness we have analysed. Its qualities of fluidity and transformation strongly support this conjecture, for what Byron said of one Dream is characteristic of all dreams universally and incessantly:

“A change came o’er the spirit of my dream.”

We are led by analogy to conjecture that the Air-plane, so-called, may be the field of Kama Loka experiences; the transmutation of qualities we have postulated for it agreeing well with the transmutation of Karmic qualities which is attributed to Kama Loka.

We have omitted the condition of dreamless sleep, as, being neutral, it has no external world: this also applies to the period after Devachan; thus reducing the nine states to seven, and thus showing the connection between this classification and the Septenary one. If Kama Loka be life on the air-plane, as we have supposed, then analogy would lead us to place Devachan on the plane of fire, or more properly, colour; what we have said of the power and universalness of the pleasure-producing qualities on that plane tends in this direction.

As we have already said, the period after Devachan has no outward world, so that we may suppose the planes of ether and Mahat to be the fields of the two rest-periods between planets, and between rounds. The last neutral period, after a Manvantara, has to do with no objective plane; the Nirvana of which it is the garment, and which is

the reward of all who have wisely reaped the fruit of the Manvantara, has to do with no objective world, but with the subjective Logos.

Though these are only speculations, it may be interesting to illustrate them by a table.

*Table of supposed relations between  
the states of consciousness and the emanations.*

| STATES OF CONSCIOUSNESS.             | EMANATIONS, OR PLANES.        |
|--------------------------------------|-------------------------------|
| 10. Nirvana                          | Logos . . . 7.                |
| 9. Period between two<br>Manvantaras | . . . (neutral) . . .         |
| 8. Period between two rounds         | . . . Plane of Mahat . . . 6. |
| 7. Period between two planets        | . . . Plane of Ether . . . 5. |
| 6. Post-devachanic period            | . . . (neutral) . . .         |
| 5. Devachan                          | . . . Plane of Fire . . . 4.  |
| 4. Kama Loka                         | . . . Plane of Air . . . 3.   |
| 3. Dreamless sleep                   | . . . (neutral) . . .         |
| 2. Dreaming                          | . . . Plane of Water . . . 2. |
| 1. Waking life                       | . . . Plane of Earth . . . 1. |

Before dropping this part of the subject, we would ask our readers to remember that we have pointed out that every one of the planes, or emanations contains all five elements, together with spirit; and that the possibilities of these planes are not limited to the element we have designated them by; this is only the dominant element of that plane, and not the only element on it.

So far this occult chemistry is purely materialistic; when we resume the subject, we shall show its connection with subjective transcendental idealism, and spiritual philosophy.

(To be continued.)\*

\* Johnston's plan to explore the "subjective transcendental idealism, and spiritual philosophy" indicated here led to his "Outline of the Secret Doctrine", which may be viewed as the continuation promised. [ED.]

## An Outline of the “Secret Doctrine”

*Lucifer*, October-December, 1891;  
January-March & May, 1892

In these papers an attempt will be made to give a clear account of the theory of life and development contained in Madame Blavatsky's *Secret Doctrine*, based on stanzas from the Book of Dzyan. As it is impossible within the limits to which we are restricted to bring forward all the arguments in support of these theories, and as no partial statement would be adequate, no attempt at argument will be made. Readers who may be inclined to accuse us of too dogmatic assertion of unproven facts, of “handling worlds and pebbles too freely”, will kindly remember that this is simply the outline of a doctrine the proofs of which they must seek for in the doctrine itself. As these papers may subsequently be reprinted, any criticism or discussion of them will be very welcome.

### I.

Universal Night. The absorption of the Universe into latency; in its scientific, philosophical, and religious aspects; the Trinity in Unity. The Absolute.

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The *Secret Doctrine* begins by contemplating the Universe as withdrawn from its condition of manifestation into the latent state in which it sleeps during the recurring periods of Universal Night, when time is absorbed in eternal duration.

For us, time is registered by the motions of the sun and stars; by the earth's rotation, marking out the day from sunrise to sunrise; by the waxing and waning of the moon; by the earth's yearly journey round the sun; and by that greater year that the pole traces out among the constellations in the slow Precession of the Equinoxes.

But when, at the evening of each universal day, the earth and the moon have faded to pale shadows, and with the sun and planets, one by one have melted back into the common source from which they sprung; when all the stars, the clocks of the universe, have become invisible, then time, as we know it, ceases, and vanishes into the bosom of eternal duration.

Even in the world of manifestation, Time has an uncertain, erratic life. In the waking world, minute drags after minute, with the stiff rigidity of dense matter; solid forms remain unchanged, or imperceptibly unchanged, for hours or ages.

In the world of dreams—as real to itself as the world of day—minutes and hours have more fluidity; image succeeds image, melting, coalescing, transforming, with a rapidity that would be startling in waking life, but seems quite natural in the dream-world, where an hour of day may be an age of dream.

In those clearer worlds to which spiritual vision penetrates, long vistas of being are concentrated into a moment; past and future draw nearer each other, and a “thousand years are as one day”. In the highest world of all, where vision becomes divine, all the lives of all beings are perpetually visible; for the transformations of time have no existence there, and the infinite past and the infinite future have become blended in the Eternal Now.

When the Universe from manifestation in objective life has sunk back gradually through all the planes of being into this highest divine world, then the time that we know is at an end, vanished and absorbed into eternal duration.

When the worlds have thus faded away in each evening of the universe, and the boundless realms of space, from the lowest material plane, through the planes of dream and vision and spiritual sight, to the threshold of the highest divine world, are left without visible inhabitant, either man, angel, or demigod; then, in the decrepitude of

time, space too becomes transformed; there is no longer height, nor breadth, nor depth, for there is no longer anything to measure by these attributes; then Space is transformed into Being, independent of the dimensions of space.

Where are all the inhabitants of Space, from the lowest world to the highest, from the human and sub-human to the angel and demigod? Where are the manifold worlds in which they lived and moved and had their being?

To answer this we must ask, what are these worlds, and in what consists the life lived in them by man, and angel, and demigod.

Looked at from one point of view this life, whether of man, angel, or demigod, and these worlds in which they live, consist of an endless series of pictures and images, whether appearing outwardly through the senses, or inwardly in the mind; passing unceasingly before the Consciousness, which takes note of image after image, and picture after picture, observing all as a "disinterested spectator".

Between these two, Consciousness, the disinterested spectator, and the incessant world of sensations, of images and imaginings that pass before it, a great gulf is fixed; Consciousness remains unchanged on the one side, and the infinite picture-world unfolds itself unceasingly on the other. In this panoramic world of images, space adheres as an attribute, and time adheres as an attribute; space refers to the extent of the image, and the portion of the whole panoramic world it fills; and time refers to the durability of each image or impression, as compared with other images more fleeting or more sustained. Time and Space therefore, as being but a part of the panorama, the unceasing picture-world that passes before Consciousness the disinterested spectator, cannot logically be attributed to the Consciousness which observes them as external to, and different from itself.

This is expressed by saying that Consciousness is eternal, that is, quite independent of and outside time; and also independent of and outside the dimensions of space; or in the words of the *Upanishad*, Consciousness is the Ancient "smaller than small and greater than great".

Thus, from this point of view, we are led to divide the Universe into two entirely different though related powers, on the one side

Consciousness—eternal and free from the bonds of time and space, and on the other the endless panorama of pictures, images and perceptions, appearing either outwardly through the senses, or inwardly through the mind; between these two, Consciousness, and the objects of Consciousness, a great gulf is fixed, which is bridged over by the magician Perception.

Before the disinterested spectator, Consciousness, stretches a veil or film of images and sensations more permanent and more closely adhering to Consciousness, than the vast mass of pictures and images that pass by, in the endless panorama of the worlds; through this veil or film the other images and pictures are seen, and from it they receive a more or less permanent colouring and temper. This veil that adheres to Consciousness is the personality: the bundle of feelings, thoughts and desires that make up the personal life.

And though Consciousness is a disinterested spectator, this adherent film of personality is, on the contrary, intensely interested in the panorama of pictures that pass before it, and receives from them, or attributes to them, alternate sensations of pleasure and pain, heat and cold, bitter and sweet, longing and satiety, love and hate—the “pairs of opposites” which make up the sum of the feelings and sensations that fill the life of the personality.

This condition of things, the Consciousness as disinterested spectator of the ceaseless panorama of pictures, with the personality as a veil between, is repeated on all the planes. But as life rises from the lower and more material to the higher and spiritual planes, changes appear. The veil of personality becomes gradually more luminous and lucent, till at last it stretches as a hardly visible, transparent film between consciousness and image, and—no longer subject to the “pair of opposites”, pleasure and pain, love and hate, longing and satiety, but rather receptive of the single essences of which love and hate, pleasure and pain, heat and cold, are but the positive and negative poles—the purified and cleansed personality begins to partake of spiritual and divine nature.

Along with this ennobling of the personality, a change passes over the panorama of life on the higher planes or ranges of being. What had seemed on the lowest ranges to be a mere chaotic hurtling of images,

an erratic lawless passage of sensations, with no order or relation to the Consciousness to which they were presented, is seen on the higher ranges of life, to be an orderly procession, a steady progress full of disciplinary, educational value.

And on the divine plane, it becomes apparent that the power that marshals and compels these images, these elements of discipline and development, is not foreign or isolated from Consciousness, but is rather the eternal Will wedded to Consciousness, the expression of that Self of which Will and Consciousness are the eternal twin powers. These will-directed elements of discipline which on the lower planes are apparently chaotic and at random, on the higher planes draw closer and closer to the Consciousness, and on the highest divine plane they are seen as not foreign to Consciousness, but partaking of its nature, and subject and object become united in one divinity which is neither of them, and is yet both of them.

When throughout all the worlds the "pairs of opposites", pleasure and pain, love and hate, longing and satiety, have, after the interval of ages of manifested life, become gradually drawn together, and have coalesced into those single essences of which they are but the negative and positive poles; when throughout all the worlds the images and pictures, the elements of discipline—in which the spiritual Will, the twin-brother of pure Consciousness, expresses itself—have gradually drawn closer and closer to Consciousness, the film between them growing ever purer and more pellucid; and when at last throughout all the worlds the twin-brothers Consciousness and Spiritual Will (in which all manifestation has been absorbed) become once more one, then begins that true life which is veiled under the name of Universal Night.

This re-union of the "pairs of opposites", their slow re-absorption into spiritual Will, the divine parent of all manifestation, and the re-union of Will and Consciousness, with the disappearance of all life as we know it—in reality the beginning of true life—this is the second element (or the second, metaphysical aspect) of the mystery that is called the Nights of the Universe.

There is yet a third side to this subject. Linked with Consciousness on every plane and range of being is a sense of moral life, an aspiration to, and dim perception of, higher and diviner life above, and a sense of

relation with and obligation to, the cognate lives around us.

On the lower range of being these two moral perceptions are dim and clouded.

As life rises higher and higher, entering deeper and deeper into the divine power that was first only dimly felt above, side by side with this upward growth is an outward growth by which the boundaries, which had at first seemed hard and impassible, between us and the cognate souls around us, begin to soften and melt away; and at last on the great day, when we become one with the divine soul above us, we have also by the same growth become one with the cognate souls beside us; and, though still knowing our own existence in the divine, we are no longer conscious of any distance between our own souls and the souls of our fellow-men—then no longer men, but divine beings, at one with us, and at one with the divine.

This great at-one-ment, or atonement, that brings about the union of all humanities into one divine life, forms the last and highest aspect of the mystery of the consummation of life which ushers in that true being, that real life, which only human blindness calls Universal Night. This gradual growth to perfect fulfilment of our obligation and relation to the human around us, in morals, and to the divine above us, in religion, forms the third aspect of the mystery of the ever-recurring Nights of the Universe.

In reality these three aspects, these three categories of being, or the seven aspects into which they may be divided, are not separate, isolated natures, and their gradual unfolding does not constitute three different and distinct processes; all three are but phases, aspects, or facets, of the one Being in the evolution and involution of which consists the life of the universe.

When this trinity in unity is unfolded, expressed and manifested, the universe passes to Universal Day.

When the trinity in unity coalesces, unites and is re-absorbed, universal day gives place to universal night. In this universal night, there are no separate existences, no separate lives, no separate attributes; time, space, subjectivity, objectivity are no longer; from the standpoint of our thought there is nothing, because nothing is separate from the eternal, infinite All.

But behind this Universal Being which alternately expresses itself in manifestation, and re-absorbs itself into latency, there is another deeper mystery, so profound that human reason almost refuses to grasp it at all. This is the mystery of the Absolute.

As underneath the lump of metal, that in the jeweller's hands takes many shapes, now melted to liquid, now hardened to solid, the mind conceives a certain quantity of gold, a quantity which remains unchanged, and which the mind regards abstractly as unchanging and unchangeable, even though the lump be separated into many pieces, or alloyed with other metals, or even powdered to dust and scattered on the face of the earth; so behind this evolving and involving universal life, which alternately expands and contracts in universal day and night, thought perceives the necessity of another universal being, the sum of the powers and forces of this (as the gold is the sum of the substance in the jeweller's hands) and partaking neither in the evolution or involution of this, but remaining eternally changeless, motionless, attributeless, in the everlasting mystery of absolute Being.

The Abstract Unity, which contains within itself the potency of all life, but which has no life because it is all life; which contains within itself the potency of all consciousness, but has no consciousness because it is the totality of consciousness; which contains within itself the potency of all good and beauty and truth, but which is neither good nor beautiful nor true because it is absolute goodness, beauty and truth; which contains within itself the potency of all motion, all sound or colour and sensation, but is without motion, sound, colour or sensation; which contains within itself the potency of all attributes, but is without attributes because it is the totality of all attributes; this is the Absolute: the unknown and ever unknowable God.

## II.

The Days and Nights of the Universe. Universal Night. Before the Dawn.

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We have seen how Universal Night is brought about by the gradual, rhythmical coalescence into unity of all the opposing elements that make up objective existence.

It is impossible by any figure, picture, or simile, to convey any conception of the condition of the Universe when thus withdrawn into latency, because every conception implies division into the conceiver and the thing conceived, while it is by the elimination of this very division, and by the absorption of the thing conceived into the conceiver, of the object into the subject, that Universal Night is produced.

But, though we must regard the condition of Universal Night as essentially inconceivable by the intellect, still there are various considerations which, if intuitionally grasped, may throw some light upon the question of its nature.

If we compare the gradual, rhythmical passage of the Universe into full objectivity to the forward swing of a pendulum from the perpendicular line of rest, and the gradual rhythmical passage to re-absorption in latency, to the backward swing of the pendulum to the perpendicular, then it will be evident that, as the pendulum, if unimpeded, will swing backward an exactly equal distance behind the perpendicular; so, when the sum total of the potencies of the objective universe has reached the condition of latency at the end of each Universal Day, it is certain that there must be in these potencies a tendency to a further activity which will be, in every detail; the reverse or negative of the former activity.

This is why the "Secret Doctrine", and the stanzas on which it is based, have defined Universal Night by a series of negative statements ("Time was not; Universal Mind was not;" etc.) by which we are to understand, not that the existent universe had dwindled down into mere non-entity, but that a form of activity had set in which was in every detail the reverse and negative of the activity of the existent universe, and hence inconceivable by us, or conceivable only as non-activity or naught.

We can arrive at the same result by the exactly opposite process of expressing in universal terms all forms of activity which we know of as limited and particular; thus, in Universal Night, universal perception is, because the perceiver has been universally blended with the object of perception; universal life is, because all the limits of particular life have vanished; universal consciousness is, because objectivity has been

universally absorbed into consciousness; and universal bliss is, because all the barriers to bliss have disappeared.

Perhaps the best illustration of the form of activity we are considering, is the mathematical process by which a gradually diminishing series of numbers is carried down to zero (corresponding to the perpendicular line of the pendulum), and then beyond zero into a gradually increasing series of negative numbers, which mathematicians regard as equally important and equally capable of manipulation with the positive numbers.

If zero be the threshold of Universal Night, then the gradually increasing series of negative numbers may represent the negative activities which we have postulated as existent therein.

This is merely the metaphysical aspect of this mysterious question; it has also a moral and a spiritual side, but these cannot be expressed in words; a comprehension of them can only be reached by the actual practice of morality and spirituality; or, to speak more truly, we can only prepare ourselves for that true spiritual comprehension of, and moral participation in, this mystery, which will be ushered in at the end of this universal day, by gradually attaining absolute morality and spirituality, during the gradual and rhythmic activities of this universal day.

To return to the illustration of the pendulum; when it has reached the farthest point of its backward journey beyond the perpendicular, it inevitably tends to swing forward again to the perpendicular, and, if free, will swing forward; and in virtue of the momentum thus acquired, it will not halt at the perpendicular point but will swing forward again to the foremost point previously reached. And if the pendulum be entirely unimpeded, this backward and forward swing will repeat itself indefinitely; and, further, the duration and extent of the pendulum's journey behind the perpendicular will be exactly equal to the duration and extent of its journey in front of the perpendicular.

In the same way, the extension of the universe into objective existence and its re-absorption into latency, will tend to repeat themselves indefinitely; day and night of the universe will be succeeded by day and night, in endless succession; and each universal day and universal night will be of exactly the same duration; or, rather, would

be of exactly the same duration if there were any common, continuous standard of duration to apply to both.

At first sight, it would appear that this expansion and re-absorption of the universe, in the endless series of universal days and nights, is a mere fruitless activity leading no-whither; just as, from an astronomical standpoint, the days and nights of the planets and our earth might seem a mere senseless repetition, aimless, objectless, endless; yet we know that this is merely apparent; that each day is fraught with momentous issues, that each day is richer than its predecessors, if only by the mere fact that it had predecessors; that each day is the heir of the ages.

And so it must be with the universal days. Each must have some peculiar worth of its own; must garner some harvest of hitherto inexperienced power or wisdom; must add something, if not to the total quantity of being in the universe—for what can be added to the All?—then to the quality of that being, and to the quality of the life of the units that make it up.

As the sculptor's statue is first hewn out from head to foot, and then smoothed and polished from head to foot; so, perhaps, the humanity which is only rough-hewn in one universal day, require a second universal day to polish and smooth it to perfection. Perhaps when we have fully learned perfection of individual life in the present universal day, we may find that this is only the preparation for a higher life in complex grouped personalities in some future day of the universe, and so on, ever to higher and purer perfections.

But into these secrets it is fruitless to pry; it is only profitable to note that the forces and tendencies which gave birth to previous universal days, tended, at the period we are considering—the waning of the universal night which preceded our present objective universe—to give birth to a new universal day, richer than its predecessors, and destined to garner a richer harvest than its predecessors had yet known.

We shall see that this harvest is prepared for, by a grouping of the units of life into hosts and hierarchies, ruling over systems of suns and worlds; and, in the case of our own system, seeking a sevenfold perfection by a rhythmical, sevenfold progress through phases of life that, for want of a better name, have been called existence in the

mineral, vegetable, animal, human, and superhuman kingdoms. We shall better be able to grasp the reasonableness of this rhythmical progress, if—remembering that objective life is the disciplinary expression of the eternal spiritual will, the twin-brother of consciousness—we conceive these phases of life as picture-lessons, in which the unit of life has to seem a stone in order to learn something of the endurance of which a stone is merely the symbol; to seem a plant, in order to learn the grace and sweetness of a plant; to seem an animal to learn the active energy of an animal; and so through manhood to the demi-god and the divine; ever keeping in mind that that which seems to become these is the eternal spiritual unit, and that it thus seems, through the harmonious action of its twin powers, Will and Consciousness; and ever remembering that this unit is a part of the All; is, indeed, in one sense, identical with the All.

And thus we return to the conception of Universal Night, brooding in latency, awaiting the Dawn.

### III.

#### The Illusions of Differentiation, Separation and Transformation.

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This brings us to the point where the last hour of Universal Night is passing into the dawn of a new Universal Day. All the processes of involution which brought about the Night are ready to be reversed.

We have seen that, at the evening twilight, when Universal Night was coming on, all the souls of men had been drawn together into one humanity, and all the humanities of all the worlds had been drawn together into one great Life—united with each other, and united with the Divine—in the evening twilight that ushered in the Universal Night; the twin powers of Will and Consciousness—the one, creator of all the forms of the universe, all the images and imaginings that make up the worlds—and the other, observer of these manifold images and imaginings—had drawn together, coalesced, and become united, so that the difference between the worlds and the Consciousness that knows the worlds had disappeared, and subject and object had become one.

These unions and involutions marked the evening twilight; they are

now to be reversed in the dawn of a new Universal Day. The union of the evening is to become the differentiation of the morning; the involution of the evening is to become the evolution and manifestation of a new day. This differentiation will separate again the united humanities; will separate them from each other, and from the Divine; but this separation is not real, or inherent in essential being, but merely apparent and the result of illusory manifestation.

If we conceive of the totality of being as an infinite diamond, pure and incorruptible, then the differentiated humanities are the faces of the diamond, and the differentiated souls of each humanity are the separate facets of every face. Each facet has, in a sense, an independent being in itself; each facet has a certain individuality and separateness. But each facet only exists through being a part of the diamond; and without the diamond it has no existence at all. Each facet is then merely a phase of the diamond, and not an independent being; and each facet is, as it were, a window into the pure heart of the diamond, an entry to the whole of its incorruptible light; and, being a window to the whole diamond, each facet is thus, in a sense, the whole diamond, and able to command the potency of the whole diamond.

And this is exactly the relation of the differentiated souls to the One Infinite Divine, so far as any symbol can convey that relation. It is only in and through the Divine that these differentiated souls exist at all, as it is only through the diamond that the facets exist at all; and each individual soul is an entry to the ineffable heart of the whole Infinite Divine; and can, through purity, command the whole of its infinite Being and Power. Thus every differentiated soul is at once infinite, as being one with the divine; finite, as being but one facet of the divine; and utterly non-existent and void apart from the divine.

In the perfect diamond there are three powers; first, the entity of the diamond itself; second, the differentiation, or margins of the facets; and thirdly, as the result of these two, the facets themselves. So in the universe, when the dawn comes, and differentiation sets in, there are three powers; first, the Being of the universe; second, the differentiation; and third, through the union of these two, the differentiated souls that enter into separate life. These three powers are, in one sense, the "Father, Mother, and Son" of the *Stanzas of Dzyan*.

There is yet another aspect of the diamond symbol.

Each facet is not alone, but hemmed in and surrounded by other facets; and thus bound, inevitably and indissolubly, to the other facets; and has, with them, a real existence only through the diamond, to the interior of which, and to the whole of which, each and all of them are equally windows.

So each differentiated soul is not alone, but is surrounded by other souls, and indissolubly bound to them; and has with them no real existence except through the Divine ONE, of which they are all the facets, and in the plenitude and power of which they all equally partake; the plenary possession of one in nowise excluding or limiting the plenary possession of the others. Each soul is thus bound to other souls in a brotherhood rising out of the depths of essential being, and as eternal and inevitable as essential being itself.

In the same way, each group of facets, each group of souls, is bound to other groups, in divine hosts and hierarchies and powers, all of which exist only through the Divine, and are without the Divine utterly void and non-existent.

At the dawn, therefore, of the Universal Day, differentiation divides the One Divine into innumerable differentiated souls, each possessing the plenary power of the Divine, and bound together into groups, and hierarchies, and hosts, like the clustering facets of the diamond; and yet, though this differentiation into facets takes place, the diamond, the symbol of the Divine, remains one and indivisible as before.

This is the mystery of the relation of the Divine and man, as far as that relation can be embodied in symbols and expressed in words; but symbols are powerless to express the majesty, the infinite fullness and complexity of the great Life, whose only true symbol is life itself.

The first change, therefore, that springs up in the dawn of Universal Day, is the differentiation of the ONE into hierarchies, humanities, and individual souls, or, to speak more truly, the first change is the birth of the tendency to this differentiation; as the differentiation itself is not completely developed until the noon of Universal Day is reached; at the risk of repetition it must again be pointed out that this differentiation must in nowise be conceived as impairing the eternal unity of the One Divine Life. As we shall note

further on, this differentiation, by nature, and in virtue of an inherent essential tendency, is always sevenfold; and that the hierarchies, humanities and souls fall naturally into sevenfold groups, just as the leaves of the horse-chestnut fall naturally, and by an inherent law, into sevenfold groups on each leaf-stem.

The second change that marks the dawn of Universal Day is the reversal of the tendency of Consciousness and the images present to it to coalesce into one united life, which marked, as we saw, the evening twilight of the last Universal Day.

We have traced the relation of Consciousness to the images and imaginings—the images presented outwardly through the senses, and the imaginings presented inwardly through the mind—on the most outward and material planes or phases of life; we have seen that these groups of sensations and feelings, these images and imaginings, follow on this most outward plane a course full of apparent disharmony and chaos, a seemingly cruel and relentless rush of hostile and menacing forces.

Following this relation between consciousness and its objects, through the more inward and less material planes and phases of life, we have seen that, on these higher and deeper planes, subject and object draw closer together, that the deep inherent harmony between them becomes gradually visible, and that at last it becomes plain that the course of these images and imaginings is ruled and directed in disciplinary order by a power inherent in, and indissolubly bound to, Consciousness, the power of spiritual Will, which in the highest, divine phase of life becomes one with Consciousness; this union necessitating the disappearance of the objective universe, or, more truly, its mergence in subjectivity; this disappearance of the objective universe being one of the co-ordinate causes of Universal Night.

At the dawn of a new day, this union is reversed, and the separation of the twin subject-object—the united Will-Consciousness—into subject and object, subjectivity and objectivity, takes place. Here again we have three powers produced from the ONE; first the subject, Consciousness, the cognizer; second, the object, the images and imaginings cognized; and third, the cognition, the magician Perception, that is produced from these two, and binds these two

together; these three are a second aspect of the "Father, Mother, and Son" of the *Stanzas of Dzyan*.

Again it must be insisted that this separation is not real, not inherent in essential being, but merely apparent and illusory, a part of that gigantic world-illusion which brings about the manifestation of Universal Day; and that this illusory separation in no way impairs the essential unity of the ONE.

By a law similar to, and co-ordinate with, that which ordained that the hierarchies, and humanities, and souls, should fall into natural groups of sevens, a law which we have likened to the inherent tendency by which the horse-chestnut produces on every leaf-stem branches of seven leaves, it further happens that the separation of subjectivity and objectivity is sevenfold; that subject and object are confronted in seven phases or planes of life, from the highest and deepest phase in which the two are united in one subject-object, one Will-Consciousness, to the lowest, most unreal and most material, in which the vehicle of consciousness and objectivity are in perpetual strife, generating perpetual pain.

This sevenfold manifestation of the twins, Consciousness and Will, or subjectivity and objectivity, through seven phases or planes, is, in one sense, what is meant in the *Stanzas of Dzyan* by the words: "the radiant essence becomes seven inside (subjectively) and seven outside (objectively)".

It must not be supposed that this sevenfold manifestation of objectivity, this ranging of images and imaginings into seven categories, phases, or planes, became suddenly complete when the hour struck for the dawn of Universal Day. As we saw was the case with the differentiation of the One Life into hierarchies and humanities and souls, this further separation of the one subject-object into cognizer, cognized, and cognition, and the repetition of this separation through seven phases or planes, is not complete and perfect till the noontide of Universal Day, till the pendulum has reached the foremost point of its swing, and is ready to return again towards and behind the perpendicular.

It is the initiation of the tendency to sevenfold differentiation into subject and object, and not the completion of that tendency, which

marks the dawn of Universal Day; and it is this tendency of the One to separate into three—the cognizer, the cognized and the cognition—thus *veiling* the real unity of the One; and the repetition of this tendency for every unit of being, for every facet of the One Divine Life, which “lifts the *veil*, and unfurls it from East to West”, in the words of the *Book of Dzyan*.

In the same Stanza in this book the “Luminous Egg which in itself is three”, is the symbol for each triple group of cognizer, cognized and cognition; such triple group being the cause and basis of manifested life through the corporate powers of subject and object; the “Luminous Egg”, the symbol of these groups, is not one but many, or, more truly, infinite in number; for, to quote the *Vishnu Purana*:

“There are thousands of thousands, and ten thousands of thousands of such world-eggs; nay, hundreds of crores of crores.”

The first element, therefore, of the new dawn of Universal Day is the illusory differentiation of the One Divine Life into apparently separate hierarchies and humanities and souls; while the second element is the fission or division of these hierarchies and humanities and souls into apparently opposed elements of consciousness and will, subjectivity and objectivity. This will is the power that brought into manifestation the ordered chains of illusory images and imaginings that make up the substance of the worlds, which are the objects of the perceptions of the seemingly differentiated though really united consciousnesses, which, though seeming to be many, are really One. As we have seen that the differentiation of the One Life into hierarchies and humanities and souls does not violate the unity of the One Life; but that these hierarchies and humanities and souls are bound together by indissoluble and inevitable bonds, springing from the nature of essential being; we are prepared to understand that the illusory chain of images and imaginings which make up the worlds are not generated by the isolated wills of individual souls without reference to and independent of the humanities and hierarchies to which they belong; but that the illusory chains of images and imaginings are the product of the united wills of the humanities and hierarchies, and that the congeries and series of illusions are welded together into seeming solidity and substantiality by the co-ordinate action of these united wills.

The whole progress of these congeries and series of illusions, from the dawn till the evening twilight of the Universal Day; the quality, quantity, order and character, disciplinary and educational, of these world-images, is the expression, outcome, and manifestation of the inherent nature of the spiritual will linked to each individual soul, to each unit of subject-object, and is thus the expression of the will and inherent law of the humanities and hierarchies to which these units belong; or, to speak more truly, is the expression of the inherent law of that One Divine Life of which the souls, humanities and hierarchies are the facets and faces, the apparent differentiations of the eternally indivisible One.

Besides the apparent differentiation of the One into hierarchies, humanities, and individuals, and the apparent standing apart of these differentiations into the confronted powers of consciousness and nature, of subject and object, there is a third element in the genesis of Universal Day. This third element is the result of the eternal rhythmic tendency to alternate manifestation and latency, which we have seen to be inherent in the One Eternal Divine Life.

About the form of this rhythmic tendency, when in latency, we have seen that it is hardly profitable to enquire; but when in manifestation, its nature and results are more intelligible.

In virtue of this tendency to rhythmic progression, the world-images which are the expression of the will of the One Divine Life, are brought into a continual process of flux and flow, of destruction and regeneration, of waxing and waning, of incessant change from one form and phase to another form and phase.

Just as the individual souls are the infinitely numerous facets of the One Divine Life, so these infinitely numerous destructions and regenerations, and incessant changes of form of individual images and world-images, are the facets and reflections of the eternal rhythmic tendency in the One Divine Life, which in this aspect is spoken of as Eternal Motion.

Between the past and the future of every image—the “what-has-been” and the “what-is-to-be”—is intruded for an infinitesimal moment the present, the “what-is”. This fleeting moment in the life of images and world-images, this “present”, the child of past and future,

is yet another aspect of the “One which is the Three”; past being the “Father”, future the “Mother”, and present the “Son”, in the phraseology of *Dzyan*.

These three phases, past, present, and future, are illusory appearances of the Eternal Now; the illusory appearances being generated by the continuous flux and flow of images and world-images under the influence of the eternal rhythmic impulse of the Eternal One Life.

In virtue of this reflected rhythmic impulse, every image and world-image passes through the three phases of beginning, middle, and end, or creation, so-called; preservation; and destruction, which is regeneration or new creation; these three phases being personified as the Creator, the Preserver, and the Destroyer-Regenerator; and the expression of these three in terms of duration being Past, Present, and Future. Every creation was preceded by a destruction, and every destruction will be succeeded by a new creation; or rather, destruction and creation are the dual aspects of the continual transformation to which every image in the illusory, manifested world is incessantly subject; as no illusory image is for more than an infinitesimal moment the same—this infinitesimal moment being the “present”, the son of the limitless past and the limitless future; of the endless transformations that have been, and the endless transformations that are to be.

These transformations vary in the different phases or planes of life in which the dual subject-object expresses itself, from the lowest, or outermost material phase, to the highest and deepest, where all transformations being present in every image at every moment, this re-entrant motion becomes rest—and from another aspect transformation does not take place at all, but is lulled to sleep in the Eternal Now. This is in that deepest and highest phase of life, where Consciousness and image are united in one dual life; and during the long hours of Universal Day this highest phase remains as the type and symbol of the true being of which the manifested universe, the illusory child of the day, is the unreal counterpart. This perfect type will remain until the course of the Universal Day is ended, and the illusion of separateness and the illusion of differentiation have faded away; and

individuals, humanities, and hierarchies, lose the sense of their separation, and realise their essential unity with each other and with the Eternal One; till the "Sons return into their Mother's bosom at the end of the Great Day, and re-become one with Her", in the language of the Stanzas of Dzyan.

We have thus traced the elements which give birth to the dawn of a new Universal Day, in their triple triplicity; we have traced first the growth of the illusion of difference, by which the differentiated hierarchies, humanities, and individuals, arise as facets and faces of the One Indivisible Life.

We have traced, secondly, the illusion of separation by which the One Being is divided into Consciousness and image, into subject and object, linked together by cognition or perception.

Thirdly, we have seen how the rhythmic impulse of the One Life, becoming reflected in these images, gives birth to incessant transformations, which themselves create the illusions of beginning, middle, and end, as phases of the One Is, and the illusions of past, present, and future, as phases of the One Now.

The next section will trace the progress of the chains and congeries of world-images, thus generated by illusion, and, as illusions, moulded and formed by the hierarchies and humanities whose will has given them birth; and the full development of the powers of the Day.

#### IV.

The Mystery of the Seven. The Sevenfold Hosts of Formative Powers.

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At the dawn of Universal Day, faint lines of difference marking off the one Infinite Being into separate lives begin to appear. These lines of difference are gradually to become wider and wider, till at last, on the outermost, lowest range of life, the separate lives will appear quite isolated from each other, and quite isolated from the One.

But at first the lines of demarcation are so imperceptible that each one of these separated lives, each one of these doors to the inner majesty of the Infinite, appears almost one with the One Life, and almost possesses the fullness and power of the One Life. This pure and

lofty state is shared by every separate unit of life at the dawn of Universal Day; and to this pure and lofty state each unit will return in the evening twilight, before the Universal Night. The purity of the dawn of Universal Day is the purity of unfallen innocence; the purity of the evening twilight is the purity of full knowledge.

Each unit of life in its lofty state, in the dawn, is closely united in almost unseparated life with every other unit of life: and each unit is endowed with the twin powers of Consciousness and Will; the power to perceive, and the power to generate perceptions.

The wills of these almost divine units of life, working in harmony, give birth to the rhythmic chains of images which make up the manifested universe. These chains of images are regarded as illusory because they take birth in the apparent separation of the really united powers of Consciousness and Will; and, as the cause which gives rise to them is thus only apparent and temporary, they are also only apparent and temporary, not eternally real.

But as the chains of images exist from the dawn to the evening twilight of Universal Day, they are temporarily real; and, with this proviso, we shall treat them as real in subsequent sections, discussing their forms and successions without further allusion to their illusory nature. The almost divine units of life produce the worlds by the activity of their wills, acting in harmony, and it appears that this activity is in a mysterious sense sevenfold; that there are seven sides or modes of this activity; and that, consequently, the almost divine units of life may be said to fall into sevenfold groups. It is difficult to find any essential reason for this sevenfold division; but the following considerations may, at any rate, illustrate the idea. We have likened these units of life to the facets of a diamond; and if these facets are conceived as circular, that is, of a perfect, unmodified form, it will be seen that around each circle are grouped six other circles, making with it a sevenfold group. If these circles expand so as to bring their circumferences into intimate contact, their mutual pressure will mould them into symmetrical six-sided figures, or regular hexagons: each of which will be surrounded by six other hexagons, making with it a sevenfold group; just as the cells in a honeycomb become regular hexagons. And each group being surrounded by six others, makes up,

with it, a sevenfold larger group.

In this way we may conceive that the facets of the infinite diamond, by which we have symbolised the One Infinite Life, are forced by the necessity of their being into sevenfold, symmetrical groups; and that the almost divine units of life, formed by the first differentiation of the One, are driven by the same necessity to fall into sevenfold groups; and that, for this reason, their united wills which give birth to the chains of images and worlds are forced to act in seven modes, or to put forth seven-sided impulses of formation.

By reason of these seven modes of Will, the almost divine units of life are united with sevenfold hosts, or seven Formative Powers, the units in each of which are innumerable. The sevenfold mode of manifestation, which has its cause in the division of the One into seven Formative Powers, will be seen to reappear in every range and plane of life; and, further, will be seen to determine the division of manifested life into seven ranges or planes of perception: seven modes in which the Consciousness and Will of each unit and of all units confront each other. We shall have most to say of these seven ranges of life further on; at present we will return to the mystery of the seven. We have seen that one circle may be circumscribed by six equal circles, making with it a sevenfold group; and that pressure will resolve these circles into sevenfold groups of regular hexagons, one of the three regular figures which will fill up plane space. Whatever number of regular hexagons be drawn, in contact, we shall still always have each one surrounded by six others, thus making up a series of sevenfold groups.

This property of circles and hexagons is one reason for the repeated appearance of the circle, and the ratio of its circumference to the diameter, which is also the diameter of the inscribed hexagon, in the symbology of the fourth *Stanza of Dzyan*.

The other regular figures which will fill up plane space are the square and the equilateral triangle. The equilateral triangles when placed together fall into regular hexagons, and thus into the same sevenfold groups. If the square be represented by a cube in space of three dimensions, it will be found that cubes will similarly fill up that space in groups of seven, one cube in each of "the six directions of space, and one in the middle", in the words of the Stanzas.

It appears therefore that both plane space, or space of two dimensions, are filled up by sevenfold groups of hexagons and cubes respectively. We do not know whether this investigation has been carried out theoretically for other dimensions of space; but apparently the same law would hold true.

This is probably one reason for the use of the triangle, cube, and circle in that part of the Stanzas which deals with the modelling of the manifested universe in space.

Another cause of the sevenfold processes of manifestation seems to be this: let a point be taken to symbolise the beginning of manifestation; the vibration of this point will produce a finite straight line; now a finite straight line is an ellipse whose minor axis is zero; let this minor axis become a finite quantity, though still less than the major axis; we shall thus have three stages of manifestation: first, the point—an ellipse of which both axes are zero; second, the line—an ellipse of which one axis is zero; thirdly, an ellipse with unequal axes. If the axes become equal, we shall have that special form of ellipse which is called a circle, as the fourth stage; and the circle will pass back to the point through three similar stages, thus making the cycle of manifestation in a series of seven; namely: point, vertical line, prolate ellipse, circle, oblate ellipse, horizontal line, and point. This can be demonstrated very beautifully in a well-known experiment with two tuning forks at right angles, to each of which a mirror is attached; a beam of light falling on the first mirror being reflected to the second, and thence to a screen. The point of light will go through the seven forms we have noted. It is impossible to fully explain this familiar experiment without diagrams; but it is well worth studying as an illustration of gradual permutations of form through seven types. These seven types are generated from three elements; the spot of light, the horizontal movement of one mirror and the vertical movement of the other.

In general three elements can be arranged in seven ways: the first three being each element taken separately; the second three being the elements taken in pairs; and the seventh being the three elements taken together. This is one explanation of the derivation of the Seven from the Three in the *Secret Doctrine*; as the Three were already derived

from the One.

It is unnecessary to go further into the mysteries of these numbers; enough has been said to illustrate and in part to explain the division of the almost divine units of life into sevenfold groups, and Seven Hosts of Formative Powers.

V.

The Seven Ranges or Planes of Manifested Life. The Birth of Space. The Genesis of Worlds. The Seven Principles.

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In the earliest and highest form of manifestation, of differentiated life, when the twin powers of the soul, Consciousness and Will—the power to perceive and the power to give birth to perceptions—have only received the first faint tendency to separate, nothing yet exists of objectivity but the latent power of Will to render itself objective, the latent tendency in Will, which is the generator of objectivity, to give birth to the perceptions, images, and sensations, which are to become the objects of Consciousness.

The hardly-separated souls, in all of whom collectively this Will—the parent of objectivity—resides, are, as we have seen, grouped into sevenfold hosts of formative powers.

Of this first and highest range of manifested life it is impossible to say more than that in it spring up the first possibility of differentiation and the first possibility of objectivity, which are afterwards to become fully realised actualities in the lower and later ranges of manifestation.

On the second range of manifestation, we have this tendency to separation further developed and perfected; the tendency to separation widens the gulf between Consciousness the perceiver, and Will the generator of perceptions. This tendency to separation, this link between subject and object, is Perception; in virtue of which alone objects have any reality to consciousness. Perception is the link, the go-between, the messenger between objects and consciousness; this messenger brings to consciousness the message of the form, nature, and intensity of the objective existence perceived; and, as we have said, it is solely and only through the power of this intermediary that objects have any reality at all. In pure philosophy the existence of any object

except in relation to consciousness, is utterly unthinkable; if for a moment it be thought possible to conceive of any object not in relation to consciousness, this very thought binds the object thus conceived to consciousness, and the idea that it can be conceived independently is a pure illusion. Absolutely the only test of the existence of any object is its power of being present to consciousness, and all objects are thus seen to be entirely dependent on, and subordinate to, consciousness.

Further, if any object should cease, even for an instant, to stand in relation to some form of consciousness, it is quite inconceivable that the link broken could ever be re-established. Objects, therefore, are absolutely dependent for their reality on consciousness; and they must, to preserve this reality, be perpetually related to some form of consciousness.

The link of relation is, as we have seen, the power or act of Perception, which “runs the errands” between consciousness and objectivity. In the second range or plane of manifestation, the difference between subject and object (which was on the first range merely a nascent tendency) becomes fully defined; and the triple powers of perceiver, perception, and perceived, stand apart from each other, each ready to perform its own functions. What is perceived, Objectivity, is still undifferentiated; it remains merely the potency to exhibit all forms of images and imaginings, which are to be defined as to intensity, expansion, and duration in the subsequent ranges of manifested life.

These potential images and imaginings have as yet neither form, nor colour, nor sound, nor solidity; but they have the germs of all these, not yet separated. This potential Objectivity contains, in reality, the possibility of an infinite variety of perceptions and sensations, only a few of which, such as sound, colour, and form, we can realize, as only these few are related to our present existence.

In the third range, or plane of life, a new element is introduced. The germs of objectivity—which are bound by perception to the unit of consciousness (grouped, as we have seen, in sevenfold hosts)—meet with their first expansion through the element of varying intensity. This element of varying intensity is generated by the eternal motion of

ebb and flow which inheres eternally in the One Infinite Life, and which gives birth to the eternally repeated alternation of manifestation and obscurity in the One Infinite Life.

Repeated in each germ or potential centre of objectivity, as the tide of the ocean is repeated in the ebb and flow of each wavelet, this eternal motion is transformed into a tendency to perpetual waxing and waning of intensity; and this new element enters into each and every potentiality of perceptions, images, and sensations, which, as we have seen, adhere in the undifferentiated objectivity. In the sensation of sound this element corresponds to the increasing and decreasing loudness of any note, the tone of the note remaining, however, the same. In the sensation of colour this element corresponds to gradually increasing and decreasing brightness of any light, the colour of which meanwhile remains the same. This increase of brightness being produced, for instance, when a lamp is moved gradually towards, and then away from, the eye; the increase and decrease in brightness corresponding to an alternate widening and narrowing of the image of the lamp on the retina. Another aspect of this element of intensity depends not on the extent of the retina covered by an image, but on the strength or weakness of the vibrations affecting the same portion of the retina; and this is probably the simplest form of this element.

If a source of sound emitting an even note of uniform intensity be moved gradually towards and away from the ear, the sensation produced will be exactly the same as if the source emitting the note were at a uniform distance all the time, but of alternating intensity; the waxing and waning of the sensation of sound will in both cases be the same. Following out this line of thought, it appears probable that from the waxing and waning of sensation, the idea of distance was originally derived.

If, therefore, we imagine each unit of life in the sevenfold formative hosts, receiving—from the separation of its twin-powers of Consciousness and Will—the power to generate and the power to receive impressions and images; and if we further conceive the elementary objectivity thus formed subjected to a rhythmic ebb and flow, we can figure to ourselves the gradual formation of an objective world containing the potentiality of every form of image, perception,

and sensation; these images, perceptions, and sensations being infinitely various, and containing wide diapasons of objectivity which are at present unrealisable to us; further, each of these potential images, perceptions, and sensations possesses the possibility of waxing and waning intensity; and from this waxing and waning intensity the idea of nearness and farness grows up in relation to each image, perception, and sensation. The characteristics, therefore, of this, the third range or plane of life, are the varying intensity of the infinite range of perceptions, with the sense of distance and measure generated by this varying intensity.

This sense of nearness and farness is the first germ of what is afterwards to become the fully developed idea of space.

This plane, the third, counting downwards or outwards from the beginning of manifested life, has been called the plane of Sound, or plane of Æther; perhaps because sound by itself conveys to us no idea of space beyond that of nearness and farness, and therefore belongs peculiarly to this plane of life. It must not be supposed, however, that this plane is limited to the potentiality of producing sound, as we understand it; I think the truth is that it contains equally the potentiality of all perceptions, but in that form and quality that we are most familiar with in sound. This third plane, therefore, has the quality of intensity, of distance, of measure, which we apply to sound, as its dominant character; and may consequently be called the plane in which Sound dominates, or simply, the plane of Sound. It must be remembered, however, that it contains the potentiality of every shade of colour, as well as of every note of sound, and the germ of all other perceptions in the same way; these perceptions being limited to the single manifestation of intensity, of waxing and waning, and giving rise thus to the idea of distance and measure, the germs of space and reason.

The next plane or range of life, the fourth, counting downwards, introduces the element of reflection or consideration. If we conceive of a unit of consciousness, receiving the sensation of a gradually waxing and waning sound or light, which suggests the idea that the source of this sound or colour is gradually advancing and retreating from the point of sensation, and thus generates the idea of distance in a straight

line; and then conceive the unit of consciousness to stand aside from the point of sensation, so to speak, and to view this straight line sideways; the conception of the straight line, with the point of view outside it, will at once give rise to the idea of plane space, or surface expansion. This idea of surface expansion thus induced from the memory or consideration of a sensation is the second step in the growth of the conception of space. Speaking generally, this surface extension is equally applicable to all the infinitely varied forms of perceptions, images, and sensations; but to our present form of existence it belongs especially to colour, or the element of fire, which is the source of colour. From the point of view of our present existence, therefore, this fourth range or plane of manifestation, which adds the conception of surface expansion to objectivity, is called the plane of Colour or the plane of Fire; the quality we are familiar with in colour or fire being its dominant quality; and fire therefore being spoken of as its dominant element. To this plane belong all plane figures, which are really the boundaries of spaces of colour. It is therefore the first plane in which form, as we understand it, has any existence, and therefore this and the lower planes proceeding from it are the Planes of Form; the three above, from which it proceeds, being Formless. As the sense of measure in the third plane is the first germ of reason—the measuring of objectivities by each other, so the standing aside and reflecting on sensation, which we have seen to belong to the fourth plane, is the first element of desire; for desire is the reflecting on past sensations, which generates the expectation of future sensations, and the longing for them which gives rise to passion.

The new element of the fifth plane, still counting downwards, is a second standing aside of the consciousness (if such an expression may be permitted), from the surface expansion of sensation which characterised the fourth plane. This standing apart from the surface sensation (which is really more correctly described as a pushing back of the sensation from consciousness), this generation of a point outside a surface, at once gives rise to the conception of capacity; of space of three dimensions; the conception of Space being thereby completed. Perceptions in this space of three dimensions become groups and bodies of images, which pass before and behind each other, according as one group or the other engages the chief attention of the perceiving

consciousness. From this process, the ideas of motion, and of the alternate reception of sensation implied by motion, are generated; so that this fifth plane may be called the plane of motion in groups, of motion in space of three dimensions, which we connect with the expansiveness of air. More simply, therefore, and in harmony with the classification of the two previous planes under the general names of sound and colour, or fire, we may call this plane the plane of Air, or of Heat, which causes the expansiveness of Air.

It contains the potentiality of every sensation expanded in capacity beyond surface extension; but as this expansion is for us represented by aerial expansion, we may say that aerial expansion, or, more simply, air, is the dominant element of this plane.

The sixth plane, still counting downwards, adds the ideas of internal mutation to objectivity; and this internal mutation in any given object may be described as molecular motion or growth. The idea of molecular motion or incessant mutation connected with this plane, has led to its classification as the plane of Water, as the molecules of water are perfectly free to move amongst and around each other. As incessant internal mutation partakes of the element of growth, this plane has been designated the sphere of internal growth or vitality.

The seventh plane, counting downwards, the last, adds to objectivity the idea of stability or solidity; and from this point of view the phases of objectivity on this plane are called the most material, and the plane is classified as the plane of Earth; the element earth in this sense simply connoting stability, steadfastness or solidity, in any image, and in the sensation that image gives rise to.

These two lowest planes are as varied in their potentialities as are the others; but as they are more familiar to common experience, it is not necessary to describe them more fully.

These seven planes, these seven ranges or phases of manifested life, are seven modes in which consciousness confronts the seven potentialities of objectivity. Each one of these seven potentialities is subject to further expansion in sevenfold degrees, just as light expands into the seven colours of the rainbow, and as sound expands into the seven chief tones of the musical scale; these sevens being further re-

entrant, and capable of practically infinite sub-division.

The seven phases or ranges of manifestation are in fact the fields for the expansion of limitless potentialities of objectivity, linked to consciousness on each range by the power of perception; and this power, varying as it does on each range of manifestation, forms, as it were, a series of vehicles of consciousness, each with its own potentiality for every range or plane. We have, for simplicity's sake, considered objectivity only in relation to a single unit of consciousness; but as we have already shown, these units are not really isolated, but are bound into sevenfold groups, humanities and hierarchies, hardly separated at first from each other; and hardly separated from the One Infinite Life.

The wills, therefore, of these sevenfold hosts, acting collectively in each of the seven fields of objectivity we have described above, weld the potential objectivities into sevenfold groups and systems, harmonising with the division of life into hierarchies and humanities; and the original rhythmic impulse of ebb and flow acting on these collective objectivities imparts to them a circular, gyrating motion; which motion is destined in course of time to mould the collective objectivities into world-systems, sun-systems, and star-systems, corresponding in character to every range of manifested life.

These seven fields in which the potentialities of objectivity expand and develop before consciousness, and the seven modes or vehicles through which the perception of consciousness is exercised, are sometimes, for convenience, numbered in the reverse order, counting the latest and lowest as the first instead of the last. Let us summarise them:

The First and highest range of life is, as we have seen, a phase in which the twin powers of each unit of life are becoming separated; neither quite united, nor quite asunder. Each unit is further hardly separated from all other units, and hardly separated from the Divine. In this phase, the divinity of each ray or unit of life is hardly clouded by the awakening breath of separation and objectivity; the unity of life is as yet almost unbroken.

This First range of life, counting downwards, is the seventh plane, counting upwards; and the mode of Consciousness in it is the seventh

principle, whose field is the seventh plane.

In the Second range of manifested life, the division of the one into three, perceiver, perception and perceived, becomes complete. Consciousness is linked directly to Objectivity by Perception, and apprehends objects by direct knowledge. The unity of each with all and with the one is still clearly felt. This second phase, counting downwards, is the sixth, counting upwards; its mode is the sixth principle, or Soul, the vehicle of direct apprehension.

The Third phase adds to objectivity the element of varying intensity, illustrated by Sound; from this spring the sense of distance, and the ideas of measure and comparison. This third phase of manifested life, counting downwards, is the fifth plane, that of sound or æther, counting upwards; and its mode is the fifth principle, or Mind, the vehicle of measure and comparison.

The Fourth phase adds the element of reflection, consideration or memory, where consciousness regards objectivity from an outside standpoint, giving rise to the sense of surface expansion, or plane space. The memory and expectation of sensation forming the element of passion or desire. This surface expansion is typified to us by colour or Fire, for all surface expansion, as we know it, consists of spaces of colour. This fourth phase, counting downwards, is also the fourth, counting upwards; it corresponds to the plane of fire, and the principle of Will and Desire.

The Fifth range adds the idea of capacity, or extension in three dimensions, to objectivity. It is typified by Air, or the heat which expands air; it corresponds to the third plane, counting upwards, with its principle, the aerial body.

The Sixth range adds the idea of internal mutation or growth, and is typified by Water. It corresponds to the second plane, and principle, counting upwards, the principle of Vitality.

The Seventh and last phase, the first plane, or principle, counting upwards, adds stability or solidity to the object world, and is therefore typified by the element of Earth.

Each of these ranges being, as we have said, the field of infinite potentialities; to fully grasp them the powers of intuition and imagination must be used; for the mere logical sequence of terms is no

more adequate to express them than the word "sky" is to express the blue firmament of heaven.

VI.

The Four Lower Planes. The Planetary Chain.

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At the dawn of a new Universal Day, the sevenfold powers of objectivity begin gradually to unfold. These powers are the offspring of Will, the twin-power, with Consciousness, of each and all units of Life, of each and all facets of the eternal luminous diamond, by which we have represented the One Infinite Life. Will is, as it were, the luminous ray of each facet; as Consciousness is the facet's power of perceiving the ray; and as the facets are bound together in septenary groups, of units, humanities, hierarchies, and higher divine septenaries, so the luminous rays of formative Will are bound together into sevenfold streams, pouring forth from each group of units, humanities, and hierarchies. Each ray, we have seen, each formative potentiality, contains within it seven forms or modes by which its objectivity can be manifested. By the operation of the first of these modes, that of incipient differentiation, Consciousness and Will, still almost blended together, tend to stand apart into subjectivity and objectivity, but do not yet actually stand apart. Subjectivity, Consciousness, still includes within itself all possible modes of cognition, and is, therefore, just one step removed from the Divine, infinite Consciousness of Eternity. Objectivity, likewise, still contains within itself all possible modes of manifestation, and is, therefore, just one step short of divine, absolute Unity.

This highest range of being contains all the potencies of Consciousness and all the potencies of manifestation that we can conceive; and contains, besides this, something more, for this highest range is overshadowed by the near presence of the One Divine Infinite Life, not yet veiled by the illusion of differentiation, not yet hidden by the bright phantoms and images of universal day.

In the second range of life, the separation is complete. Consciousness is limited to one mode, that of direct cognition. Objectivity is also limited to one mode, that of direct presentation to

consciousness; and, as all objectivity is thus directly present to perfect cognition, this is the range of omniscience. The higher range is something more than omniscience, because the omniscient knower not only confronts, but is blended with, the infinite known. These two highest ranges of life, which reflect the near presence and radiance of the Infinite One, may properly be called divine.

The third range is the link between these two and the fully manifested, fully differentiated objectivity. This third range contains, as we have seen, the germ of varying intensity, when the luminous beam from each facet of the infinite diamond ceases to be homogeneous and thrills into separate rays. Though infinitely varied, like the rays of the spectrum, these luminous rays are gathered together into closely related groups, the type of which are sound, colour, taste and the other elements of perception, each in its turn infinitely various.

These innumerable rays, that thrill forth from each facet of the infinite luminous diamond, react, as it were, on each facet, and establish groups of centres of perception; these nascent centres of specialized perception coalescing together to form the first ethereal vesture or body of each unit of life.

This third range of life contains within it the first germs and undeveloped elements of all forms of perception and objectivity, the types and potencies which are afterwards to be unfolded; these still are limited to one form of manifestation, that of increasing and decreasing intensity.

The bundles of luminous beams and rays which issue from each facet of the One Life are bound together, as we have seen, in septenary streams; and, as the formative rays become more defined and developed, they are focused into united groups, related to each facet and each group of facets—to each unit of life, that is, and each group of units, humanities, hierarchies and higher groups.

The rays, thus focused, form specialized objectivities for each facet, and for each group of facets—special objectivities, that is, for each unit of life, each humanity, and each hierarchy. These separate activities exist in germ in the third range of life, to be gradually unfolded and developed into fully formed bodies, and worlds, and systems of suns

and stars, in the lower, more external, ranges of life.

From this point—the formation of specialized objectivities for each unit, humanity, and hierarchy—it is no longer possible to describe the gradual process of manifestation in general terms, applicable to all life. We must henceforth, therefore, confine ourselves to the consideration of one group of units, one humanity or hierarchy; and restrict ourselves to the development of the specialized objectivities, whether bodies or worlds, related to it. The process, for all other humanities in the universe is, presumably, the same; and the specialized objectivities related to them, are, by analogy, subject to similar developments.

After this third stage—the common field of objective worlds—the specialized objectivities of each hierarchy and humanity gain colour and form, capacity and solidity, expanding through the fourth, fifth, sixth and seventh ranges of life. It is only to the last four that the name of “planes” can, with propriety, be applied, and it is to development in these four lower planes that our attention will henceforth be directed. The highest of these four, in which perceptions are spread out into spaces and masses, as we see colour spread out, is the first to reach full development, at the beginning of Universal Day. This colour or Fire plane at first is nothing but a glowing sea of intermingling forms and objectivities; through these throbs the rhythmic ebb and flow which is the detailed repetition of the universal ebb and flow of manifestation and dissolution. Under this ebb and flow, this continual circulation and gyration, the glowing sea of forms is gradually moulded into circular vortexes: the specialized objectivity of each hierarchy forming one vortex: and the lesser objectivities related to each humanity are swept into lesser vortices. As the united consciousness and will of each humanity becomes more definite and individual, these vortexes contract, and harden; and from the larger vortexes are formed solar systems: while the lesser become separate planets or worlds; each planet and solar system being, it must be clearly understood, still wholly within the highest external plane, the plane of Fire.

On the planet thus generated by the formative wills of one humanity, the units of that humanity go through a long series of formative, educatory, processes; each uniting of Conscious Will forming for itself an ethereal vesture or body, by the reaction of

perceptions which we have already described. If a name be thought necessary for this first world, it may be called the incipient Fire Planet, the first ethereal mould of future more material worlds.

When the possibilities of development which it contains are temporarily exhausted, the formative will of humanity enters another stage, by the addition of the element of capacity, and the unfolding of the potencies it contains, a new plane is formed—the fifth, which we have agreed to call the plane of air. Again, the same process of “circumgyratory motion” is generated by the formative Wills of humanity, acting in harmony with the eternal ebb and flow; and the fluid sea of forms and objectivities is swept into contracting vortices, which gradually harden into a second planetary world. To it we may give the name of the incipient Air Planet, the second of the gradually forming chain.

Yet another plane is entered on, when the educatory possibilities of this second world are for the time exhausted; this new plane adding the element of internal change or growth. Again the flowing sea of images is moulded into vortexes; and of these, coalescing, the third world of the chain, the incipient Water Planet, is formed.

Again, the same exhaustion of its potentialities takes place; and the tide of formative wills advances to another stage; again, the whirling images are wrought together, as the potter moulds the clay on his swiftly-moving wheel, and the most external world of the chain, the planet of solidity, or Earth, is formed.

From this point, the tide of formative wills flows back again through the same four planes. The Earth Planet—the first rough pattern of our Earth—is left for the time exhausted, and denuded of its powers, and the life-tide flows back to the plane above.

Here, by the same formative, circular force of collective wills, a second Water Planet is formed, different from the first, because more akin to the Earth-world, and enriched with the fruit of earth-life which humanity has gained on the world just left. To this planet, the fifth in the chain, we may give for convenience, the name of final Water Planet, to distinguish it from the first formed image-world, on the same plane.

Once more the wave of humanity flows back, to the plane above,

and by the same vortical forces the final Air-world is formed, the sixth in the chain, differentiated from the former Air Planet by the riches added to it from the lower worlds of the chain.

The seventh, the final Fire-world is formed in the same way, and the planetary chain is complete. Nothing now remains but to trace the detailed development of humanity on each planet, and the story of man's birth and growth will be complete.

## VII.

### The Seven Rounds of the Planetary Chain.

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We have seen how the activity of the united formative Wills of Humanity passed through seven modes or phases, and thereby generated the seven worlds of our Planetary Chain; the initial Fire, Air, and Water Planets, the Earth Planet, and the final Water, Air, and Fire Planets.

After these seven phases of activity comes a period of repose; and this is followed by new periods of activity and repose.

Before detailing the phases of these new periods, certain explanations may be entered into here.

When Humanity is spoken of here, it does not necessarily mean an aggregate of human beings, as we know them, with a certain definite organism and certain definite powers; for the human race that we know is only one phase, one brief day, in the whole life of Humanity. What is meant (in the first paragraph of this paper) by the word Humanity is an aggregate of souls, still hardly separated from each other and hardly separated from the One Divine Life; an aggregate of units of life, of facets of the One Infinite Life. Each of these units contains an almost infinite number of units of life of an inferior category, just as each sunbeam contains an almost infinite number of rays, harmoniously adjusted to each other and each in no way interfering with the perfection of the other. And as each ray of light, if traced backwards, is a golden pathway to the life and perfection of the sun, so each thrilling ray of life is a pathway to the One Infinite Life, and is, in reality, one with the One Life and an entrance to the entirety of the One Life.

Each unit of life, therefore, of whatever category, is in itself perfect and is potentially one with the One Life. The process of seven-formed activity which we are considering, and which finds its expression in the seven worlds of the Planetary Chain, is concerned not only with the perfecting of those particular units of life which we know as human souls, but is equally concerned with the higher categories of units of which human souls are the manifold facets, and also with the lower categories of units which are the facets of human souls.

For we have seen that the facets of the One Infinite Divine Life which we call human souls are grouped into aggregates of facets, which are in themselves perfect units; and these again into higher groups, in ascending degrees, of divine humanities and hierarchies.

And, as there are higher, so there are lower units of life, each in itself perfect and individual, while each goes to the formation of higher lives—also perfect and individual. If this explanation be borne in mind, it will be understood that in describing the phases of active and passive life of any category of units, we are describing *pari passu* the active and passive life of all other units, higher or lower; but even while the different units are spoken of, it must be remembered that they are not really isolated and distinct, but are rather indivisible facets of One Divine Life, and are ultimately one with that One Divine Life.

Again, it must be remembered that when we speak of a Fire Planet, the word fire does not mean the combustion with which we are acquainted, but rather the essence of all fire, the pure potency of all colours and of all forms of perception in the same phase of manifestation as colour. The initial Fire Planet is, therefore, a shadowy form of hardly developed potencies, and the other planets of the chain are also shadowy forms, the first dim manifestations of the various powers of objectivity.

As we have seen that the first phase of every potency of objectivity is that phase of its manifestation which corresponds to “Fire” or surface-perception of spaces of objectivity, it will be evident that all the planets in their first phase of activity partake of the quality of “Fire.” Consequently, while the wave of united Formative Wills sweeps round the dimly formed chain of planets for the first time the quality of “Fire” or surface-perception predominates on each world of the chain;

so that, as it has been agreed to call this sweeping of the Formative Wills round the chain a Planetary Round, it may be well to fix the first Round in our minds by giving it the name of the initial Fire Round, to signify that the phase or quality of Fire predominates in each of the aggregates of different activities represented by the seven worlds of the Planetary Chain.

It must be remembered that, as night follows day, as winter follows summer, as death follows life, so each period of activity, whether the activity of a single world of the chain, or the activity of a Round of the seven worlds, is followed by a corresponding period of rest; and thus activity and rest alternate in every phase and manifestation of life. And as midnight follows midday, not directly, but through the gradually gathering shades of twilight, so activity passes to rest, and rest passes to activity, by gradual shades, harmoniously gliding into each other.

So that each world of the chain has its dawn, its morn and midday, passing again to the quiet of evening; and then comes a period of night between it and the succeeding world. This night is darkness as regards manifestation, and rest as regards differentiation; it is therefore light for the unmanifested, and life for the undivided nature of the units of being.

Thus, the initial Fire Planet has its dawn, its noontide, and its evening; then there is a period of night, before the activity of life passes to the phase of the next planet; then this, the initial Air Planet has its dawn, its midday, and its evening, followed by a new period of night.

Then activity passes to the phase of the initial Water Planet, which has its dawn, its midday, and its evening, merging into a period of night. So with all the worlds of the chain; and then comes a period of night for the whole chain, bringing repose after the activities of the initial Fire Round.

To this period of night follows the Second Round, in which the quality of "air," or capacity and depth, follows for each of the planets of the chain; this Round, which we may call the initial Air Round, is divided also by spaces of night; and, when it is finished, a greater period of night follows for the whole chain.

Then follows the third, the initial Water Round, which brings to each planet the quality of internal or molecular growth; divided also by

its periods of rest; and having a period of rest which divides it from the fourth, the Earth Round, which gives to each planet the quality of solidness or substance, and rigidity.

To the Earth Round succeeds a period of rest, when the fifth, the final Water Round, restores the fluidity of internal growth, but with the added potencies gleaned from the preceding Round.

After a period of planetary night, the sixth, or final Air Round succeeds, which renews the depth and expansiveness of the potencies harvested in the preceding Round; and to this, after a period of rest, succeeds the seventh, which finally crowns the work of development by adding the quality of "Fire" or divine activity to the potencies already gleaned. Thus finishes the great week of activity, divided into seven days, or Planetary Rounds; and the Humanities and hierarchies have reached the perfection they worked for, and, once more at one with each other and with the divine, they rest in the fruition of perfect peace.

This rests lasts as long as the full period of Planetary Rounds lasted; and after it the Humanities and hierarchies dawn again into manifestation, to seek the expression of new potencies, to advance one step more on the ladder of infinite perfection.

Then, when these periods are ended, they mingle, perhaps, with the Humanities of other spheres, and thus re-united, pass on ever to higher unity, drawing ever nearer and nearer to the Infinite One, which is, potentially, themselves.

As far as our limited vision can pierce, however, our period of activity closes with the seventh Round, after which all the units of our Humanity will be united in one divine inseparable brotherhood, in full possession of almost infinite life; or, to speak more truly, will realize that they have ever been thus united, though the union may have been hidden under the veils and illusions of day.

As the united Formative Wills of Humanity, working together in seven modes, formed the seven worlds of the chain as a vehicle for themselves; so each minor unit forms for itself a lesser vehicle or body, passing, like the planets, through many phases of activity and rest, of life and death and renovation.

Thus, through this sevenfold and varied aggregate activity, the

latent powers of unmanifested divine life become manifested; the hidden potencies become realized, and the work of perfection goes on.

At this point our general survey of the universal processes, as pictured in the *Secret Doctrine* must cease; from this point we will be concerned, not with general activities and forces, but with the special activities manifested in one Round—the fourth—and on one planet only of that Round, the fourth, or outermost.

We shall see the processes which we have sketched broadly, worked out in minute detail; while the wide, and perhaps rather indefinite, forces which we have dealt with will be focused and embodied in the incidents of our own present life. By reducing the world-processes thus to familiar details, we shall gain a sense of reality and vividness of perception, which will enable us to pass more easily from the mere words and figures of a metaphysical conception to the ever-present and inscrutable mysteries of the universe and its life. Thus realizing the manifold activities indicated, we shall come to learn that we are actually in the presence of the divine realities that have been described, and actually in the company of the divine powers that have been indicated: and with this knowledge, we shall be able consciously to enter into our own heritage of the ineffable mystery of being.