



THE CANADIAN THEOSOPHIST

LETTERS TO THE EDITORS AND CONTRIBUTORS

A publication of this kind cannot exist without your support, so we welcome all editorial suggestions and seek contributing editors for essays on a wide range of theosophical themes. And, in the true spirit of dialogue and debate we look forward to letters to the editor, comments, and suggestions for the content and themes of this journal.

Letters intended for publication should be restricted to no more than 500 words. The editor reserves the right to shorten any letter unless the writer states that it must be published in full or not at all. The editor will contact the writer prior to publication date – please include a phone number and or email address with all correspondence.

Board Members

Lois Brisbois, President/Secretary
104-40 Horseshoe Blvd
Oro- Medonte, On L4M 4Y8

Paul J. Carroll, Vice President/Editor
77 Spencer Avenue
Toronto ON M6K 2K4

Bohdan Wysochanskyj, Treasurer
66 Brookside Ave.,
Toronto, ON M6S 4G9

Simon Postma, Director
505-12111 51 Ave NW,
Edmonton AB T6H 6A3

LIBRARY

792 Glencairn Ave.
North York, ON, M6B 2A3
416 787 6969

The Library is open on Tuesdays from
6:30- 8:30 pm. You can call the Librarian
directly during Library hours at 416
922 5571.

Membership is \$15. per year.

Some books may not be removed from
the Library.

WINTER/SPRING 2023



THE CANADIAN THEOSOPHIST

VOL.15 No.1

WINTER/SPRING 2023

Price \$5.00

77 Spencer Avenue, Toronto ON M6K 2K4 | Paul_jCarroll@Yahoo.ca

Publication Mail Registration Number No.090794. Return Postage Guaranteed. Content ©November 2017

The Theosophical Society in Canada is not responsible for any statement in the Magazine, unless made in an official document.





IN THIS ISSUE

A NIGHT INSIDE THE GREAT PYRAMID — ITEM 1

A STUDY IN CONSCIOUSNESS — ITEM 2

BOOK RECOMMENDATION — ITEM 3

SCHOLARSHIP 2023 — ITEM 4

THE NAMELESS — ITEM 5

THE PRE- NICENE EKKLESIA — ITEM 6

THE ROYAL ROAD — ITEM 7

OBJECTIVES:

To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

To encourage the Study of Comparative religion, Philosophy and Science.

To investigate unexplained laws of Nature and the powers latent in man.

LETTER FROM THE EDITOR'S DESK:

A reminder that yearly dues are due.



A NIGHT INSIDE THE GREAT PYRAMID

Paul Brunton

The sleeping cats of Cairo opened their green eyes, yawned prodigiously, and then gracefully stretched their soft paws to the ultimate limit. Dusk's arriving and with dusk began the activity which constituted their real existence.....And with dusk, too, I was beginning one of the strangest activities of my life, albeit a silent one.

I had proposed to myself to spend an entire night inside the Great Pyramid, to sit, awake and alert, for twelve hours in the Kings Chamber, while the slow darkness moved across the African world. And here I was, at last, settling down within the strangest shelter yet built on our planet.

It had been no easy task arrive at this point, either. I had discovered that, although the public could always approach it, the Great Pyramid was not public property. It belonged to the government of Egypt.....

But "difficulties are often made to be overcome" is a saying whose wearying triteness does not diminish its undying truth.... and so, (eventually) early one evening I reported at the Mena Police station to the local chief, Major Mackersey. I signed a book... which made the police responsible for my safety till the following day. A station constable was detailed to accompany me as far as the Pyramid, and to give instructions to the armed policeman who is placed outside the building to guard it at night.....

I entered the silent Pyramid through the gaping hole which Caliph Al

Mamoun had made in its side, and began my exploration of the titanic structure, not for the first time, it was true, but for the first time upon such a strange quest as had brought me again to Egypt. After making my way some distance. I reached the end of this horizontal hole and my path changed into the Pyramid's original entrance passage.

Then, torch in hand, with head bent down almost to my knees, I descended the long, low, steep, narrow and slippery continuation of the corridor. The awkward posture was exceedingly uncomfortable, while the declivity of the stone floor compulsorily hastened the speed of my descent.

I wanted to preface my sojourn in the King's Chamber with an examination of the underground region of the Pyramid access to which in modern years has been barred by an iron portcullis which prevented the general public from entering this dismal region and being half suffocated.....I saw nothing in the yellowish beam of torchlight but the hewn rock through which this floor had been cut. When, at long last, I reached a small recess on the right, I seized the opportunity to slip into it and straighten out my body for a couple of minutes. I discovered that the recess was nothing else than the terminus of the nearly perpendicular shaft, the so called Well, which descends from the junction of the ascending passage and the Grand Gallery. The old name still sticks to this shaft because for nearly 3two thousands years it was thought to



THE CANADIAN THEOSOPHIST

have water at the bottom. Not till it was cleared out by Caviglia of the mass of debris which had accumulated in it was the bottom discovered to be perfectly dry.

It was narrower than the passage which I had just left, this unattached excavated opening that yawned up into the solid rock. I discovered little niches cut into the sides, parallel with each other, which afforded foothold and handhold for the somewhat perilous climb.

It led upwards irregularly and tortuously for a considerable distance until it reached a large roughly cut chamber shaped like a bowl, the one now called the Grotto, which marked the level of the rocky plateau upon which the Pyramid had been built. The Grotto had been partly constructed in an enlarged natural fissure in the rock. Beyond this, the well had evidently been cut through the masonry and not built up with blocks, as all the other overground passages was formed. This section of the well widened out in diameter and was thus more difficult to climb than its narrow sub-Grotto section.

At last I emerged from the torn and ragged opening which formed the mouth of the shaft, and found myself in the north-western corner of the Grand Gallery.

Why and when had it been cut through the body of the Pyramid? The question automatically registered itself and as I meditated on it, the answer flashed up. Those ancient Egyptians who had closed down an epoch of the Pyramid's

history by closing the entrance to the upper chamber and Grand Gallery with three monstrous granite plugs, had had to create a way of escape for themselves or they could never have got out of the Pyramid.

I knew from my own researches that the shafted the Grotto had been cut at the same times the building of the Pyramid, but that the Well did not descend any further than the Grotto itself the time. For thousands of years there was no direct link between the upper passages and the subterranean one.

When the Great Pyramid had fulfilled its mysterious purpose, those who were responsible sealed it. The sealing had been foreseen by the original builders, who had left the necessary material in place and had even made a contraction in the lower end of the ascending passage to hold the three granite pugs.

Working at their task, the last tenants cut the lower section of the Well through solid rock as a way of escape for themselves. The the work was finished and they had made their retreat, it was only necessary to block up the exit of the newly cut section securely, at the point where it joins the descending passage, and then ascend the 300- feet (ca.90m.) slope to the originally entrance. Thus the Well, although originally created as a means of research the Grotto, finally became a means of leaving the blocked- up Pyramid.

I returned again by the easier route to the long slanting tunnel which



THE CANADIAN THEOSOPHIST

connected the interior with the outer world, to resume my downward journey into the rocky plateau of Gizeh. Once at a corner, an enlarged shadows suddenly thrust across my path so that I drew back, startled, until I realized it was my own. In this weird place one expected everything; nothing was too strange to happen. Slipping and crawling the comparatively short remaining distance, I was relieved to find myself at the end of the descent and upon a level floor, but inside a still smaller tunnel. I crawled forward about ten more yards and then arrived, at the open entrance to the strangest room I had ever seen- the so called Pit, It was a little less than fifty feet (ca.15m) from wall to wall on its longest side.

This gloomy vault, which lies beneath the exact centre of the Pyramid, gave to the eye an impression of a task hurriedly abandoned; it seemed to be a chamber whose excavation out of the solid rock was hurriedly stopped. The ceiling had been well cut but the floor rolled up and down like a trench that had been bombarded. The old Egyptian masons usually worked downward in cutting rock vaults and therefore finished the floors last; Why this particular floor should never have been finished when more than a lifetime of labour at least was later devoted to building the superstructure that rose above the rock level, is an archaeological nut which no one has yet been able to crack. But then, the whole Pyramid itself is really such a nut.

I flashed my torch into the turgid gloom of the vault and focused a beam of light upon the centre of the floor. I moved closer and peered over the edge of a deep yawning hole, mute testimony to the one time presence of treasure- seekers, who had fruitlessly and laboriously excavated a pit within the Pit. I felt the unpleasant touch of the wings of a bat as it flew past my head and squeaked around the airless room. Down in the hole I noticed the light disturb the sleep of three other bats, which hung upside down on a roughly cut sides. I moved away, awakening two more bats which hung suspended from the ceiling. Alarmed and bewildered as I thrust the light mercilessly upon them, they scurried to and fro, also squeaking, and then disappeared into the gloom of the entrance passage.

I climbed over the hilly floor and reached the farther end of the chamber, where a tiny level tunnel presented itself in the wall. It was just wide enough to enable one to squirm inside but too low to permit anything else except crawling dead flat upon the stomach. The floor was thickly covered with the dust of several thousand years and the journey was anything but pleasant. I endured it for the sake of examining the tunnel's terminus. After penetrating nearly twenty yards (c. 18 m.) into the rock I found it ended abruptly ; apparently this tunnel, too, had never been finished.

Nearly suffocated, I groped my way back and returned to the airless pit, took a final glance around the room, and began my return journey to the



upper regions of the pyramid. When I reached the beginning of the low passage, which sloped upwards in a perfectly straight line for three hundred and fifty feet (c.100m.) of solid rock before it continued as a built-up corridor, traversing the masonry, I stretched myself on the floor and gazed up through the open exit into the darkened sky, as through a giant lens-less telescope. There, an easily seen twinkling silver point in indigo-blue space, was the pole star. I checked the direction by my wrist compass, which indicated dead north. Those early builders had not only done a massive job but an accurate one.

I crawled through the steep passage and reached, at length, the level corridor which conducts into the Queen's Chamber. A score or more paces and I stood under its inclined arch roof, which meets in a ridge in the middle. I examined the two ventilating shafts which slant upwards from the northern and southern walls. Here was clear proof that the room had never been a tomb, but was intended to be used. Many have been puzzled by the circumstance of the discovery of these shafts, in 1872, when it was found that they stopped five inches (c. 13m.) short of the Chamber itself and apparently were not originally cut through the walls. In their discovered state, therefore, they could not admit air; so it is thought that they had some other and unknown use. But the best explanation is that the time came when they had served their purpose and, like the rest of the upper passages of the Pyramid, were completely sealed at their orifices by new stone blocks.

Waynman Dixon, a civil engineer then employed on some works near the Pyramid, chanced to discover these air tubes while examining the walls of the Queen's Chamber out of curiosity. He noticed the one wall, which sounded hollow at a particular spot, also seemed slightly cracked. He had the spot broken into and five inches from the surface found a small shaft; then, by the same process, he discovered its mate on the opposite wall of the Chamber. Both shafts extend right through the body of the Pyramid; this has lately been proved by end and which was so placed as to be exactly in line with means of probing rods, which have been run up them for about two hundred feet (c. 60m.).

I turned back to the level corridor and walked to the point where it meets the Grand Gallery. And then, for a hundred and fifty feet (c. 45m.), I slowly progressed to the top of this steep, corbel-sided ascent. A slight weakness, engendered by a three day's fast, began to trouble me as I climbed that incline. Finally I rested for a few seconds on the three- feet- high step which marked the vertical axis of the Pyramid. A few paces through the Antechamber, a forced stoop under the granite block which hangs down from grooved side walls, and which bars the exit of this horizontal corridor, and I had reached the most important room in the Pyramid, the famous King's Chamber.

To be continued.



STUDY IN CONSCIOUSNESS A CONTRIBUTION TO THE SCIENCE OF PSYCHOLOGY. BY ANNIE BESANT SECOND EDITION THEOSOPHICAL PUBLISHING SOCIETY LONDON AND BENARES REPRINTED 1915

This book is intended as an aid to student in their study of the growth and development of consciousness, offering hints and suggestions which may prove serviceable to them. It does not pretend to be a complete exposition, but rather, as its sub-title states, a contribution to the science of Psychology. Far ampler materials than are within my reach are necessary for any complete exposition of the far-reaching science which deals with the unfolding of consciousness. These materials are slowly accumulating in the hands of earnest and painstaking students, but no effort has yet been made to arrange and systematise them into a co-ordinated whole. In this little volume I have only arranged a small part of this material, in the hope that it may be useful now to some of the toilers in the great field of the Evolution of Consciousness, and may serve, in the future, as a stone in the complete building. It will need a great architect to plan that temple of knowledge, and skilful master masons to direct the building; enough, for the moment, to do the apprentice task, and prepare the rough stones for the use of the more expert workmen. ANNIE BESANT

INTRODUCTION. THE subject of the unfolding of consciousness in the beings whose field of evolution is a solar system is one of considerable difficulty; none of us may at present hope to do more than master a small

portion of its complexity, but it may be possible to study it in such fashion as may fill up some of the gaps in our thinking, and as may yield us a fairly clear outline to guide our future work. We cannot, however, trace this outline in any way satisfactory to the intelligence, without considering first our solar system as a whole, and endeavouring to grasp some idea, however vague that idea may be, of "the beginnings" in such a system. 1. ORIGINS. We have learned that the matter in a solar system exists in seven great modifications, or planes; on three of these, the physical, emotional (astral), and mental—often spoken of as "the three worlds", the well-known Triloki, or Tribhuvanam, of the Hindu cosmogony—is proceeding the normal evolution of humanity. On the next two planes, the spiritual—those of wisdom and power, the buddhic and the atmic—goes on the specific evolution of the Initiate, after the first of the Great Initiations. These five planes form the field of the evolution of consciousness, until the human merges in the divine. The two planes beyond the five represent the sphere of divine activity, encircling and enveloping all, out of which pour forth all the divine energies which vivify and sustain the whole system. They are at present entirely beyond our knowledge, and the few hints that have been given regarding them probably



THE CANADIAN THEOSOPHIST

convey as much information as our limited capacity is able to grasp. We are taught that they are the planes of divine Consciousness, wherein the LOGOS, or the divine Trinity of Logoi, is manifested, and wherefrom He shines forth as the Creator, the Preserver, the Dissolver, evolving a universe, maintaining it during its life-period, withdrawing it into Himself at its ending. We have been given the names of these two planes:

the lower is the Anupadaka, that wherein "no vehicle has yet been formed"; the higher is the Adi, "the first", the foundation of a universe, its support and the fount of its life. We have thus the seven planes of a universe, a solar system, which, as we see by this brief description, may be regarded as making up three groups: I. The field of Logic manifestation only; II. The field of super-normal human evolution, that of the Initiate; III. The field of elemental, mineral, vegetable, animal and normal human evolution. We may tabulate these facts thus:

The two highest planes may be conceived of as existing before the solar system is formed, and we may imagine the highest, the Adi, as consisting of so much of the matter of space—symbolised by points—as the LOGOS has marked out to form the material basis of the system. He is about to produce. As a workman chooses out the material he is going to shape into his product, so does the LOGOS choose the material and the place for His universe. Similarly we may imagine the Anupadaka—symbolised by lines—as consisting of this same

matter, modified by His individual life, coloured, to use a significant metaphor, by His all-ensouling Consciousness, and thus differing in some way from the corresponding plane in another solar system. We are told that the supreme facts of this preparatory work may be further imaged forth in symbols; of these we are given two sets, one of which images the triple manifestation of the Logic Consciousness, the other the triple change in matter corresponding to the triple Life—the life and form aspects of the three Logoi. We may place them side by side, as simultaneous happenings: We have here, under Life, the primeval Point in the centre of the Circle, the LOGOS as One within the self-imposed encircling sphere of subtlest matter, in which He has enclosed Himself for the purpose of manifestation, of shining forth from the Darkness. At once the question arises: Why three Logoi? Though we touch here on the deepest question of metaphysics, to expound which even inadequately requires a volume, we must indicate the answer, to be wrought out by close thinking. In the analysis of all that exists, we come to the great generalisation: "All is separable into 'I' and 'Not I', the 'SELF' and the 'Not-Self'. Every separate thing is summed up under one or other of the headings, SELF or NotSelf. There is nothing which cannot be placed under one of them. SELF is Life, Consciousness; Not-Self is Matter, Form." Here, then, we have a duality. But the Twain are not two separate things isolated and unrelated; there is



a continual Relation between them, a continual approach and withdrawal; an identification and a repudiation; this inter-play shows itself as the ever-changing universe. Thus we have a Trinity, not a Duality—the SELF, the Not-Self, and the Relation between them. All is here summed up, all things and all relations, actual and possible, and hence Three, neither more nor less, is the foundation of all universes in their totality, and of each universe in particular. 2 This fundamental fact imposes on a Locos a triplicity of manifestation in a solar system, and hence the One, the Point, going forth in three directions to the circumference of the Circle of Matter and returning on Itself, manifests a different aspect at each place of contact with the Circle—the three fundamental expressions of Consciousness: or Will, Wisdom, and Activity—the divine Triad or Trinity. For the Universal SELF, the Pratyag-atma, the “Inner-Self”, thinking of the Not-Self, identifies Himself with it, thereby sharing with it His Being; this is the divine Activity, Sat, Existence lent to the Non-existent, the Universal Mind. The SELF, realising Himself, is Wisdom, Chit, the principle of preservation. The SELF, withdrawing Himself from the Not-Self, in His own pure nature, is Bliss, Ananda, free from form. Every LOGOS of a universe repeats this universal SELF-Consciousness: in His Activity, He is the creative Mind, Kriya—corresponding to the universal Sat—the Brahma of the Hindu, the Holy Spirit of the Christian, the Chochmah of the Kabbalist. In His Wisdom, He is the preserving ordering Reason, Jnana—

corresponding to the universal Chit—the Vishnu of the Hindu, the Son of the Christian, the Binah of the Kabbalist. In His Bliss, He is the Dissolver of forms, the Will, Ichchha—corresponding to the universal Ananda—the Shiva of the Hindu, the Father of the Christian, the Kephher of the Kabbalist. Thus appear in every universe the three Logoi, the three Beings who create, preserve, and destroy Their universe, each showing forth predominantly in His function in the universe one ruling Aspect, to which the other two are subordinate, though of course ever-present. Hence every manifested GOD is spoken of as a Trinity. The joining of these three Aspects, or phases of manifestation, at their outer points of contact with the circle, gives the basic Triangle of contact with Matter, which, with the three Triangles made with the lines traced by the Point, thus yields the divine Tetractys, sometimes called the Kosmic Quaternary, the three divine Aspects in contact with Matter, ready to create. These, in their totality, are the Oversoul of the kosmos that is to be. Under Form we may first glance at the effects of these Aspects as responded to from the side of Matter. These are not, of course, due to the LOGOS of a system, but are the correspondences in universal Matter with the Aspects of the universal SELF. The Aspect of Bliss, or Will, imposes on Matter the quality of Inertia—Tamas, the power of resistance, stability, quietude. The Aspect of Activity gives to Matter its responsiveness to action—Rajas, mobility. The Aspect of Wisdom



gives it Rhythm—Satva, vibration, harmony. It is by the aid of Matter thus prepared that the Aspects of Logic Consciousness manifest themselves as Beings. The LOGOS—not yet a first, since there is yet no second—is seen as a Point irradiating a sphere of Matter, drawn round Him as the field of the future universe, flashing with unimagined splendour, a true Mountain of Light, as Manu has it, but Light invisible save on the spiritual planes. This great sphere has been spoken of as primary Substance: it is the SELF-conditioned LOGOS, inseparable at every point with the Matter He has appropriated for His universe, ere He draws Himself a little apart from it in the second manifestation; it is the sphere of SELF-conditioning Will, which is to lead to the creative Activity: “I am This,” when the “This,” the Not-Self, is cognised. The Point, speaking symbolically—in order to make the suggestion of Form as seen from the side of appearances vibrates between centre and circumference, thus making the Line which marks the drawing apart of Spirit and Matter 5, rendering cognition possible, and thus generating the Form for the second Aspect, the Being we call the Second Logos, symbolically the Line, or Diameter of the Circle. It is said of this in mystic phrase: “Thou art My Son; this day have I begotten Thee” 6; this relation of Father and Son within the unity of the Divine Existence, of the first and Second Logoi, belongs, of course, to the Day of Manifestation, the lifeperiod of a universe. It is this begetting of the

Son, this appearance of the Second Logos, the Wisdom, which is marked in the world of Form by the differentiation, the drawing apart, of Spirit and Matter, the two poles between which is spun the web of a universe; the separation, as it were, of the neutral inactive Electricity—which may symbolise the First Logos—into the dual form of positive and negative—symbolising the Second—thus making the unmanifest manifest. This separation within the First Logos is vividly imaged for us in the preparation for cell-multiplication that we may study on the physical plane, wherein we see the processes that lead up to the appearance of a dividing wall, whereby the one cell becomes two. For all that happens down here is but the reflexion in gross matter of the happenings on higher planes, and we may often find a crutch for our halting imagination in our studies of physical development. “As above, so below.” The physical is the reflexion of the spiritual. Then the Point, with Line revolving with it, vibrates at right angles to the former vibration, and thus is formed the Cross, still within the Circle, the Cross which thus “proceedeth from the Father and the Son,” the symbol of the Third Logos, the Creative Mind, the divine Activity now ready to manifest as Creator. Then He manifests Himself as the Active Cross, or Svastika, the first of the Logoi to manifest outside the two highest planes, though the third stage of the divine Unfolding. But before considering the creative Activity of the Third Logos, we must note the origination of the Monads, or Units of



Consciousness, for whose evolution in matter the field of a universe is to be prepared. We shall return to their fuller consideration in Chapter II. The myriads of such Units who are to be developed in that coming universe are generated within the divine Life, as germ-cells in organisms, before the field for their evolution is formed. Of this forthgiving it is written: "THAT willed: I shall multiply and be born"; and the Many arise in the One by that act of Will. Will has its two aspects of attraction and repulsion, of in-breathing and out-breathing, and when the repulsion-aspect energises there is separation, driving apart. This multiplication within the One by the action of Will marks the place of origin—the first Logos, the undivided Lord, the Eternal Father. These are the sparks of the Supreme Fire, the "divine Fragments", named generally "Monads". A Monad is a fragment of the divine Life, separated off as an individual entity by rarest film of matter, matter so rare that, while it gives a separate form to each, it offers no obstacle to the free inter-communication of a life thus incased with the surrounding similar lives. The life of the Monads is thus of the First Logos, and is therefore of triple aspect, Consciousness existing as Will, Wisdom, and Activity; this life takes form on the plane of divine Manifestation, the second, or Anupadaka, Sons of the Father even as is the Second Logos, but younger Sons, with none of their divine powers capable of acting in matter denser than that of their own planes; while He, with

ages of evolution behind Him, stands ready to exercise His divine powers, "the Firstborn among many brethren". Fitly they dwell on the Anupadaka plane, the roots of their life in the Adi, as yet without vehicles in which they can express themselves, awaiting the day of "manifestation of the Sons of God". There they remain while the Third Logos begins the external work of manifestation, the shaping of the objective universe. He is going to put forth His life into matter, to fashion it into the materials fitted for the building of the vehicles which the Monads need for their evolution. But he will not be merged in His work; for, vast as that work seems to us, to Him it is but a little thing: "Having pervaded this whole universe with a portion of Myself, I remain". That marvellous Individuality is not lost, and only a portion thereof suffices for the life of a kosmos. The LOGOS, the Oversoul, remains, the God of His universe.

CHAPTER I. THE PREPARATION OF THE FIELD. 1. THE FORMATION OF THE ATOM. THE Third Logos, the Universal Mind, begins His creative Activity by working on the matter drawn in from the infinite space on every side for the building of our solar system. This matter exists in space in forms incognisable by us, but is apparently already shaped to the needs of vaster systems. For we have been told by H. P. Blavatsky that the atomic sub-planes of our planes make up the first, or lowest, cosmic plane. If we think of the atoms of that cosmic plane as symbolised by a musical note. Our atoms, as formed by the Third Logos, may perhaps be



symbolised by the overtones in such a note. What seems clear is that they are in close relation to the “atoms of space”, correspond with them, but are not, in their present form, identical with them. But the seven types of matter, that become our “atoms”, are indicated in the matter drawn from space to form the solar system, and are ultimately reducible again to them. H. P. Blavatsky hints at the repeated seven-fold division into atoms of lower and lower grade, when she writes: “The One Kosmic Atom becomes seven atoms on the plane of matter, and each is transformed into a centre of energy. That same atom becomes seven rays on the plane of spirit ... separate till the end of the kalpa and yet in close embrace”. Outside the limits of a universe this matter is in a very peculiar state; the three qualities of matter, inertia, mobility, and rhythm 13, are balanced against each other, and are in a state of equilibrium. They might be thought of as existing as a closed circle, quiescent. In fact, in some ancient books, matter in its totality is described in this state as inertia. It is also spoken of as virgin; it is the celestial Virgin Mary, the ocean of virgin matter, that is to become the Mother by the action of the Third Logos. The beginning of creative Activity is the breaking of that closed circle, throwing the qualities out of stable into unstable equilibrium. Life is motion, and the life of the Solar LOGOS—His Breath, as it is poetically called—touching this quiescent matter, threw the qualities into a condition of unstable equilibrium, and therefore of continual motion in relation to each other. During the life-period

of a universe matter is ever in a condition of incessant internal motion. H. P. Blavatsky says: “Fohat hardens and scatters the seven Brothers ... electrifies into life and separates primordial stuff, or pregenetic matter, into atoms”. The formation of the atom has three stages. First, the fixing of the limit within which the ensouling life—the Life of the Logos in the atom—shall vibrate; this limiting and fixing of the wave-length of the vibration is technically called “the divine measure”; this gives to the atoms of a plane their distinctive peculiarity. Secondly, the Logos marks out, according to this divine measure, the lines which determine the shape of the atom, the fundamental axes of growth, the angular relation of these, which determines the form, being that of the corresponding kosmic atom; the nearest analogy to these are the axes of crystals. Thirdly, by the measure of the vibration and the angular relation of the axes of growth with each other, the size and form of the surface, which we may call the surface or wall of the atom, is determined. Thus in every atom we have the measure of its ensouling life, its axes of growth, and its enclosing surface or wall. Of such atoms the Third Logos creates five different kinds, the five different “measures” implying five different vibrations, and each kind forms the basic material of a plane; each plane, however various the objects in it, has its own fundamental type of atom, into which any of its objects may ultimately be reduced.

2. SPIRIT-MATTER. The epithet, spirit-matter, will perhaps be better



appreciated if we pause for a moment on the method of the formation of the atoms of the successive planes. For each system the matter of space around it is its Root of Matter, Mulaprakriti, as the Hindus graphically call it. The matter of each system has that surrounding matter for its root, or base, and its own special matter grows out of, is developed from, that. The LOGOS, the Oversoul, of the system, drawing round Himself the necessary matter from space, ensouls it with His own life, and this life within this subtle matter, this Mulaprakriti, is the Atma, the SELF, the Spirit, in every particle. Fohat, the energy of the Locos, says H. P. B., "digs holes in space", and no description could be finer and truer. That whirling energy forms innumerable vortices, each shaped by the divine energy and the axes of growth, and each shelled with the matter of space, Atma in a shell of Mulaprakriti, spirit in a shell of matter, the "atoms" of the Adi, or highest plane, the first. Some of these remain as "atoms"; others join together and form "molecules"; "molecules" join together and make more complex molecular combinations; and so on till six sub-planes below the atomic are formed. [This by analogy with what may be observed below, since these highest planes are incognisable.] Now comes the forming of the atoms of the second plane. Their measure and axes of growth being fixed as above described by the Third Logos, some of the atoms of the adi, or first, plane draw round themselves a shell of the combinations of their own lowest sub-plane; the Spirit plus its original shell of kosmic

matter (Mulaprakriti), or the atom of the first plane, is the spirit of the second plane, and permeates the new shell, formed out of the lowest-grade combinations of itself. These shells, thus ensouled, are the atoms of the anupadaka, or second, plane. By the ever more complicated aggregations of these the remaining six sub-planes are brought into being. Some of the atoms of the anupadaka plane, in like manner, become clothed with the aggregations of their own lowest sub-plane, and thus become the atmic atoms, the Spirit now being clothed with two shells, inside its atomic wall of aggregations of the lowest sub-plane of the anupadaka, and the original Spirit, or Life, plus its two shells, being called the spirit of the atmic plane, while the wall of its atom is regarded as the matter. This atom, ensheathed once more in the aggregations of the lowest atmic sub-plane, becomes the atom of the buddhic plane, Spirit on the buddhic plane having thus three enclosing films within its atomic shell of lowest atmic aggregations. On the mental plane the Spirit has a fourfold sheath within the atomic wall, on the astral plane a fivefold, and on the physical a sixfold, with the atomic wall in each case in addition. But the Spirit plus all its sheaths save the outermost is ever regarded as Spirit, and the outermost sheath only as form or body. It is this involution of Spirit which makes evolution possible, and complicated as the description may sound, the principle is simple and can be easily grasped. Truly, then, may we speak of "spirit-matter" everywhere.



3. THE SUB-PLANES. Now the ultimate atoms of the physical plane are not the “atoms” of the modern chemist; the ultimate atoms are aggregated into successive typical groups, forming “states of matter”, and the chemical atom may be in the fifth, sixth, or seventh of these states, a gas, a liquid, or a solid. Familiar are the gaseous, the liquid, and the solid states of matter, or, as they are often called, the gaseous, liquid, and solid sub-planes; and above the gaseous are four less familiar conditions, the three etheric states of matter, or sub-planes, and the true atomic. These true atoms are aggregated into groups, which then act as units, and these groups are called molecules; the atoms in a molecule are held together by magnetic attraction, and the molecules on each sub-plane are arranged geometrically in relation to each other on axes identical with the axes of growth of the atom of the corresponding plane. By these successive aggregations of atoms into molecules, and of simpler into more complex molecules, the subplanes of each plane are formed under the directive Activity of the Third Logos, until the field of evolution, consisting of five planes, each showing seven subplanes—the first and second planes being beyond this field—is completed. But it must not be supposed that these seven sub-planes, as formed by the Third Logos, are at all identical with those which are now existing. Taking the physical plane as an illustration, they bear something of the same relation to the present sub-planes as that which

the chemist calls proto-hydrogen bears to the chemical element said to be built up out of it. The present conditions were not brought about by the work of the Third Logos only, in whom Activity predominates; the more strongly attractive or cohesive energies of the Second Logos, who is Wisdom and therefore Love, were needed for the further integrations. It is important to remember that the planes are interpenetrating, and that corresponding sub-planes are directly related to each other, and are not really separated from each other by intervening layers of denser matter. Thus we must not think of the atomic sub-planes as being separated from each other by six subplanes of generally increasing density, but as being in immediate connexion with each other. We may figure this in a diagram as follows: It must be understood that this is a diagram, not a picture i.e., it represents relations, not material facts—the relations existing between the planes by virtue of their intermingling, and not forty-nine separate bricks placed in seven rows, one on the top of another. Now this relation is a most important one, for it implies that life can pass from plane to plane by the short road of the communicating atomic sub-planes, and need not necessarily circle round through the six molecular sub-planes before it can reach the next atomic sub-plane to continue its descent. As a matter of fact we shall find presently that life-streams from the Monad do follow this atomic road in their descent to the physical plane. If we



now consider a physical atom, looking at it as a whole, we see a vortex of life, the life of the Third Logos, whirling with inconceivable rapidity. By the attraction between these whirling vortices, molecules are built up, and the plane with its sub-planes formed. But at the limiting surface of this whirling vortex are the spirillae, whirling currents, each at right angles to the one within it and the one without it. These whirling currents are made by the life of the Monad, not by the life of the Third Logos, and are not present at the early stage we are considering; they develop one after another into full activity in the course of evolution, normally one in each Round; their rudiments are indeed completed by the Fourth Round by the action of the Second Logos, but the life-stream of the Monad circulates in only four of them, the other three being but faintly indicated. The atoms of the higher planes are formed on the same general plan, as regards the Logic central vortex and its enclosing currents, but all details are at present lacking to us. Many of the practices of yoga are directed to bring about the more rapid evolution of the atoms by quickening this spirillae vivifying work of the Monad upon it. As these currents of the monadic life are added to the Logic vortex, the note of life grows richer and richer in its quality. We may compare the central vortex to the fundamental note, the whirling encircling currents to the overtones; the addition of each overtone means an added richness to the note. New forces, new beauties, are thus ever added to the seven-fold chord of life.

4. THE FIVE PLANES. The different

responses which the matter of the planes will later give under the impulse of consciousness depend on the work of the Third Logos, on the "measure" by which He limits the atom. The atom of each plane has its own measure, as we have seen, and this limits its power of response, its vibratory action, and gives it its specific character. As the eye is so constituted that it is able to respond to vibrations of ether within a certain range, so is each type of atom, by its constitution, able to respond to vibrations within a certain range. One plane is called the plane made of "mind-stuff", because the "measure" of its atoms makes their dominant response that which answers to a certain range of the vibrations of the Knowledge Aspect of the LOGOS, as modified by the Creative Activity. Another is called the plane of "desire-stuff", because the "measure" of its atoms makes their dominant response that which answers to a certain range of the vibrations of the Will Aspect of the LOGOS. Each type of atom has thus its own peculiar power of response, determined by its own measure of vibration. In each atom lie involved numberless possibilities of response to the three aspects of consciousness, and these possibilities within the atom will be brought out of the atom as powers in the course of evolution. But the capacity of the matter to respond, and the nature of the response, these are determined by the original action of the triple Self on it, and by the measure imposed on the atoms by the Third Logos; He, out of the infinite capacity of His own multitude of vibratory powers, gives



a certain portion to the matter of a particular system in a particular cycle of evolution. This capacity is stamped on matter by the Third Logos, and is ever maintained in matter by His life infolded in the atom. Thus is formed the fivefold field of evolution in which consciousness is to develop. This work of the Third Logos is usually spoken of as the First Life Wave.

CONSCIOUSNESS. 1. THE MEANING OF THE WORD. LET us now consider what we mean by consciousness, and see if this consideration will build for us the much longed-for “bridge”, which is the despair of modern thought, between consciousness and matter, will span for us the “gulf” alleged to exist for ever between them. To begin with a definition of terms consciousness and life are identical, two names for one thing as regarded from within and from without. There is no life without consciousness; there is no consciousness without life. When we vaguely separate them in thought and analyse what we have done, we find that we have called consciousness turned inward by the name of life, and life turned outwards by the name of consciousness. When our attention is fixed on unity we say life; when it is fixed upon multiplicity we say consciousness; and we forget that the multiplicity is due to, is the essence of, matter, the reflecting surface in which the One becomes the Many. When it is said that life is “more or less conscious”, it is not the abstraction life that is thought of, but “a living thing” more or less aware of its surroundings. The more or less awareness depends

on the thickness, the density, of the enwrapping veil which makes it a living thing, separate from its fellows. Annihilate in thought that veil and you annihilate in thought also life, and are in THAT into which all opposites are resolved, the ALL. This leads us to our next point: the existence of consciousness implies a separation into two aspects of the fundamental all-underlying UNITY. The modern name of consciousness, “awareness”, equally implies this. For you cannot hang up awareness in the void; awareness implies something of which it is aware, a duality at the least. Otherwise it exists not. In the highest abstraction of consciousness, of awareness, this duality is implied; consciousness ceases if the sense of limitation be withdrawn, is dependent on limitation for existence. Awareness is essentially awareness of limitation, and only secondarily awareness of others. Awareness of others comes into being with what we call Self-consciousness, Self-awareness. This abstract Twain-in-One, consciousness—limitation, spirit—matter, life—form, are ever inseparable, they appear and disappear together; they exist only in relation to each other; they resolve into a necessarily unmanifest Unity, the supreme synthesis. “As above, so below.” Again let the “below” help us; let us look at consciousness as it appears when considered from the side of form, as we see it in a universe of conscious things. Electricity manifests only as positive and negative; when these neutralise each other, electricity vanishes. In all things



electricity exists, neutral, unmanifest; from all things it can appear, but not as positive only, or as negative only; always as balancing amounts of both, over against each other, and these ever tending to re-enter together into apparent nothingness, which is not nothingness but the source equally of both. But if this be so, what becomes of the "gulf"? what need of the "bridge"? Consciousness and matter affect each other because they are the two constituents of one whole, both appearing as they draw apart, both disappearing as they unite, and as they draw apart a relation exists ever between them. There is no such thing as a conscious unit which does not consist of this inseparable duality, a magnet with two poles ever in relation to each other. We think of a separate something we call consciousness, and ask how it works on another separate something we call matter. There are no such two separate somethings, but only two drawn-apart but inseparable aspects of THAT which, without both, is unmanifest, which cannot manifest in the one or the other alone, and is equally in both. There are no fronts without backs, no aboves without belows, no outsides without insides, no spirit without matter. They affect each other because inseparable parts of a unity, manifesting as a duality in space and time. The "gulf" appears when we think of a "spirit" wholly immaterial, and a "body" wholly material - i.e., of two things neither of which exists. There is no spirit which is not matter-enveloped: there is no matter which is not spirit-ensouled. The highest

separated Self has its film of matter, and though such a Self is called "a spirit" because the consciousness aspect is so predominant, none the less is it true that it has its vibrating sheath of matter, and that from this sheath all impulses come forth, which affect all other denser material sheaths in succession. To say this is not to materialise consciousness, but only to recognise the fact that the two primary opposites, consciousness and matter, are straitly bound together, are never apart, not even in the highest Being. Matter is limitation, and without limitation consciousness is not. So far from materialising consciousness, it puts it as a concept in sharp antithesis to matter, but it recognises the fact that in an entity the one is not found without the other. The densest matter, the physical, has its core of consciousness; the gas, the stone, the metal, is living, conscious, aware. Thus oxygen becomes aware of hydrogen at a certain temperature, and rushes into combination with it. Let us now look out of consciousness from within, and see the meaning of the phrase: "Matter is limitation". Consciousness is the one Reality, in the fullest sense of that much-used phrase; it follows from this that any reality found anywhere is drawn from consciousness. Hence, everything which is thought, is. That consciousness in which everything is, everything literally, "possible" as well as "actual" - actual being that which is thought of as existent by a separated consciousness in time and space, and possible all that which is not so being thought of at any period in time and



THE CANADIAN THEOSOPHIST

any point in space—we call Absolute Consciousness. It is the ALL, the ETERNAL, the INFINITE, the CHANGELESS. Consciousness, thinking time and space, and of all forms as existing in them in succession and in places, is the Universal Consciousness, the ONE, called by the Hindu the Saguna BRAHMAN—the ETERNAL with attributes—the PRATYAG-ATMA—the INNER SELF;—by the Christian, God; by the Parsi, HORMUZD; by the Mussulman, ALLAH. Consciousness dealing with a definite time, however long or short, with a definite space, however vast or restricted, is individual, that of a concrete Being, a Lord of many universes, or some universes, or a universe, or of any so-called portion of a universe, his portion and to him therefore a universe—these terms varying as to extent with the power of the consciousness; so much of the universal thought as a separate consciousness can completely think, i.e., on which he can impose his own reality, can think of as existing like himself, is his universe. To each universe, the Being who is its Lord gives a share of his own indefeasible Reality; but is ever himself limited and controlled by the thought of his superior, the Lord of the universe in which he exists as a form. Thus we, who are human beings, existing in a solar system, are surrounded by innumerable forms which are the thoughtforms of the LORD of our system, our ISHVARA, or RULER; the “divine measure” and the “axes of growth”, thought by the Third Logos, govern the forms of our atoms, and the

surface thought of by Him as the limit of the atom and resistant, offers resistance to all similar atoms. Thus we receive our matter, and cannot alter it, save by the employment of methods also made by His thought; only so long as His thought continues can the atoms, with all composed of them, continue to exist, since they have no Reality save that given by His thought. So long as He retains them as His body by declaring: “I am this; these atoms are My body; they share My life”; so long they will impose themselves as real on all the beings in this solar system, whose consciousnesses are clothed in similar garments. When at the end of the Day of Manifestation He declares: “I am not this; these atoms are no longer My body; they no longer share My life”; then shall they vanish as the dream they are, and only that shall remain which is the thought-form of the Monarch of a vaster system. Thus, as Spirits, we are inherently, indefensibly divine, with all the splendour and freedom implied in that word. But we are clothed in matter which is not ours, which is the thought-forms of the RULER of our system—controlled again by the RULERS of vaster systems in which ours is included—and we are only slowly learning to master and use it. When we realise our oneness with our RULER, then the matter shall have no longer power over us, and we shall see it as the unreality it is, dependent on His will, which then we shall know as also ours. Then we can “play” with it, as we cannot while it blinds us with its borrowed Reality. Looking thus out of



consciousness from within, we see even more plainly than we saw looking at it from the world of forms, that there is no "gulf", and no need for a "bridge". Consciousness changes, and each change appears in the matter surrounding it as a vibration, because the LOGOS has thought vibrations of matter as the invariable concomitant of changes in consciousness; and as the matter is but the resultant of consciousness and its attributes are imposed upon it by active thought, any change in the Logic Consciousness would change the attributes of the matter of the system, and any change in a consciousness derived from Him shows itself in that matter as a change; this change in matter is a vibration, a rhythmical movement within the limits set by Him for the mobility of masses of matter in that relation. "Change in consciousness and vibration of the matter limiting it" is a "pair", imposed by the thought of the Locos on all embodied consciousnesses in His universe. That such a constant relation exists is shown by the fact that a vibration in a material sheath accompanying a change in the ensouling consciousness, and causing a similar vibration in the sheath ensouled by another consciousness, is found to be accompanied by a change in that second consciousness similar to the change in the first. In matter far subtler than the physical—as mind-stuff—the creative power of consciousness is more readily seen than in the dense material of the physical plane. Matter becomes dense or rare, and changes its combinations

and forms, according to the thoughts of a consciousness active therein. While the fundamental atoms—due to the Logic thought—remain unchanged, they can be combined or dissociated at will. Such experiences open the mind to the metaphysical conception of matter, and enable it to realise at once the borrowed reality and the nonentity of matter. A word of warning may be useful with regard to the often repeated phrases of "Consciousness in a body", "Consciousness ensouling a body", and the like. The student is a little apt to figure consciousness as a kind of rarefied gas enclosed in a material receptacle, a kind of bottle. If he will think carefully he will realise that the resistant surface of the body is but a Logic thought-form, and it is there because thought there. Consciousness appears as conscious entities, because the LOGOS thinks such separations, thinks the enclosing walls, makes such thought limitations. And these thoughts of the LOGOS are due to His unity with the Universal SELF, and are but a repetition within the area of a particular universe of the Will to multiply. A careful dwelling in mind on the distinctions above traced between Absolute Consciousness, Universal Consciousness, and Individual Consciousness, will prevent the student from asking the question so often heard: Why is there any universe? Why does All-Consciousness limit itself? Why should the Perfect become the imperfect, All-Power become the powerless, God become the mineral, the brute, the man? In this form the question is unanswerable, for it is



founded on false premises. The Perfect is the All, the Totality, the Sum of Being. Within its infinity, as above said, is everything contained, every potentiality, as well as actuality, of existence. All that has been, is, will be, can be, ever is in that Fulness, that ETERNAL. Only Itself knows Itself in its infinite unimaginable wealth of Being. Because it contains all pairs of opposites, and each pair, in affirming itself, to the eye of reason annihilates itself and vanishes, it seems a Void. But endless universes arising in It proclaim It a Plenum. This Perfect never becomes the imperfect; it becomes nothing; It as all Spirit and Matter, Strength and Weakness, Knowledge and Ignorance, Peace and Strife, Bliss and Pain, Power and Impotence; the innumerable opposites of manifestation merge into each other and vanish in non-manifestation. The All includes manifestation and non-manifestation, the diastole and systole of the Heart which is Being. The one no more requires explanation than the other; the one cannot be without the other. The puzzle arises because men assert separately one of the inseparable pair of opposites—Spirit, Strength, Knowledge, Peace, Bliss, Power—and then ask: “Why should these become their opposites?” They do not. No attribute exists without its opposite; a pair only can manifest; every front has a back, spirit and matter arise together; it is not that spirit exists, and then miraculously produces matter to limit and blind itself, but that spirit and matter arise in the ETERNAL simultaneously as a mode of Its Being,

a form of Self-expression of the All, Pratyagatma and Mulaprakriti, expressing in time and space the Timeless and Spaceless.

2. THE MONADS. We have seen that by the action of the Third Logos a five-fold field has been provided for the development of Units of Consciousness, and that a Unit of Consciousness is a fragment, a portion of the Universal Consciousness, thought into separation as an individual entity veiled in matter, a Unit of the substance of the First Logos, to be sent forth on the second plane as a separate Being. Such Units are called technically Monads. These are the Sons, abiding from everlasting, from the beginning of a creative age, in the Bosom of the Father, who have not yet been “made perfect through sufferings”; each of them is truly “equal to the Father as touching his Godhead, but inferior to the Father as touching his manhood”, and each of them is to go forth into matter in order to render all things subject to himself; he is to be “sown in weakness” that he may be “raised in power”; from a static Logos enfolding all divine potentialities, he is to become a dynamic Logos unfolding all divine powers; omniscient, omnipresent, on his own second plane, but unconscious, “senseless”, on all the others, he is to veil his glory in matter that blinds him, in order that he may become omniscient, omnipresent, on all planes, able to answer to all divine vibrations in the universe instead of to those on the highest only. The meaning of this feeble description of a great truth may be glimpsed by the student



by a consideration of the facts of embryonic life and birth. When an Ego is re-incarnating, he broods over the human mother in whom his future body is a building, the vehicle he will one day inhabit. That body is slowly built up of the substance of the mother, and the Ego can do little as to its shaping: it is an embryo, unconscious of its future, dimly conscious only of the flow of the maternal life, impressed by maternal hopes and fears, thoughts and desires; nothing from the Ego affects it, save a feeble influence coming through the permanent physical atom, and it does not share, because it cannot answer to, the wide-reaching thoughts, the aspiring emotions of the Ego, as expressed by him in his causal body. That embryo must develop, must gradually assume a human form, must enter on an independent life, separate from that of his mother, must pass through seven years—as men count time—of such independent life, ere the Ego can fully ensoul it. But during that slow evolution, with its infantile helplessness, its childish follies, pleasures and pains, the Ego to whom it belongs is carrying on his own wider, richer, life, and is gradually coming into nearer and nearer touch with this body, in which alone he can work in the physical world, his touch being manifested as the growth of the brain-consciousness. The condition of the Monad in relation to the evolution of his consciousness in a universe resembles that of the Ego in relation to his new physical body. His own world is that of the second, the anupadaka,

plane, and there he is fully conscious with the all-embracing SELF-consciousness of his world, but not at first of selves, among whom he is separate, of “others”. Let us try to see the stages through which he passes. He is first a spark in a flame: “I sense one Flame, O Gurudeva; I see countless undetached sparks shining in it”. The Flame is the First Logos, the undetached sparks the Monads. His Will to manifest is also theirs, for they are the germ-cells in His body, that will presently have a separate life in His coming universe. Moved by this Will, the sparks share the change called “the begetting of the Son”, and pass into the Second Logos and dwell in Him. Then, with the “proceeding” of the Third, there comes to them from Him the “spiritual individuality”, that H. P. Blavatsky speaks of, the dawning separateness. But still there is no sense of “others”, needed to re-act as the sense of “I”. The three aspects of consciousness, theirs as sharing the Logic life, are still, to use a figure of speech, “turned inwards”, playing on each other, asleep, unaware of a “without”, sharing the all-SELF-consciousness. The great Beings, called the Creative Orders, arouse them to “outer” life; Will, Wisdom, Activity awake to awareness of the “without”; a dim sense of “others” arises, so far as “others” may be in a world where all “forms” intermingle and interpenetrate,” and each becomes “an individual Dhyān Chohan, distinct from others”. At the first stage, spoken of above, when the Monads are, in the fullest sense of the term, undetached,



as “germ-cells in His body”, the Will, Wisdom, and Activity in them are latent, not potent. His Will to manifest is also their will, but theirs unconsciously; He, Self-conscious, knows His object and His path; they, not yet Self-conscious, have in them, as parts of His body, the moving energy of His Will, which will presently be their own individual Will to Live, and which impels them into the conditions wherein a separate-Selfconscious, instead of an all-Self-conscious, life is possible. This leads them to the second stage in the life of the Second Logos, and to the Third. Then, comparatively separate, the awakening by the Creative Orders brings with it the “dim sense of ‘others’” and of “I”, and with this a thrill of longing for a more clearly-defined sense of “I” and of “others”; and this is the “individual Will to Live”, and this leads them forth into the denser worlds, wherein such sharper definition alone becomes possible. It is important to understand that the evolution of the individual “I” is a Selfchosen activity. We are here because we Will to Live; “none else compels”. This aspect of consciousness, the Will, is dealt with in later chapters of this book, and here we need only emphasise the fact that the Monads are Self-moved, Selfdetermined, in their entry into the lower planes of matter, the field of manifestation, the five-fold universe. To their vehicles in it, they remain as the Ego to his physical body, with their radiant divine life in loftier spheres, but brooding over their lower vehicles and manifesting more and more in them as they become more plastic. H. P.

Blavatsky speaks of this, as the “Monad is cycling on downwards into matter”. Everywhere in nature we see this same striving after fuller manifestation of life, this constant Will to Live. The seed, buried in the ground, pushes its growing point upwards to the light. The bud fettered in its sheathing calyx bursts its prison and expands in the sunshine. The chick within the egg splits its confining shell in twain. Everywhere life seeks expression, powers press to exercise themselves. See the painter, the sculptor, the poet, with creative genius struggling within him; to create yields the subtlest pleasure, the keenest savour of exquisite delight. Therein is but another instance of the omnipresent nature of life, whether in the LOGOS, the genius, or in the ephemeral creature of a day; all joy in the bliss of living, and feel most alive when they multiply themselves by creation. To feel life expressing itself, flowing forth, expanding, increasing, this is at once the result of the Will to Live, and its fruition in the Bliss of living. Some of the Monads, willing to live through the toils of the five-fold universe, in order to master matter and in turn to create a universe therein, enter into it to become a developed God therein, a Tree of Life, another Fount of Being. The shaping of a universe is the Day of Forth-going; living is becoming; life knows itself by change. Those who will not to become masters of matter, creators, remain in their static bliss, excluded from the five-fold universe, unconscious of its activities. For it must be remembered that all the seven



planes are interpenetrating, and that Consciousness on any plane means the power of answering to the vibrations of that particular plane. Just as a man may be conscious on the physical plane because his physical body is organised to receive and transmit to him its vibrations, but be totally unconscious of the higher planes though their vibrations are playing on him, because he has not yet organised sufficiently his higher bodies to receive and transmit to him their vibrations; so is the Monad, the Unit of Consciousness, able to be conscious on the second plane, but totally unconscious on the lower five. He will evolve his consciousness on these by taking from each plane some of its matter, veiling himself in this matter and forming it into a sheath by which he can come into contact with that plane, gradually organising this sheath of matter into a body capable of functioning on its own plane as an expression of himself, receiving vibrations from the plane and transmitting them to him, receiving vibrations from him and transmitting them to the plane. As he veils himself in the matter of each successive plane he shuts away some of his consciousness, that of it which is too subtle for receiving or setting up vibrations in the matter of that plane. He has within him seven typical vibratory powers— each capable of producing an indefinite number of sub-vibrations of its own type —and these are shut off one by one as he endues veil after veil of grosser matter. The powers in consciousness of

expressing itself in certain typical ways—using the word power in the mathematical sense, consciousness “to the third”, consciousness “to the fourth”, etc.- are seen in matter as what we call dimensions. The physical power of consciousness has its expression in “threedimensional matter”, while the astral, mental, and other powers of consciousness need for their expression other dimensions of matter. Speaking thus of Monads, we may feel as if we were dealing with something far away. Yet is the Monad very near to us, our SELF, the very root of our being, the innermost source of our life, the one Reality. Hidden, unmanifest, wrapt in silence and darkness is our Self, but our consciousness is the limited manifestation of that Self, the manifested God in the kosmos of our bodies, which are His garments. As the Unmanifest is partially manifest in the LOGOS, as Divine Consciousness, and in the universe as the Body of the LOGOS , so is our unmanifest Self partially manifest in our consciousness, as the Logos of our individual system, and in our body as the kosmos which clothes the consciousness. As above, so below. This hidden SELF it is which is called the Monad, being verily the One. It is this which gives the subtle sense of unity that ever persists in us amid all changes; the sense of identity has here its source, for this is the ETERNAL in us. The three out-streaming rays which come from the Monad—to be dealt with presently—are his three aspects, or modes of being, or hypostases, reproducing the Logoi of a universe,



the Will, Wisdom, and Activity which are the three essential expressions of embodied consciousness, the familiar Atma-BuddhiManas of the Theosophist. This consciousness ever works as a unit on the various planes, but shows out its triplicity on each. When we study consciousness working on the mental plane, we see Will appearing as choice, Wisdom as discrimination, Activity as cognition. On the astral plane we see Will appearing as desire, Wisdom as love, Activity as sensation. On the physical plane, Will has for its instruments the motor organs (karmendriyas), Wisdom the cerebral hemispheres, Activity the organs of sense (jnanendriyas). The full manifestation of these three aspects of consciousness in their highest forms takes place in man in the same order as the manifestation of the triple LOGOS in the universe. The third aspect, Activity, revealed as the creative mind, as the gatherer of knowledge, is the first to perfect its vehicles, and show forth its full energies. The second aspect, Wisdom, revealed as the Pure and Compassionate Reason, is the second to shine forth, the Krishna, the Buddha, the Christ, in man. The third aspect, Will, is the last to reveal itself, the divine Power of the Self, that which in its impregnable fulness is Beatitude, is Peace.

CHAPTER III. THE PEOPLING OF THE FIELD. 1. THE COMING FORTH OF THE MONADS. WHEN the five-fold field is ready, when the five planes, each with its seven subplanes, are completed, so far as their primary constitution is concerned, then begins the activity of

the Second Logos, the Builder and Preserver of forms. His activity is spoken of as the Second Life Wave, the pouring out of Wisdom and Love—the Wisdom, the directing force, needed for the organisation and evolution of forms, the Love, the attractive force, needed for holding them together as stable though complex wholes. When this great stream of Logic life pours forth into the five-fold field of manifestation, it brings with it into activity the Monads, the Units of Consciousness, ready to begin their work of evolution, to clothe themselves in matter. Yet the phrase that the Monads go forth is somewhat inaccurate; that they shine forth, send out their rays of life, would be truer. For they remain ever “in the bosom of the Father”, while their life-rays stream out into the ocean of matter, and therein appropriate the materials needed for their energising in the universe. The matter must be appropriated, rendered plastic, shaped into fitting vehicles. H. P. Blavatsky has described their forth-shining in graphic allegorical terms, using a symbolism more expressive than literal-meaning words: “The primordial triangle, which—as soon as it has reflected itself in the ‘Heavenly Man’, the highest of the lower seven—disappears, returning into ‘Silence and Darkness’; and the astral paradigmatic man, whose Monad (Atma) is also represented by a triangle, as it has to become a ternary in conscious devachanic interludes”. The primordial triangle, or the three-faced Monad of Will, Wisdom, and Activity, “reflects itself” in the “Heavenly Man”,



as Atma-Buddhi Manas, and then “returns into Silence and Darkness”. Atma—often spoken of as the Monad of the lower, or astral man—has to become a ternary, a triple-faced unit, by assimilating Buddhi and Manas. The word “reflexion” demands explanation here. Speaking generally, the term reflexion is used when a force manifested on a higher plane shows itself again on a lower plane, and is conditioned by a grosser kind of matter in that lower manifestation, so that some of the effective energy of the force is lost, and it shows itself in a feebler form. As now used in a special instance, it means that a stream of the life of the Monad pours forth, taking as the vessel to contain it an atom from each of the three higher planes of the five-fold field—the third, the fourth, and the fifth—thus producing the “Heavenly Man”, the “Living Ruler, Immortal”, the Pilgrim who is to evolve, for whose evolution the system was brought into being. “As the mighty vibrations of the Sun throw matter into the vibrations we call his rays (which express his heat, electricity, and other energies), so does the Monad cause the atomic matter of the atmic, buddhic, and manasic planes—surrounding him as the ether of space surrounds the Sun—to vibrate, and thus makes to himself a Ray, triple like his own three-fold nature. In this he is aided by Devas from a previous universe who have passed through a similar experience before; these guide the vibratory wave from the Will aspect to the atmic atom, and the atmic atom, vibrating to the Will-aspect, is called Atma; they guide

the vibratory wave from the Wisdom-aspect to the buddhic atom, and the buddhic atom, vibrating to the Wisdom-aspect, is called Buddhi; also they guide the vibratory wave from the Activity-aspect to the manasic atom, and the manasic atom, vibrating to the Activity-aspect, is called Manas. Thus Atma-Buddhi-Manas, the Monad in the world of manifestation, is formed, the Ray of the Monad, beyond the five-fold universe. Here is the mystery of the Watcher, the Spectator, the action-less Atma, who abides ever in his triple nature on his own plane, and lives in the world of men by his Ray, which animates his shadows, the fleeting lives on earth. ... The shadows do the work on the lower planes, and are moved by the Monad through his Image or Ray; at first so feebly that his influence is well-nigh imperceptible, later with ever-increasing power.” Atma-Buddhi-Manas is the Heavenly Man, the Spiritual Man, and he is the expression of the Monad, whose reflected aspect of Will is Atma, whose reflected aspect of Wisdom is Buddhi, whose reflected aspect of Activity is Manas. Hence we may regard the human Atma as the Will-aspect of the Monad, ensouling an akashic atom; the human Buddhi as the Wisdom-aspect of the Monad, ensouling an air (divine flame) atom; the human Manas as the Activity-aspect of the Monad, ensouling a fiery atom. Thus in Atma-Buddhi-Manas, the spiritual Triad, or the Heavenly Man, we have the three aspects, or energies, of the Monad, embodied in atomic matter, and this is the “Spirit” in man, the Jivatma or Life-Self, the separated



Self. It is the germinal Spirit, and in its third aspect the “baby Ego”. It is identical in nature with the Monad, is the Monad, but is lessened in force and activity by the veils of matter round it. This lessening of power must not blind us to the identity of nature. We must ever remember that the human consciousness is a unit, and that though its manifestations vary, these variations are only due to the predominance of one or other of its aspects and to the relative density of the materials in which an aspect is working. Its manifestations, thus conditioned, vary, but it is itself ever one. Such part, then, of the consciousness of the Monad as can express itself in a fivefold universe enters at first thus into the higher matter of this universe, embodying itself in an atom of each of the three higher planes; having thus shone forth and appropriated these atoms for his own use, the Monad has begun his work; in his own subtle nature he cannot as yet descend below the anupadaka plane, and he is therefore said to be in “Silence and Darkness”, unmanifest; but he lives and works in and by means of these appropriated atoms, which form the garment of his life on the planes nearest to his own. We may figure this action thus: This spiritual Triad, as it is often called, Atma-Buddi-Manas, the Jivatma, is described as a seed, a germ, of divine Life, containing the potentialities of its own heavenly Father, its Monad, to be unfolded into powers in the course of evolution. This is the “manhood” of the divine Son of the First Logos, animated

by the “Godhead”, the Monad—a mystery truly, but one which is repeated in many forms around us. And now the nature, which was free in the subtle matter of his own plane, becomes bound by the denser matter, and his powers of consciousness cannot as yet function in this blinding veil. He is therein as a mere germ, an embryo, powerless, senseless, helpless, while the Monad on his own plane is strong, conscious, capable, so far as his internal life is concerned; the one is the Monad in Eternity, the other is the Monad in time and space; the content of the Monad eternal is to become the extent of the Monad temporal and spatial. This at present embryonic life will evolve into a complex being, the expression of the Monad on each plane of the universe. All-powerful internally on his own subtle plane, he is at first powerless, fettered, helpless, when enwrapped externally in denser matter, unable to receive through it, or to give out through it, vibrations. But he will gradually master the matter that at first enslaves him; slowly, surely, he will mould it for Self-expression; he is aided and watched over by the all-sustaining and preserving Second Logos, until he can live in it fully as he lives above, and become in his turn a creative Logos and bring forth out of himself a universe. The power of creating a universe is only gained, according to THE WISDOM, by involving within the Self all that is later to be put forth. A Logos does not create out of nothing, but evolves all from Himself; and from the experiences we are now passing through, we are gathering the



materials out of which we may build a system in the future. But this spiritual Triad, this Jivatma, which is the Monad in the five-fold universe, cannot himself commence at once any separate self-directed activity. He cannot gather round himself any aggregations of matter as yet, but can only abide in his atomic vesture. The life of the Second Logos is to him as its mother's womb to the embryo, and within this the building begins. We may, in very truth, regard this stage of evolution, in which the Logos shapes, nourishes, and develops the germinating life, as being, for the Heavenly Man, or truly the Heavenly Embryo, a period corresponding to the ante-natal life of a human being, during which he is slowly obtaining a body, which is nourished meanwhile by the life-currents of the mother and formed out of her substance. Thus also with the Jivatma, enclosing the life of the Monad; he must await the building of his body on the lower planes, and he cannot emerge from this antenatal life and be "born", until there is a body builded on the lower planes. The "birth" takes place at the formation of the causal body, when the Heavenly Man is manifested as an infant Ego, a true Individuality, dwelling in a body on the physical plane. A little careful thought will show how close is the analogy between the evolution of the Pilgrim and that of each successive rebirth; in the latter case the Jivatma awaits the formation of the physical body which is building as his habitation; in the former the spiritual Triads, as a Collectivity, await the, building of the systemic

Quaternary. Until the vehicle on the lowest plane is ready, all is a preparation for evolution, rather than evolution itself—it is often termed involution. The evolution of the consciousness must begin by contacts received by its outermost vehicle; that is, it must begin on the physical plane. It can only become aware of an outside by impacts on its own outside; until then it dreams within itself, as the faint inner thrillings ever outwelling from the Monad cause slight outward-tending pressures in the Jivatma, like a spring of water beneath the earth, seeking an outlet.

2. THE WEAVING. Meanwhile the preparation for the awakening, the giving of qualities to matter, that which may be likened to the formation of the tissues of the future body, is done by the life-power of the Second Logos—the second life-wave, rolling through plane after plane, imparting its own qualities to that seven-fold proto-matter. The life-wave, as said above, carries the Jivatmas with it as far as the atomic sub-plane of the fifth plane, the plane of Fire, of individualised creative power, of mind. Here they each have already an atom, the manasic, or mental veil of the Monad, the Logos flooding these and the remaining atoms of the plane with His life. All these atoms, forming the whole atomic sub-plane, whether free or attached to Jivatmas, may rightly be termed Monadic Essence; but as in the course of evolution, presently to be explained, differences arise between the attached and the non-attached atoms, the term Monadic Essence is usually



employed for the non-attached, while the attached are called, for reasons which will appear, "permanent atoms". We may define Monadic Essence then as atomic matter ensouled by the life of the Second Logos. It is His clothing for the vivifying and holding together of forms; He is clad in atomic matter. His own life as Logos, separate from the life of Atma-Buddhi-Manas in the man, separate from any lives on the plane—though He supports, permeates, and includes them all—is clothed only in atomic matter, and it is this which is connoted by the term of Monadic Essence. The matter of that plane, already by the nature of its atoms capable of responding by vibrations to active thoughtchanges, is thrown by the second life-wave into combinations fit to express thoughts—abstract thoughts in the subtler matter, concrete thoughts in the coarser. The combinations of the second and third higher sub-planes constitute the First Elemental Kingdom; the combinations on the four lower sub-planes constitute the Second Elemental Kingdom. Matter held in such combinations is called Elemental Essence, and is susceptible of being shaped into thought-forms. The student must not confuse this with Monadic Essence; one is atomic, the other molecular, in constitution. The second life-wave then rolls on into the sixth plane, the plane of Water, or individualised sensation, of desire. The before-mentioned Devas link the Jivatma — attached, or permanent, units of the fifth plane to a corresponding number of atoms on the sixth plane, and the

Second Logos floods these and the remaining atoms with His own life—these atoms thus becoming Monadic Essence as explained above. The life-wave passes onwards, forming on each sub-plane the combinations fit to express sensations. These combinations constitute the Third Elemental Kingdom, and the matter held in such combination is called Elemental Essence, as before, and on this sixth plane is susceptible of being shaped into desire-forms. Elemental Essence is thus seen to consist of aggregations of matter on each of the six non-atomic sub-planes of the mental and desire planes, aggregations which do not themselves serve as forms for any entity to inhabit, but as the materials out of which such forms may be built. The life-wave then rolls on into the seventh plane, the plane of Earth, of individualised activities, of actions. As before the Jivatma-attached, or permanent, atoms of the sixth plane are linked to a corresponding number on the seventh plane, and the Second Logos floods these and the remaining atoms with His own life—all these atoms thus becoming Monadic Essence. The life-wave again passes onwards, forming on each sub-plane combinations fitted to constitute physical bodies, the future chemical elements, as they are called on the three lower sub-planes. Looking at this work of the second life wave as a whole, we see that its downward sweep is concerned with what may fairly be called the making of primary tissues, out of which hereafter subtle and dense bodies are to be formed.



Well has it been called in some ancient scriptures a “weaving”, for such it literally is. The materials prepared by the Third Logos are woven by the Second Logos into threads and into cloths of which future garments the subtle and dense bodies—will be made. As a man may take separate threads of flax, cotton, silk—themselves combinations of a simpler kind—and weave these into linens, into cotton or silk cloth, these cloths in turn to be shaped into garments by cutting and stitching, so does the second Logos weave the matter-threads, weave these again into tissues, and then shape them into forms. He is the Eternal Weaver, while we might think of the Third Logos as the Eternal Chemist. The latter works in nature as in a laboratory, the former as in a manufactory. These similes, materialistic as they are, are not to be despised, for they are crutches to aid our limping attempts to understand. This “weaving” gives to matter its characteristics, as the characteristics of the thread differ from those of the raw material, as the characteristics of the cloth differ from those of the threads. The Logos weaves the two kinds of cloth of manasic matter, of mind-stuff, and out of these will be made later the causal and the mental bodies. He weaves the cloth of astral matter, of desire-stuff, and out of this will be made later the desire body. That is to say, that the combinations of matter formed and held together by the second life-wave have the characteristics which will act on the Monad when he comes into touch with

others, and will enable him to act on them. So will he be able to receive all kinds of vibrations, mental, sensory, etc. The characteristics depend on the nature of the aggregations. There are seven great types, fixed by the nature of the atom, and within these innumerable sub-types. All this goes to the making of the materials of the mechanism of consciousness, which will be conditioned by all these textures, colourings, densities. In this downward sweep of the life-wave through the fifth, sixth, and seventh planes, downward till the densest matter is reached, and the wave turns at that point to begin its sweep upwards, we must think, then, of its work as that of forming combinations which show qualities, and so we sometimes speak of this work as the giving of qualities. In the upward sweep we shall find that bodies are built out of the matter thus prepared. But before we study the shaping of these, we must consider the seven-fold division of this life-wave in its descent, and the coming forth of the “Shining Ones”, the “Devas”, the “Angels”, the “Elementals”, that belong also to this downward sweep. These are the “Minor Gods” of whom Plato speaks, from whom man derives his perishable bodies.

3. THE SEVEN STREAMS. The question is constantly asked: Why this continual play by Theosophists upon the number seven? We speak of it as the “root-number of our system”, and there is one obvious reason why this number should play an active part in the grouping of things, since we



are concerned with the triplicities previously mentioned and explained. A triad naturally produces a septenate by its own internal relations, since its three factors can group themselves in seven ways and no more. We have spoken of matter, outside the limits of a universe, as having the three qualities of matter—inertia, mobility, and rhythm—in a state of equilibrium. When the life of the Logos causes motion, we have at once the possibility of seven groups, for in any given atom, or group of atoms, one or other of these qualities may be more strongly energised than the others, and thus a predominant quality will be shown forth. We may thus have three groups, in one of which inertia will predominate, in mobility, in a third rhythm. Each of these, again, subdivides, according to the predominance in it of one or other of the remaining two qualities: thus in one of the two inertia groups, mobility may predominate over rhythm, and in the other rhythm over mobility, and so with the other two groups of mobility and rhythm. Hence arise the well-known types, classified according to the predominant quality, usually designated by their Samskrit terms, satvic, rajasic, and tamasic, rhythmical, mobile, and inert, and we have satvic, rajasic, and tamasic foods, animals, men, etc.. And we obtain seven groups in all: six subdivisions of the three, and a seventh in which the three qualities are equally active. [The varieties of type are simply intended to mark in each triad the relative energies of the qualities.] The Life of the Logos,

which is to flow into this matter, itself manifests in seven streams, or rays. These arise similarly out of the three Aspects of Consciousness present in Him, as in all consciousnesses, since all are manifestations of the Universal SELF. These are Bliss, or Ichchha, Will; Cognition, or Jnanam, Wisdom; Existence, or Kriya, Activity. So we have the seven streams or rays, of Logic life: All things may be regarded as grouped under these seven headings, the seven streams of Logic life composing the second life-wave, and we may think of it as flowing through the planes, descending through them; so that, if we draw the planes horizontally, the life-wave would sweep vertically downwards through them. Moreover in each stream there will be seven primary sub-divisions, according to the type of matter concerned, and within these secondary sub-divisions, according to the proportions of the qualities within each type, and so on and on in innumerable variations. Into these we need not enter. It is enough to notice the seven types of matter and the seven types of consciousnesses. The seven streams of Logic life show out as the seven types of consciousnesses, and within each of these the seven types of matter combinations are found. There are to be seen seven distinct types in each of the three Elemental Kingdoms and on the physical plane. Mme. Blavatsky, in *The Secret Doctrine*, dealing with man, quotes from the stanzas of the Book of Dzian, the fact that there were: "Seven of Them [Creators] each on His



lot", forming the seven types of men, and these subdivided: "Seven times seven shadows of future men were born". Here is the root of the differing temperaments of men.

4. THE SHINING ONES. We have now to consider another result of the downward-sweeping Life-Wave. We have seen that it gives qualities to aggregations of matter on the fifth and sixth planes, and that we have in the First Elemental Kingdom materials ready to clothe abstract thoughts; in the Second Elemental Kingdom materials ready to clothe concrete thoughts; in the Third Elemental Kingdom materials ready to clothe desires. But in addition to imparting qualities to aggregations of matter, the Second Logos gives forth, during this stage of His descent, evolved beings, at various stages of development, who form the normal and typical inhabitants of these three kingdoms. These beings have been brought over by the Logos from a preceding evolution, and are sent forth from the treasure-house of His life, to inhabit the plane for which their development fits them; and to cooperate with Him, and later with man, in the working-out of His scheme of evolution. They have received various names in the various religions, but all religions recognise the fact of their existence and of their work. The Samskrit name Devas—the Shining Ones—is the most general, and aptly describes the most marked characteristic of their appearance, a brilliant luminous radiance. The Hebrew, Christian, and Muhammadan religions call them Archangels and

Angels. The Theosophist—to avoid sectarian connotations—names them, after their habitat, Elementals; and this title has the further advantage that it reminds the student of their connection with the five "Elements" of the ancient world: Ether, Air, Fire, Water, and Earth. For there are similar beings of a higher type on the atomic and buddhic planes, as well as the Fire and Water Elementals of the mental and desire planes, and the ethereal Elementals of the physical. These beings have bodies formed out of the elemental essence of the kingdom to which they belong, flashing many-hued bodies, changing form at the will of the indwelling entity. They form a vast host, ever actively at work, labouring at the elemental essence to improve its quality, taking it to form their own bodies, throwing it off and taking other portions of it, to render it more responsive; they are also constantly busied in the shaping of forms, in aiding human Egos on the way to re-incarnation in building their new bodies, bringing materials of the needed kind and helping in its arrangements. The less advanced the Ego the greater the directive work of the Deva; with animals they do almost all the work, and practically all with vegetables and minerals. They are the active agents in the work of the Logos, carrying out all the details of His world-plan, and aiding the countless evolving lives to find the materials they need for their clothing. All antiquity recognised the indispensable work they do in the worlds, and China, Egypt, India, Persia, Greece, Rome, tell the same story. The



belief in the higher of them is not only found in all religions, but memories of those of the desire and of the ethereal physical plane linger on in folklore, in stories of "Nature-spirits", "Fairies", "Gnomes", "Trolls", and under many other names, memories of days when men were less deeply enwrapped in material interests, and more sensitive to the influences that played upon them from the subtler worlds. This concentration on material interests, necessary for evolution, has shut out the working of the Elementals from human waking consciousness; but this does not, of course, stop their working, though often rendering it less effective on the physical plane. At the stage we are considering, however, all this work, except that of the improvement of the elemental essence, lay in the far future, but the Shining Ones laboured diligently at that improvement. There was thus a vast work of preparation accomplished before anything in the way of physical forms, such as we should recognise, could appear; a vast labour at the Form side of things before embodied consciousnesses, save that of the Logos and His Shining Ones, could do anything at all. That which was to be human consciousness at this point was a seed, sown on the higher planes, unconscious of all without it. Under the impelling warmth of the Logic life, it sends out a tiny rootlet downwards, which pushes its way into the lower planes, blindly, unconsciously, and this rootlet must form our next object of study.

CHAPTER IV. THE PERMANENT ATOM.

1. THE ATTACHING OF THE ATOMS.

LET us consider the spiritual Triad, the tri-atomic Atma-Buddhi-Manas, the

Jivatma, the seed of consciousness, within which the warmth of the stream of Logic life, which surrounds it, is causing faint thrillings of responsive life. These are internal thrillings, preparatory to external activities. After long preparation, a tiny thread, like a minute rootlet, appears, proceeding from the tri-atomic molecule ensheathing consciousness, a golden-coloured thread of life sheathed in buddhic matter; countless such threads appear from the countless Jivatmas, waving vaguely at first in the seven great streams of life, and then becoming anchored—if the expression may be permitted—by attachment to a single molecule or unit, on the fourth mental sub-plane. This anchoring—like the previous one to the three higher atoms, and like the later ones to the astral and physical atoms—is brought about by the action of the Shining Ones. Round this attached unit gather temporary aggregations of elemental essence of the Second Kingdom, scattering and regathering, over and over again, ever with the attached unit as centre. This stable centre, serving for an endless succession of changing complex forms, is gradually awakened by the vibrations of these forms into faint responses, these again thrilling feebly upwards to the seed of consciousness, and producing therein vaguest internal movements. It cannot be said that each centre has always round it a form of its own; for one aggregation of elemental essence may have several, or very many, of these centres within it, or, again, may have only one, or none. Thus, with inconceivable slowness, these attached units become possessors of certain



qualities; that is, acquire the power of vibrating in certain ways, which are connected with thinking and will hereafter make thoughts possible. The Shining Ones of the Second Elemental Kingdom work upon them also, directing upon them the vibrations to which they gradually begin to respond, and surrounding them with the elemental essence thrown off from their own bodies. Moreover, each of the seven typical groups is separated from the others by a delicate wall of monadic essence (atomic matter ensouled by the life of the Second Logos), the beginning of the wall of the future Group-Soul. This whole process is repeated, when the Third Elemental Kingdom has been formed. The tiny thread of buddhic ensheathed life, with its attached mental unit, now pushes outwards to the desire-plane, and attaches itself to a single astral atom, adding this to itself, as its stable centre on the desire-plane. Round this now gather temporary aggregations of elemental essence of the Third Kingdom, scattering and regathering as before. Similar results follow, as the countless succession of forms ensheathes this stable centre, awaking it to similarly faint responses, which in their turn thrill feebly upwards to the seed of consciousness, producing therein, once more, vaguest internal movements. Thus, again, these attached atoms become slowly possessed of certain qualities; that is, acquire the power of vibrating in certain ways, which are connected with sensation, and will hereafter make sensations possible. Here also the

Shining Ones of the Third Elemental Kingdom co-operate in the work, using their more highly developed powers of vibration to produce sympathetically in these undeveloped atoms the power of response, and, as before, giving them of their own substance. The separating wall of each of the seven groups acquires a second layer, formed of the monadic essence of the desire-plane, thus approaching a stage nearer to the wall of the future Group-Soul. Once more is the process repeated, when the great wave has travelled onwards into the physical plane. The tiny thread of [88] buddhic-ensheathed life, with its attached mental and desire units, pushes outwards once more, and annexes a physical atom, adding this to itself as its stable centre on the physical plane. Round this gather ethereal molecules, but the heavier physical matter is more coherent than the subtler matter of the higher planes, and a much longer term of life may be observed. Then—as are formed the ethereal types of the protometals, and later proto-metals, metals, non-metallic elements, and minerals—the Shining Ones of the Ethereal Physical Kingdom submerge these attached atoms in their sheaths of ether into the one of the seven ethereal types to which they respectively belong, and they begin their long physical evolution. Before we can follow this further we must consider Group-Souls, which on the atomic sub plane receive their third enveloping layer. But it will be well to pause for a while on the nature and the function of these permanent atoms, the tri-units, or triads, which are



as a reflexion on the lower planes of the spiritual Triads on the higher, and each of which is attached to a spiritual Triad, its Jivatma. Each triad consists of a physical atom, an astral atom, and a mental unit, permanently attached by a thread of buddhic matter to a spiritual Triad. That thread has sometimes been called the Sutratma, the Thread-Self, because the permanent particles are threaded on it as “beads on a string”. We may again resort to a diagram, showing the relation.

2. THE WEB OF LIFE. It has been said that the connexion with the spiritual Triad is through buddhic matter, and this is indicated in the diagram by the dotted line which connects the atoms coming down from the line in the buddhic plane, and not from the manasic atom. It is of buddhic matter that is spun the marvellous web of life which supports and vivifies all our bodies. If the bodies be looked at with buddhic vision, they all disappear, and in their places is seen a shimmering golden web of inconceivable fineness and delicate beauty, a tracery of all their parts, in a network with minute meshes. This is formed of buddhic matter, and within these meshes the coarser atoms are built together. Closer inspection shows that the whole network is formed of a single thread, which is a prolongation of the Sutratma. During the antenatal life of the babe, this thread grows out from the permanent physical atom and branches out in every direction, this growth continuing until the physical body is full grown; during physical life the prana, the life-breath,

plays ever along it, following all its branches and meshes; at death it is withdrawn, leaving the particles of the body to scatter; it may be watched, slowly disentangling itself from the dense physical matter, the life-breath accompanying it, and drawing itself together in the heart round the permanent atom; as it withdraws, the deserted limbs grow cold—its absence makes the “death-chill”; the golden-violet flame of the life-breath is seen shining around it in the heart, and the flame, and the golden life-web, and the permanent atom rise along the secondary Sushumna-nadi to the head, into the third ventricle of the brain; the eyes glaze, as the life-web draws itself away, and the whole of it is collected round the permanent atom in the third ventricle; then the whole rises slowly to the point of junction of the parietal and occipital sutures, and leaves the physical body - dead. It thus surrounds the permanent atom like a golden shell—recalling the closely woven cocoon of the silk-worm—to remain enshrouding it till the building of a new physical body again demands its unfolding. The same procedure is followed with the astral and mental particles, so that, when these bodies have disintegrated, the lower triad may be seen as a brilliantly scintillating nucleus within the causal body, an appearance which had been noted, long ere closer observation revealed its significance.

3. THE CHOOSING OF THE PERMANENT ATOMS. Let us return to the original appropriation by the Monad of the permanent atoms of



the three higher planes, and seek to understand something of their use, of the object of their appropriation; the same principles apply to the permanent atoms of each plane. In the first place, it will be remembered that the matter of each plane shows out seven main types, varying according to the dominance of one or other of the three great attributes of matter: inertia, mobility, and rhythm. Hence the permanent atoms may be chosen out of any one of these types, but it appears that, by a single Monad, they are all chosen out of the same type. It appears, further, that while the actual attachment of the permanent atoms to the life-thread on the three higher planes is the work of the Hierarchies before spoken of, the choice which directs the appropriation is made by the Monad himself. He himself belongs to one or other of the seven groups of Life already spoken of; at the head of each of these groups stands a Planetary Logos, who "colours" the whole, and the Monads are grouped by these colourings, each "being coloured by his 'Father-Star'". This is the first great determining characteristic of each of us, our fundamental "colour", or "key-note", or "temperament". The Monad may choose to use his new pilgrimage for the strengthening and increasing of this special characteristic; if so, the Hierarchies will attach to his life-thread atoms belonging to the group in matter corresponding to his life-group. This choice would result in the secondary "colour", or "keynote", or "temperament", emphasising and strengthening the first, and, in

the later evolution, the powers and the weaknesses of that doubled temperament would show themselves with great force. Or, the Monad may choose to use his new pilgrimage for the unfolding of another aspect of his nature; then the Hierarchies will attach to his life-thread atoms belonging to the material group corresponding to another lifegroup, that in which the aspect he wills to develop is predominant. This choice would result in the secondary "colour", or "key-note", or "temperament", modifying the first, with corresponding results in the later evolution. This latter choice is obviously by far the more frequent, and it tends to a greater complexity of character, especially in the final stages of human evolution, when the influence of the Monad makes itself felt more strongly. As said above, it appears that all the permanent atoms are taken from the same material group, so that those of the lower triad correspond with those of the higher; but on the lower planes the influence of these atoms in determining the type of materials used in the bodies of which they are the generating centres—the question to which we must now turn our attention—is very much limited and interfered with by other causes. On the higher planes the bodies are relatively permanent, when once found, and reproduce definitely the keynote of their permanent atoms, however enriched that note may be by overtones, ever increasing in subtlety of harmony. But on the lower planes, while the keynote of the permanent atoms will be the same, various other



causes come in to determine the choice of materials for the bodies, as will be better seen presently.

4. THE USE OF THE PERMANENT ATOMS. To put this use into a phrase: The use of the permanent atoms is to preserve within themselves, as vibratory powers, the results of all the experiences through which they have passed. It will perhaps be best to take the physical atom as an illustration, since this is susceptible of easier explanation than those on higher planes. A physical impact of any kind will cause vibrations corresponding to its own in the physical body it contacts; these may be local or general, according to the nature and force of the impact. But whether local or general, they will reach the permanent physical atom, transmitted by the web of life in all cases, and in violent impacts by mere concussion also. This vibration, forced on the atom from outside, becomes a vibratory power in the atom—a tendency therein to repeat the vibration. Through the whole life of the body, innumerable impacts strike it; not one but leaves its mark on the permanent atom; not one but leaves it with a new possibility of vibration. All the results of physical experiences remain stored up in this permanent atom, as powers of vibrating. At the end of a physical life, this permanent atom has thus stored up innumerable vibratory powers; that is, has learned to respond in countless ways to the external world, to reproduce in itself the vibrations imposed upon it by surrounding objects. The physical body

disintegrates at death; its particles scatter, all carrying with them the result of the experiences through which they have passed—as indeed all particles of our bodies are ever doing day by day, in their ceaseless dyings out of one body and ceaseless birthings into another. But the physical permanent atom remains; it is the only atom that has passed through all the experiences of the ever-changing conglomerations we call our body, and it has acquired all the results of all those experiences. Wrapped in its golden cocoon, it sleeps through the long years during which the Jivatma that owns it is living through other experiences in other worlds. By these it remains unaffected, being incapable of responding to them, and it sleeps through its long night in undisturbed repose. When the time for reincarnation comes, and the presence of the permanent atom renders possible the fertilisation of the ovum from which the new body is to grow, its keynote sounds out, and is one of the forces which guide the ethereal builder, the elemental charged with the building of the physical body, to choose the materials suitable for his work, for he can use none that cannot be to some extent attuned to the permanent atom. But it is only one of the forces; the karma of past lives, mental, emotional, and in relation to others, demands materials capable of the most varied expressions; out of that karma, the Lords of Karma have chosen such as is congruous, i.e., such as can be expressed through a body of a particular material group; this congruous mass of karma determines



the material group, over-riding the permanent atom, and out of that group are chosen by the elemental such materials as can vibrate in harmony with the permanent atom, or in discords not disruptive in their violence. Hence, as said, the permanent atom is only one of the forces in determining the third “colour”, or “keynote”, or “temperament”, which characterises each of us. According to this temperament will be the time of the birth of the body; it must be born into the world at a time when the physical planetary influences are suitable to its third temperament, and it thus is born “under its” astrological “Star”. Needless to say, it is not the Star that imposes the temperament, but the temperament that fixes the epoch of birth under that Star. But herein lies the explanation of the correspondences between Stars—Star-Angels, that is to say—and characters, and the usefulness for educational purposes of a skilfully and carefully drawn horoscope, as a guide to the personal temperament of a child. That such complicated results, capable of impressing their peculiarities on surrounding matter, can exist in such minute space as an atom may, indeed, appear inconceivable—yet so it is. And it is worthy notice that ordinary science countenances a similar idea, since the infinitesimal biophors in the germinal cell of Weismann are supposed to thus carry on to the offspring the characteristics of his line of progenitors. While the one brings to the body its physical peculiarities from its ancestors, the other supplies those

which have been acquired by the evolving man during his own evolution. H. P. Blavatsky has put this very clearly: “The German embryologist-philosopher—stepping over the heads of the Greek Hippocrates and Aristotle, right back into the teachings of the old Aryans— shows one infinitesimal cell, out of millions of others at work in the formation of an organism, alone and unaided determining, by means of constant segmentation and multiplication, the correct image of the future man, or animal, in its physical, mental, and psychic characteristics. Complete the physical plasm, mentioned above, the ‘germinal cell’ of man with all its material potentialities, with the ‘spiritual plasm’ so to say, or the fluid that contains the five lower principles of the six-principled Dhyani—and you have the secret, if you are spiritual enough to understand it.” A little study of physical heredity in the light of Weismann’s teachings will be sufficient to convince the student of the possibilities of such a body as the permanent atom. A man reproduces the features of a long-past ancestor, shows out a physical peculiarity that characterised a forbear several centuries ago. We can trace the Stuart nose through a long series of portraits, and innumerable cases of such resemblances can be found. Why then should there be anything extraordinary in the idea that an atom should gather within itself not biophors, as in the germinal cell, but tendencies to repeat innumerable vibrations already practised. No spatial difficulty arises, any more than in the case of a string,



from which numerous notes can be drawn by bowing it at different points, each note containing numerous overtones. We must not think of the minute space of an atom as crowded with innumerable vibrating bodies, but of a limited number of bodies, each capable of setting up innumerable vibrations. Truly, however, even the spatial difficulty is illusory, for there are no limits to the minute any more than to the great. Modern science now sees in the atom a system of revolving worlds, each world in its own orbit, the whole resembling a solar system. The master of illusion, Space, like his brother master, Time, cannot here daunt us. There is no limit of the possibilities of sub-division in thought, and hence none in the thought-expression we call matter. The normal number of spirillae at work in the permanent atoms in this Round is four; as in the ordinary unattached atoms of matter in general at this stage of evolution. But let us take the permanent atom in the body of a very highly evolved man, a man far in advance of his fellows. In such a case we may find the permanent atom showing five spirillae at work, and may seek to learn the bearing of this fact on the general materials of his body. In ante-natal life, the presence of this five-spirillae-permanent-atom would have caused the building elemental to select among his materials any similar atoms that were available. For the most part, he would be reduced to the use of any he could find, which had been in temporary connexion with any body the centre of which was a five-spirillae-

permanent-atom. Its presence would have tended to arouse in them a corresponding activity, especially—perhaps only—if they had formed part of the brain or nerves of the highly developed tenant of the body. The fifth spirilla would have become more or less active in them, and although it would have dropped back into inactivity after leaving such a body, its temporary activity would have predisposed it to respond more readily in the future to the current of monadic life. Such atoms, then, would be secured by the elemental for his work, as far as possible. He would also, should opportunity serve, appropriate from the paternal or maternal bodies, if they were of a high order, any such atoms as he could secure, and build them into his charge. After birth, and throughout life, such a body would attract to itself any similar atoms which came within its magnetic field. Such a body, in the company of highly evolved persons, would profit to an exceptional degree by the propinquity, appropriating any five-spirillae-atoms which were present in the shower of particles flung off from their bodies, and thus gaining physically, as well as mentally and morally, from their company. The permanent astral atom bears exactly the same relation to the astral body as that borne by the physical permanent atom to the physical body. At the end of the life in kamaloka – purgatory—the golden life-web withdraws from the astral body, leaving it to disintegrate, as its physical comrade had previously done, and enwraps the astral permanent



atom for its long sleep. A similar relation is borne to the mental body by the permanent mental particle during physical, astral, and mental life; during the early stages of human evolution little improvement is made in the mental permanent unit by the brief devachanic lives, not only on account of their brevity, but because the feeble thought-forms produced by the undeveloped intelligence affect very slightly the permanent unit. But when thought-power is more highly evolved, the devachanic life is a time of great improvement, and innumerable vibratory energies are stored up, and show their value when the time arrives for the building of a new mental body for the next cycle of reincarnation. At the close of the mental life in devachan, the golden web withdraws from the mental body, leaving it also to disintegrate, while it enwraps the mental particle; and the lower triad of permanent atoms alone remains as the representative of the three lower bodies. These are stored up, as before said, as a radiant nucleus-like particle within the causal body. They are thus all that remains to the Ego of his bodies in the lower worlds, when that cycle of experience is completed, as they were his means of communication with the lower planes during the life of those bodies. When comes the period for re-birth, a thrill of life from the Ego arouses the mental unit; the life-web begins to unfold again, and, the vibrating unit acts as a magnet, drawing towards itself materials with vibratory powers resembling, or accordant with, its own. The Shining Ones of the

Second Elemental Kingdom bring such materials within its reach; in the earlier stages of evolution they shape the matter into a loose cloud around the permanent unit, but as evolution goes on the Ego exercises over the shaping an ever-increasing influence. When the mental body is partially formed, the life-thrill awakens the astral atom, and the same procedure is followed. Finally the life-touch reaches the physical atom, and it acts in the way already described on pp. 98-100. A questioner sometimes asks: How can these permanent atoms be stored up within the causal body, without losing their physical, astral, and mental natures, since the causal body exists on a higher plane, where the physical, as physical, cannot be? Such a querent is forgetting, for a moment, that all the planes are interpenetrating, and that it is no more difficult for the causal body to encircle the triad of the lower planes, than for it to encircle the hundreds of millions of atoms that form the mental, astral, and physical bodies belonging to it during a period of earth-life. The triad forms a minute particle within the causal body; each constituent part of it belongs to its own plane, but, as the planes have meeting points everywhere, no difficulty arises in the necessary juxtaposition. We are all on all planes at all times.

5. MONADIC ACTION ON THE PERMANENT ATOMS. We may here enquire: Is there anything that can be properly termed monadic action—the action of the Monad on the anupadaka plane—on the permanent atom. Of direct action there is none, nor can



there be until the germinal spiritual Triad has reached a high stage of evolution; indirect action, that is action on the spiritual Triad, which in turn acts on the lower, there is continually. But for all practical purposes we may consider it as the action of the spiritual Triad, which, as we have seen, is the Monad veiled in matter denser than that of his native plane. The spiritual Triad is drawing most of his energy, and all the directive capacity of that energy, from the Second Logos, bathed as he is in that stream of Life. What may be called his own special activity does not concern itself with all the shaping and building activity of the Second Life-Wave, but is directed to the evolution of the atom itself, in association with the Third Logos. This energy from the spiritual Triad confines itself to the atomic sub-planes, and, until the fourth Round, appears to spend itself chiefly on the permanent atoms. It is directed first to the shaping and then to the vivifying of the spirillae which form the wall of the atom. The vortex, which is the atom, is the life of the Third Logos; but the wall of the spirillae is gradually formed on the external surface of this vortex during the descent of the Second Logos, not vivified by Him, but faintly traced out over the surface of this revolving vortex of life. They remain—so far as the Second Logos is concerned—merely as these filmy unused channels, but presently, as the life of the Monad flows down, it plays into the first of these channels, vivifying that channel and turning it into a working part of the atom. This goes

on through the successive Rounds, and by the time we reach the fourth Round we have four distinct streams of life from each Monad, circulating through four sets of spirillae in his own permanent atoms. Now as the Monad works in the permanent atom, and it is put forward as the nucleus of a body, he begins to work similarly in the atoms that are drawn round that permanent atom, and vivifies in turn their spirillae; but that is temporary vivification, and not continuous as in the case of the permanent atom. He thus brings into activity these faint shadowy films, formed by the Second Life-Wave, and, when the life of the body is broken up, the atoms thus stimulated return to the great mass of atomic matter, improved and worked upon by the life which, during their connexion with the permanent atom, has been vivifying them. The channels, being thus developed, are more capable of easily receiving another such life-stream, as they enter another body, and therein come into relation with a permanent atom belonging to some other Monad. Thus this work continually goes on, on the physical and astral planes, and in the particle of mental matter on the mental plane, improving the materials with which the Monads are permanently or temporarily connected, and this evolution of atoms is constantly going on under the influence of the Monads. The permanent atoms evolve more rapidly, because of their continuity of connexion with the Monad, while the others profit by their repeated temporary association with the



permanent atoms. During the first Round of the terrene Chain, the first set of spirillae of the physical plane atoms becomes thus vivified by the life of the Monad flowing through the spiritual Triad. This is the set of spirillae used by the pranic, or lifebreath, currents affecting the dense part of the physical body. Similarly in the second Round the second set of spirillae becomes active, and herein play the pranic currents connected with the etheric double. During these two Rounds nothing can be found, in connexion with any form, that can be called sensations of pleasure and pain. During the third Round, the third set of spirillae becomes vivified, and here first appears what is called sensibility; for, through these spirillae, kamic or desire energy can affect the physical body, the kamic prana can play in them, and thus bring the physical into direct communication with the astral. During the fourth Round, the fourth set of spirillae becomes vivified, and the kama-manasic prana plays in them, and makes them fit to be used for the building of a brain which is to act as the instrument for thought. When a person passes out of the normal, and takes up the abnormal human evolution involved in preparing for and entering the Path which lies beyond normal evolution, he has then, in connexion with his permanent atoms, a task of exceeding difficulty. He must vivify more sets of spirillae than are vivified in the humanity of his time. Four sets are already at his service, as a fourth Round man. He begins to vivify a fifth, and thus to bring into manifestation

the fifth Round atom while still working in a fourth Round body. It is to this that allusion is made in some early theosophical books, in which "Fifth Rounders" and "Sixth Rounders" are spoken of as appearing in our present humanity. Those thus designated have evolved the fifth and sixth set of spirillae in their permanent atoms, thus obtaining a better instrument for the use of their highly developed consciousness. The change is brought about by certain yoga practices in the use of which great caution is required, lest injury should be inflicted on the brain in which this work is being carried on, and further progress along that particular line stopped during the present incarnation.

CHAPTER V. GROUP-SOULS. 1. THE MEANING OF THE TERM. SPEAKING generally, a Group-Soul is a collection of permanent triads, in a triple envelope of monadic essence. This description is true of all Group-Souls functioning on the physical plane, but gives no idea of the extreme complexity of the subject of Group-Souls. For they divide and sub-divide constantly, the contents of each division and sub-division decreasing in number, as evolution goes on, until at last a "Group-Soul" encloses but a single triad, to which it may continue for many births to discharge the protective and nutrient functions of a Group-Soul, while no longer technically describable as one, the "Group" having separated off into its constituent parts. Seven Group-Souls are to be seen, functioning on the physical plane, before any forms



appear. They first show themselves as vague, filmy forms, one in each stream of the Second Life-Wave, on the mental plane, becoming more clearly outlined on the astral plane, and yet more so on the physical. They float in the great ocean of matter as balloons might float in the sea. Observing them more closely, we see three separate layers of matter, forming an envelope, which contains innumerable triads. Before any inmineralisation has taken place, no golden life-web is, of course, visible around these; only the radiant golden threads which connect them with their parent Jivatmas are to be seen, shining with that strange lustre which belongs to their birth-plane. The innermost of these three layers consists of physical monadic essence; that is, the layer is composed of atoms of the physical plane, ensouled with the life of the Second Logos. At first sight, these innermost layers appear to be identical in the seven Group-Souls; but closer observation reveals that each layer is formed of atoms from only one of the seven Matter-groups before described. Each Group Soul, therefore, differs in material constitution from all the rest, and the contained triads in each belong to the same matter-group. The second layer of the Group-Soul envelope is composed of astral monadic essence, belonging to the same matter-group as the first; and the third of units of the fourth sub-plane of mental matter of the same type. This triple envelope is the protector and nourisher of the triads contained within it, veritable embryos, incapable, as yet, of separate independent

activity. The seven Group-Souls soon multiply, division going on continually with the multiplication of distinct subtypes, as the immediate forerunners of the chemical elements appear, to be followed by the elements themselves, and the minerals formed from them. The laws of space, for instance—apart from the specialisation of the contents of the Group-Soul, the permanent triads—may lead to a division of it. Thus a vein of gold in Australia may lead to the inmineralisation of many such triads within a single envelope, while the laying down of another vein in a distant place, say the Rocky Mountains, may lead to the division of this envelope, and the transfer of part of its contents to America in their own envelope. But the more important causes which bring about sub-divisions will be explained in the course of our study. The Group-Soul and its contents divide by fission, like an ordinary cell—one becomes two, two four, and so on. All the triads have to pass through the mineral kingdom, the place in which matter reaches its grossest form, and the place where the great wave reaches the limit of its descent, and turns to begin its upward climbing. Here it is that physical consciousness must awaken; life must now turn definitely outwards, and recognise contacts with other lives in an external world. Now the evolution of each being in these early stages depends chiefly on the cherishing life of the Logos, and partly on the co-operating guidance of the Shining Ones, and partly on its own blind pressure against the limits of its enclosing form. I have



compared the evolution through the mineral, vegetable, and animal kingdoms to an ante-natal period, and the resemblance is exact. As the child is nourished by the life-streams of the mother, so does the protective envelope of the Group-Soul nourish the lives within it, receiving and distributing the experiences gathered in. The circulating life is the life of the parent; the young plants, the young animals, the young human beings, are not ready for independent life as yet, but must draw nourishment from the parent. And so these germinating lives in the mineral kingdom are nourished by the Group Souls, by the envelopes of monadic essence, thrilling with Logic life. A very fair picture of this stage may be seen in the carpel of a plant, in which the ovules gradually appear, becoming more and more independent. For the sake of a clear conception, we may glance rapidly forward over the changes through which the Group-Soul passes, as its contents evolve, before going into details. During the mineral evolution, the habitat of the Group-Soul may be said to be that of its densest envelope, the physical; its most active working is on the physical plane. As its contents pass onwards into the vegetable kingdom, and ascend through it, the physical envelope slowly disappears—as though absorbed by the contents for the strengthening of their own etheric bodies—and its activity is transferred to the astral plane, to the nourishing of the astral bodies of the contained triads. As these develop yet further and pass into the

animal kingdom, the astral envelope is similarly absorbed, and the activity of the Group-Soul is transferred to the mental plane, and it nourishes the inchoate mental bodies and shapes them gradually into less vagueness of outline. When the Group-Soul contains but a single triad, and has nourished this into readiness for the reception of the third outpouring, what is left of it disintegrates into matter of the third sub-plane, and becomes a constituent part of the causal body formed by the downpouring from above meeting the upward-drawn column from below—to use the graphic waterspout simile. Then is the reincarnating Ego born into independent manifestation; the guarded ante-natal life is over.

2. THE DIVISION OF THE GROUP-SOUL.

It is on the physical plane that consciousness must first evolve into Selfconsciousness, must become aware of an external world that makes impacts upon it, and must learn to refer those impacts to an external world, and to realise as its own the changes which it undergoes in consequence of those impacts. By prolonged experiences it will learn to identify with itself the feeling of pleasure or pain that follows the impact, and to regard as not itself that which touches its external surface. It will thus make its first rough distinction of “Not-I” and “I”. As experience increases, the “I” will retreat ever inwards, and one veil of matter after another will be relegated outwards as belonging to the “Not-I”; but while its connotations change, this fundamental distinction between subject and object



will ever remain. "I" is the willing, thinking, acting consciousness; while the "Not-I" is all as to which it wills, about which it thinks, and on which it acts. We shall have to consider later the way in which consciousness becomes Selfconsciousness, but at present we are concerned only with its expression in forms, and the part played by the forms. This consciousness awakens on the physical plane, and its expression is the permanent atom. In this it lies sleeping: "It sleeps in the mineral"; and therein some awakening into lighter slumber must take place, so that it may be roused out of this deep dreamless sleep, and become sufficiently active to pass on into the next stage: "It dreams in the vegetable". Now the Second Logos, acting in the envelope of the Group-Souls, energises the permanent physical atoms and, by the mediation of the Shining Ones, as we have seen, plunges them into the various conditions offered by the mineral kingdom, where each attaches to itself many mineral particles. At once here we see a large variety of possible impacts, leading to a variety of experiences, and so presently to lines of cleavage in a Group-Soul. Some will be whirled high in air, to fall in torrents of burning lava; some will be exposed to arctic cold, others to tropic heat; some will be crushed and sheathed in molten metal in the bowels of the earth; some will be in the sand tossed roughly by rushing billows. Infinite variety of external impacts will shake and strike and burn and freeze, and in vague answers of sympathetic

vibrations will the deep-slumbering consciousness respond. When any permanent atom has reached a certain responsiveness, or when a mineral form, i.e., the particles to which a permanent atom has attached itself, is broken up, the Group-Soul draws that atom from its encasement. All the experiences acquired by that atom—and that means the vibrations it has been forced to execute—remain as powers of vibrating in particular ways, or as "vibratory powers". That is the outcome of its life in a form. The permanent atom, losing its embodiment and remaining for a while naked, as it were, in its Group-Soul, and continuing to repeat these vibrations, to go over within itself its life-experiences, sets up pulses which run through the envelope of the Group-Soul and are thus conveyed to other permanent atoms; thus each affects and helps all the others while remaining itself. The permanent atoms which have had experiences similar in character will be more strongly affected by each other than will be those whose experiences have been very different, and thus there will be a certain segregation going on within the Group-Soul, and presently a filmy separating wall will grow inwards from the envelope, and divide these segregated groups from each other; and so there will be an ever-increasing number of Group-Souls with contents showing an ever-increasing distinction of consciousness, while sharing fundamental characteristics. Now the responses of consciousness to external stimuli in the mineral kingdom are far



greater than many quite realise, and some of them are of a nature which shows that there is a dawning of consciousness also in the astral permanent atom. For chemical elements exhibit distinct mutual attractions, and chemical marital relationships are continually disorganised by the intrusion of couples, one or other of which has a stronger affinity for one of the partners in the earlier marriage than the original mate. Thus a hitherto mutually faithful couple, forming a silver salt, will suddenly prove faithless to each other if another couple, hydro-chloric acid, enters their peaceful household; and the silver will pounce upon the chlorine and take her to wife, preferring her to his former mate, and set up a new household as silver chloride, leaving the deserted hydrogen to mate with his own forsaken partner. Wherever these active interchanges go on there is a slight stir in the astral atom, in consequence of the violent physical vibrations set up by the violent wrenching apart, and formation, of intimate ties, and vague internal thrillings appear. The astral must be roused from the physical, and consciousness on the physical plane will long take the lead in evolution. Still, a little cloud of astral matter is drawn round the permanent astral atom by these slight thrillings, but it is very loosely held, and seems to be quite unorganised. There does not seem to be any vibration in the mental atom at this stage. After ages of experience in the mineral kingdom, some of the permanent atoms will be ready to pass

into the vegetable kingdom, and will be distributed by the agency of the Shining Ones over the vegetable world. It is not to be supposed that every blade of grass, every plant, has a permanent atom within it, evolving to humanity during the life of this system. Just as in the mineral kingdom, so here; the vegetable kingdom forms the field of evolution for these permanent atoms, and the Shining Ones guide them to habitat after habitat, so that they may experience the vibrations that affect the vegetable world, and again store up these as vibratory powers in the same fashion as before. The principles of interchange and of consequent segregation work out as before, and the GroupSouls in each stream of evolution become more numerous, and more different in their leading characteristics. At our present stage of knowledge, the laws according to which permanent atoms in a Group-Soul are plunged into the kingdoms of nature are by no means clear. Many things seem to indicate that the evolution of the mineral, vegetable, and the lowest part of the animal kingdom belong more to the evolution of the earth itself than to that of the Jivatmas representing the Monads who are evolving within the Solar System, and who come, in due course, to this earth to pursue their own evolution by utilising the conditions it affords. Grass and small plants of every kind seem to be related to the earth as a man's hairs are related to his body, and not to be connected with the Monads, represented by Jivatmas in our five-fold



universe. The life in them, holding them together as forms, appears to be that of the Second Logos, and the life in the atoms and molecules composing them to be that of the Third Logos, appropriated and modified by the Planetary Logos of our system of Chains, and further appropriated and modified by the Spirit of the Earth— an entity wrapped in great obscurity. These kingdoms offer a field for the evolution of the Jivatmas truly, but do not exist, apparently, wholly for this purpose. We find permanent atoms scattered through the mineral and vegetable kingdoms, but are unable to pierce to the reasons which govern their distribution. A permanent atom may be found in a pearl, in a ruby, in a diamond; many may be found scattered through veins or ore, and so on. On the other hand much mineral does not seem to contain any. So with shortlived plants. But in plants of long continuance, such as trees, permanent atoms are constantly found. But here again, the life of the tree seems to be more closely related to the Deva evolution than to the evolution of the consciousness to which the permanent atom is attached. It is rather as though advantage were taken of the evolution of life and consciousness in the tree for the benefit of the permanent atom; it seems to live there more as a parasite, profiting by the more highly evolved life in which it is bathed. The fact is that our knowledge on these points is extremely fragmentary so far. There is more activity perceptible in the astral permanent atom during the course of the accumulation of vegetable

experiences by the physical, and it attracts round itself astral matter which is arranged by the Shining Ones in a rather more definite way. In the long life of a forest tree, the growing aggregation of astral matter develops itself in all directions as the astral form of the tree, and the consciousness attached to the permanent atoms shares, to some extent, that of its surroundings, experiencing through that astral form the vibrations causing massive pleasure and discomfort, these vibrations being the result of those set up in the physical tree by sunshine and storm, wind and rain, cold and heat. With the perishing of such a tree, the permanent astral atom retreats to its Group-Soul, now established on the astral plane, with a rich store of experiences, shared in the manner before described. Further, as the consciousness becomes more responsive in the astral, it sends little thrills downwards to the physical plane, and these give rise to feelings felt as though in the physical, but really derived from the astral. Where there has been a long separate life, as in a tree, the permanent mental unit will also begin to attract round itself a little cloud of mental matter, and on this the recurrence of seasons will slowly impress itself as a faint memory, which becomes inevitably a faint anticipation. At last some of the permanent physical atoms are ready to pass on into the animal kingdom, and once more the agency of the Shining Ones guides them into animal forms. During the later stages of their evolution in the vegetable world, it appears to be the



rule that each triad—physical and astral atoms and mental unit—shall have a prolonged experience in a single form, so that some thrills of mental life may be experienced, and the triad may thus be prepared to profit by the wandering life of the animal. But it also appears that in some cases the passage into the animal kingdom is made at an earlier stage, and that the first thrill in the mental unit occurs in some of the stationary forms of animal life, and in very lowly animal organisms. In the lowest types of animals conditions similar to those described as existing in the mineral and vegetable kingdoms also appear to prevail. Microbes, amaebs, hydrae, etc., etc., only show a permanent atom as a visitor, now and again, and obviously in no way depend upon it for life and growth, nor do they break up when the permanent atom is withdrawn. They are hosts, not bodies formed around a permanent atom. And it is noteworthy that, at this stage, the golden life-web in no way represents the organisation of the host's body, but merely acts as rootlets act in the soil, attaching particles of soil to themselves and sucking therefrom nourishment. The permanent atoms in the animal kingdom have received and stored up many experiences, before they are used by the Shining Ones as centres round which forms are to be built. Needless to say that in the animal kingdom, the permanent atoms receive far more varied vibrations than in the lower kingdoms, and consequently differentiate more quickly, the number of triads in the Group-Souls

diminishing rapidly as this differentiation proceeds, and the multiplication of Group-Souls therefore going on with increasing rapidity. As the period of individuality approaches, each separate triad becomes possessed of its own envelope, obtained from the Group-Soul, and takes on successive embodiments as a separate entity, though still within the enveloping case of protecting and nourishing monadic essence. Large numbers of the higher animals in a state of domestication have reached this stage, and have really become separate re-incarnating entities, although not as yet possessing a causal body—the mark of what is usually called individualisation. The envelope derived from the Group-Soul serves the purpose of a causal body, but consists only of the third layer, as previously indicated, and is therefore composed of molecules derived from the fourth grade of mental matter, that which corresponds to the coarsest ether of the physical plane. Following the analogy of human ante-natal life, we see that this stage corresponds with its last two months. A seven-months' babe may be born and may survive, but it will be stronger, healthier, more vigorous, if it profits for yet another two months by its mother's shielding and nourishing life. So is it better for the normal development of the Ego that it should not too hastily burst the envelope of the Group-Soul, but should still absorb life through it, and strengthen from its constituents the finest part of its own mental body. When that body has reached its limit of



THE CANADIAN THEOSOPHIST

growth under these shielded conditions, the envelope disintegrates into the finer molecules of the sub-plane above it, and becomes, as above said, part of the causal body. It is the knowledge of these facts that has sometimes caused occultists to warn people who are very fond of animals not to be exaggerated in their affection, nor to show it in unwise ways. The growth of the animal may be unhealthily forced, and its birth into individuality be hastened out of due time. Man, in order to fill rightly his

place in the world, should seek to understand nature and work with her laws, quickening indeed their action by the co-operation of his intelligence, but not quickening it to the point whereat growth is made unhealthy and its product frail and "out of season". It is true that the Lord of Life seeks human co-operation in the working out of evolution, but the co-operation should follow the lines which His Wisdom has laid down.





QUANTUM LISTENING

Pauline Oliveros

I was introduced to this book when I participated in a Quantum Listening Workshop in Spring 2023.

It was intended to open up the vast field of sound for all participants. As we walked our space with soft eyes we were quietly asked to listen deeply for various sounds

frogs singing at dusk
water rippling over rocks in a stream
crickets chirping
rush hour traffic
a waterfall
a plane taking off
a baby babbling
a dog barking
a favourite tune
etc

We also engaged in group harmonics which was something I'd experienced before as toning. As you are immersed in this activity there is only a sense of oneness.

It was both awe inspiring and meditative. I came away wanting to know more about Quantum Listening.

Pauline Oliveros' book, Quantum Listening delves deeply into her vision of blending technology and spirituality to achieve compassion and peace in our world. She is a pioneering musician and a composer.

The Quantum Listener Listens to their Listening and is changed by that Listening.

I highly recommend this small but fascinating book. I'll be reading it over and over and will be seeking opportunities for deep listening, toning and group harmonic experiences.

Lois Brisbois



TSC SCHOLARSHIP 2023

Each year, TSC offers a scholarship of \$2000 to a child or relative of a member of a Theosophical Society in Canada. The Scholarship is awarded to a student completing grade 12 in 2023 and entering first year of University with an average of at least 80 %.

If you know of a potential candidate, ask them to get in touch with Lois Brisbois, President TSC, for application information.

Lois Brisbois
brisl@aol.com
416 347 0921



THE NAMELESS

Look, and it can't be seen.
Listen, and it can't be heard.
Reached, and it can't be grasped

Above, it isn't bright.
Below, it isn't dark.
Seamless, unnamable.
It returns to the realm of nothing.
Form that includes all forms.
Image without an image, subtle,
beyond all conception.

Approach it and there is no beginning;
Follow it and there is no end.
You can't know it, but you can be it,
at ease in your own life.
Just realize where you come from:
This is the essence of wisdom
Tao Te Ching



THE PRE- NICENE EKKLESIA- THE TWELVE AEONS

Today we are going to look into the ancient teachings associated with the twelve Aeons that are the equivalent to the Zodiac as we know it today. The signs of the Zodiac stand for the different departments human experienced each Aeon is distinguished by special features and divided into two sets of six signs: six signs above the horizon that are ruled by Adams, the Divine Man; a six signs below the horizon that are ruled by Ildaboath and govern mortal man.

When considering this presentation it is important to remember that the ancients always taught that the God- head manifested itself through the process of emanation so that each phase, or experience was linked and that it was the same light that permeated through into all manifestation. According to the ancient records the Soul descends into the animal body at the sign of Cancer and ascends at the sign of Capricorn, and the twelve Aeons represent the Divine Principles that the soul has to develop each time comes into incarnation. The 365 days of the year the sun's cycle through the zodiac represents in miniature the human soul's entry into the body at Cancer and leaving the body in Capricorn. (This is obviously symbolic for we know that people are born at different times the year and under popular astrology we are all designated a different sign.) Most of the signs of the Zodiac are of animals that symbolize the animal nature in

man, the desires, passions, appetites- disciplined and undisciplined- that have to be transcended but not wholly destroyed for this is the vehicle through which the Divine manifests and fulfils its purpose. These qualities have been further attributed to the disciples, and there are several systems that interpret the twelve tribes of Judah in a similar manner. If we examine this further we will find that each attribute has a negative and positive application and in the Pistis Sophia you will find the mention of the 24 disciples that would indicate this outworking, negative and positive not necessarily being good and evil but rather masculine and feminine in polarity. These have to be balanced for harmonious living and to enable the soul to rise out of the purely physical world.

The Six Lower Aeons, or those below the horizon, or soul qualities are more or less developed and have to be purified by the Baptism of Water. These are then assisted by the Six Higher Aeons of each soul and their qualities that have to further endure the Baptism by Fire in order that they may enter the Higher Sphere or Realm of these Aeons. It can be seen that the lesser reflects the higher and that the individual whilst subject to the twelve rulers, epitomized the entire manifested life -experiences of the Logos within the life- experience of the Divine Spark within the ego of the body.



THE CANADIAN THEOSOPHIST

The following is a short summary of the Aeons as depicted within the Zodiac:

Aries: is a symbol of the first period of the Soul Life on its descent into the body tomb from the higher mental and is known as the "Lamb" who is slain from the very foundation of the higher aspect of the human mind, and then later it is symbolized by the two Templar Knights riding one horse, which incidentally is the Indian symbol for Aries.

Taurus: symbolizes the creative power of the higher mind, and represents the second stage of the Soul into the realm of forms, when the Spirit within the Soul is descending into matter and giving it the potencies of qualities afterwards to be evolved in nature focus and phenomena by the souls of humanity. This also suggests that by accepting the Stole of Taurus, the Soul has passed over the horizon from immortality into mortality.

Gemini: is definitely the stage the descent of the Soul from immortality and finds itself standing on the horizon between the immortal and the mortal aspect of man, here we see the emergence of the Individuality and the Personality, on which Jesus the Soul rides into the Holy City on two asses(?) Gemini also represents Caster who was born Divine and Pollox who was born Human.

Cancer: is the opening or entrance of the descending Soul into incarnation to energize the concrete mind. Canceris also the Good Scarabeus of Chistos who at the beginning of the fall of senses, rolls his seed in a ball of dung

and buries it to protect it from flood.

Leo: is when the Soul, or now the human Soul, the son of Divine Principle in the higher realms, energizes the emotional region, and seeks to express itself through passion, instinct, appetite, and animal affection. Perhaps this becomes the meaning of the symbol of the Sphinx, showing that man is an animal in the rear, and a man at the front.

Virgo: is perhaps one of the most complex and mysterious of all the signs, and stages in the life of the Soul. Methods claims the Christos is not only an arch-shepherd and arch-priest, but also the archetypal virgin, as St. Paul states: "for in him were all things created, in the heavens and upon the earth, things visible and things invisible." The Christ for Paul could not be man, since the Christos impregnates his own Mother. Virgo represents the vital or water substance of man's body.

Libra: represents the half-way mark in evolution, and in its lower aspect it is the body-tomb. This is the midway point between involution and evolution, from homogeneity to heterogeneity of the many forms and qualities both within the larger cosmos and within the smaller cosmos. It is here that the mortal must decrease in order that the immortal may increase.

Scorpio: shows the blending of the emotional and the mental faculties which can procreate and re-create mental concepts and states. By this means the person "falls into generation", in which stage the man is



preoccupied with this third dimension and lacks the facilities to comprehend the terms of reference for any of the subtle states of his being. Father-figures are a must for him, cemented by the human books of formula written by kindred minds.

Sagittarius: is a symbol the concrete mind and must "die" If the Divine Principle is able to sit on the house of Aries, representing intelligence in its higher sense, it destroys with the "arrow" of the Soul the lower qualities, thus preparing the Soul to rise above the horizon and enter into the abstract world to be enchanted by the Holy Grail of the immortal Soul.

Capricorn: represents the Soul emerging out of theatres of human existence on the back of a White-He-Goat, which is the higher mind. Thus the human Soul attains this freedom through the transmutation of the lower mind. He now becomes One who was born of the foam of the Sea- Venus, after a period of two and a half times above or before the stage of mankind in the sign of Libra, Capricorn is depicted with a goat's head, but with a fishes tail, and is the same as Dragon of the ancients.

Aquarius: symbolizes the Christos Vehicle of the Spirit of the Son of God, from which the eternal Foundation of truth flows into waters of the lower manifestation. This becomes the water of Life for all creatures.

Pisces: is the close of human cycle within the tomb of matter, when the Christos-Soul as Jesus the Fish, now become Christos- Logos as

the Christos-Soul. The Christos-Soul becomes the symbol of all the redeemed Souls who have become One or merged in Christ, who is shown in Roman catacombs as two fishes, one swallowing the other.

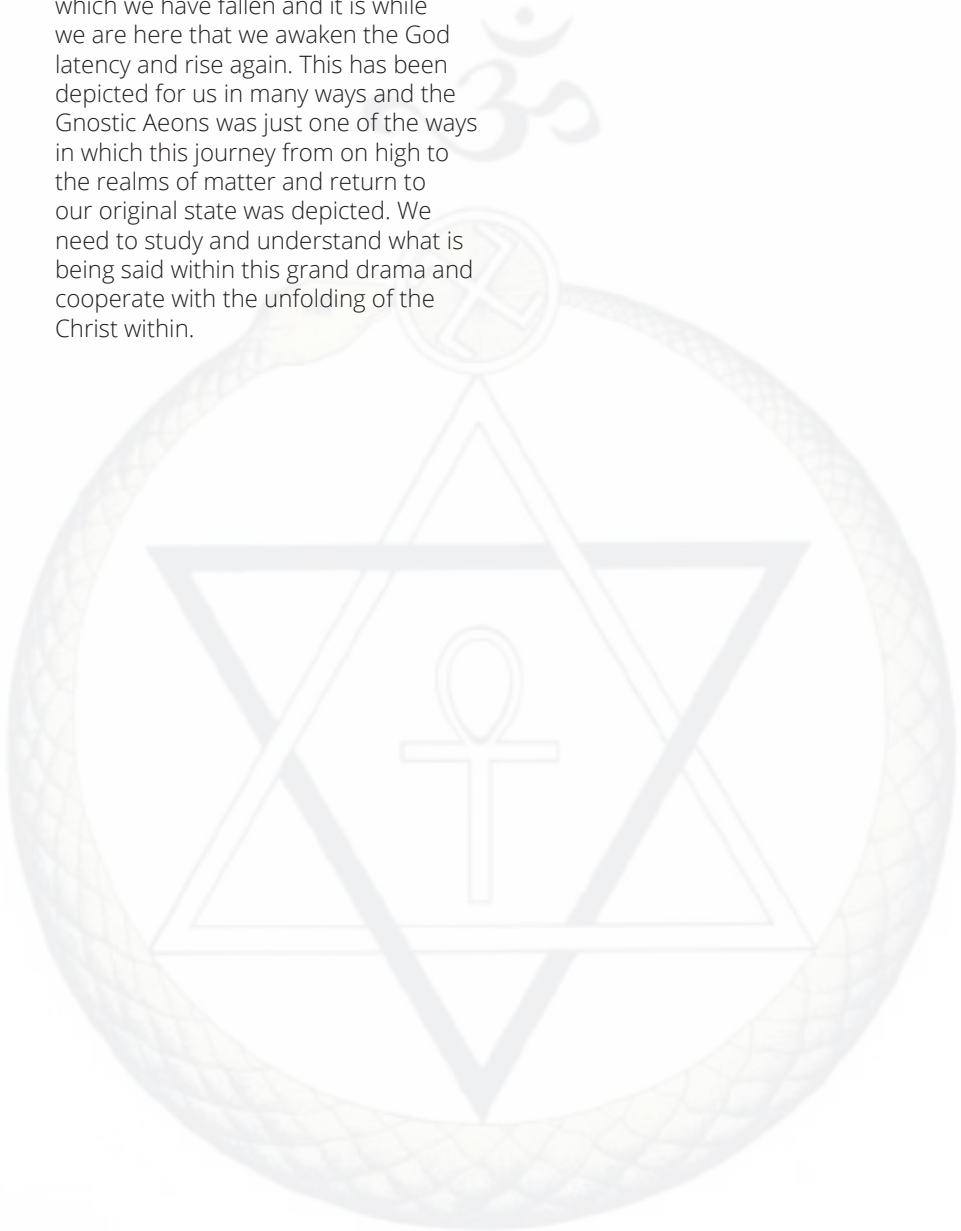
You can see from above that the Piscean cycle is drawing to a close and the the tomb of matter has been crystallized into the materialism of our modern society. The overlap with Aquarius is interesting, particularly as at the moment we have real issues with water. In order to flow with the times we should raise our awareness of these glyphs and transmute our thinking in such a way that we see greater cosmos as it works out within the microcosm.

Finally, the Christos is the Higher Self within man- the Christ in you- and is intuitively regarded by the disciplined qualities as a Supreme Ruler within the Soul, in which is mirrored the higher and lower man. It is the work of the various qualities within man to serve the Higher Self and bring the lower nature into subjection to the higher. This has to take place within the human cycle in the animal bodying it is useless to try and escape from this realm for it is only here that development and progress takes place. Once we leave this particular area of consciousness we find that different rules apply and we gravitate to the region that we have sought whilst in the body.

To summarize: we are all at heart a divine spark of the Ineffable that has been sent forth into matter to



experience life in flesh. We have for the most part forgotten the glory from which we have fallen and it is while we are here that we awaken the God latency and rise again. This has been depicted for us in many ways and the Gnostic Aeons was just one of the ways in which this journey from on high to the realms of matter and return to our original state was depicted. We need to study and understand what is being said within this grand drama and cooperate with the unfolding of the Christ within.





THE ROYAL ROAD

Now let me elevate a signal. Do not think of me; but oh my friend, direct your thoughts to the Eternal Truth. I am, like you struggling on the road. Perhaps a veil might in an instant fall down from your spirit, and you would be long ahead of us all. The reason you have had help is that in other lives you gave it to others. In every effort you made to lighten another mind and open it up to truth, you were helped yourself. Those pearls you found for another and gave to him, you really retained for yourself in the act of benevolence. For when one lives thus to help others, he is thereby putting in practice the rule to try and "kill out all sense of separateness" and thus get little by little in possession of the true light.

Never lose then that attitude of mind. Hold fast in silence to all that is your own, for you will need it in the fight; but never desire to get knowledge or power for any other purpose than to give it on the altar, for thus alone can it be saved to you. So many are around me are ardent desirers and seekers; but they are doing it because the possession seems valuable. Perhaps I see in you —I hope I mistake not—— a pure desire to seek knowledge for its own sake, and

that all others may be benefited. So I would point out to you the only royal road, the one vehicle. Do all those acts, physical, mental, moral, for the reasons that they must be done, instantly resigning all interest in them, offering them upon the altar. What altar? Why the great spiritual altar, which is, if one desires it, in the heart. Yet still use earthly discrimination, prudence and wisdom.

It is not that you must rush madly or boldly out to do, to do, do what find to do. Desire ardently to do and even when you shall not have succeeded in carrying out anything but some small duties, some words of warning, your strong desires will strike like Vulcan upon other hearts in the world, and suddenly you will find the done which you had long to be the doer of. Then rejoice that another had been so fortunate as to make such a meritorious Karma. Thus like the rivers running into the unselling passive ocean, will your desires enter into your heart.



THE CANADIAN THEOSOPHIST

NOTES





THE CANADIAN THEOSOPHIST

NOTES





THE CANADIAN THEOSOPHIST

NOTES

