

The Relation of Man to God

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STUDY ON THE RELATION OF MAN TO GOD.

THE following study on the theosophical conception of God, the Trinity, and man's relation to God, cannot in any way pretend to be original. It is meant to be a resumé of the fundamental teachings on these ever recurring problems, compiled from our best theosophical writers, and as such it should possess a certain value and interest. Nothing but a mere outline is here attempted, which, if successful, should render the subsequent study of details all the more easy and instructive.

THE CONCEPTION OF GOD.

"First let us take up the problem of problems, that of the existence of God and the conceptions of divinity formulated by man. There is one fundamental principle that must be recognised in approaching this problem—the unity of existence. If God and man be regarded as basically different, a mighty unspanned gulf stretching between them, then the problem of the divine existence and of man's relation thereto seems to frown upon us as defying solution. But if God and man be seen as of one essence, humanity as an offshoot of the One Tree of Life, and as one of myriad offshoots, sub-

human and superhuman—one radiant arch of beings, each instinct with divine life—then the question as it affects man appears by no means a hopeless one.

The West, tending to the former conception—that of a fundamental difference of nature between the Creator and the created—has swung between the unacceptable extremes of crude, anthropomorphic Monotheism and philosophic Agnosticism. The East, founding its religion on the second conception, that of unity, has contentedly accepted a religious Pantheism as intellectually necessary and as emotionally satisfying. Pantheism in the West has hitherto been an exotic and has appealed strongly only to the highly intellectual ; its God has remained a cold abstraction, intellectually sublime, but emotionally chill. In the *East* the ‘One Existence,’ meeting all intellectual difficulties by the affirmation of the universality of that Existence—God is everything and everything is God—yet passed naturally into the recognition of endless gradations of beings expressing very various measures of the Divine Life, some so lofty in their nature, so vast in their power, so far-reaching in the range of their consciousness, that they include every element that Christian Monotheism has found necessary for the satisfaction alike of the intellect and of the heart. The Eastern Pantheism recognises that the Divine Life manifests itself in modes of existence which bridge over the gulf between man, and God manifesting as God. It acknowledges mighty intelligences who rule the invisible and visible worlds, the

presiding Gods who guide the order of Nature and watch over the destinies of men, the Agents of the supreme will in every department of life, the fitting objects of reverence and worship. Just in proportion as the existence of these Great Beings is recognised and enters practically into human life—whatever may be the name given to them—is religion strong against the attacks of Agnosticism and unbelief. For these ranks of spiritual Beings, rising in ascending hierarchies till they culminate in the supreme God of the system to which they belong, give to men intelligible ideals of Divinity, which rise as they rise, expand with the expansion of their consciousness and meet at every stage of evolution the craving of the human heart for some superior being far above itself, whom it can love, trust, reverence, worship, appeal to for aid when human help is far. As men rise on the ladder of evolution, their ideal of God enlarges, deepens, expands; at each point of their growth their ideal shines alluringly above them, narrow enough at the lowest point to meet the needs of the most limited intelligence, vast enough at a higher to task the intellect of the profoundest thinker.

That "One Universal Existence" which is spoken of in the above abstract from Mrs. Besant's "Some Problems of Life," pp. 74—80, as the source of all manifestation and of all beings, is variously known in theological literature under the names of Parabrahman, That, Absoluteness, the Causeless Cause, the Rootless Root, The One Reality, the One without a Second, and

is symbolized in the archaic manuscript—on which Mme. Blavatsky based her “Secret Doctrine,” by a white disk within a dull back-ground—O.*

“*Parabrahman* is an omnipresent, eternal, boundless and immutable Principle, on which all speculation is impossible, since it transcends the power of human conception and can only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought ; in the words of the Mandûkya ‘unthinkable and unspeakable.’ This infinite and eternal Cause dimly formulated in the ‘Unconscious’ and ‘Unknowable’ of current European philosophy, is the ‘Rootless Root of all that was, is, or ever shall be.’†

“All fruitful study of the Divine Existence must start from the affirmation that it is *one*. All the Sages have thus proclaimed It ; every religion has thus affirmed It ; every philosophy thus posits It—‘One only without a Second.’‡ ‘Hear, O Israel !’ cried Moses, ‘The Lord our God is one Lord.’ § ‘To us there is but one God’ declares St. Paul. ¶ ‘There is no God but God,’ affirms the founder of Islâm, and makes the phrase the symbol of his faith. One Existence unbounded, known in its fulness only to Itself—the word It seems more reverent and inclusive than He, and is therefore used. That is the eternal Darkness, out of which is born the Light.”

“But as the Manifested God, the One appears as

* “Secret Doctrine,” Vol. I., p. 31. † “Secret Doctrine,” Vol. I., p. 42. ‡ Chhandogyopanishad, VI., ii., i. § Deut. VI., 4. ¶ I. Cor. VIII., 6.

Three. A Trinity of Divine Beings, One as God, Three as Manifested Powers. This also has ever been declared, and the truth is so vital in its relation to man and his evolution that it is one which ever forms an essential part of the Lesser Mysteries.”*

THE TRINITY.

It is important to note that all the great religions alike have taught this manifestation of God as a Trinity, the attributes given to each of the three aspects of the Trinity being the same in all religions, and in this universality we have, as pointed out by Mrs. Besant, a test of spiritual truths.

“There is an ancient maxim, ‘that which has been believed always in every place and by everybody, that is catholic’—not catholic in the narrower sense of the term, but in its wide and rightful sense of universal, and this universal nature of spiritual truth is, we may say, one of the marks of its presence. Anything which is unique, anything which is eccentric, anything which cannot show a past, and a widespread past is far more likely to be some peculiarity developed by a particular type, developed by a particular kind of civilization, developed by some habit of thought, than to be truly part of the Universal Wisdom Religion.”

“Among the Hebrews the Rabbis studied and worshipped the Ancient of Days, from whom came forth the Wisdom, from whom the Understanding—

* “Esoteric Christianity,” by Mrs. Besant, pp. 253-4.

Kether, Chochmah, Binah—these formed the Supreme Trinity, the shining forth in time of the One beyond time. Among the Hindus, the philosophers speak of the manifested Brahman as Sat-Chit-Ananda ; Existence, Intelligence, and Bliss. Popularly, the Manifested God is a Trinity : Shiva, the Beginning and the End ; Vishnu, the Preserver ; Brahma, the creator of the Universe. The Zoroastrian faith presents a similar Trinity : Ahura-mazdao, the Great One, the First ; then the “Twins,” the dual Second Person—for the Second Person in a Trinity is ever dual, deteriorated in modern days into an opposing God and Devil—and the Universal Wisdom, Armaiti. In Northern Buddhism we find Amitâbha the, boundless Light ; Avalokiteshvara, the source of incarnations, and the Universal Mind, Mandjusri. In Southern Buddhism the idea of God has faded away, but with significant tenacity the triplicity reappears as that in which the Southern Buddhist takes his refuge—the Buddha, the Dharma (the Doctrine) and the Sangha (the order) and the Buddha himself is sometimes worshipped as a Trinity. In Egypt the Trinity dominated all religious worship. Râ, Osiris and Horus formed one widely worshipped Trinity ; Osiris, Isis and Horus were worshipped at Abydos ; other names are given in different cities, and the triangle is the frequently used symbol of the Triune God. In Chaldaea, Anu, Ea, and Bel were the Supreme Trinity, Anu being the origin of all, Ea the Wisdom, and Bel the creative Spirit. In ancient China the Emperors used to sacrifice every

third year to "Him who is One and Three." In the lofty philosophical system known in China as Taoism a Trinity also figures: "Eternal Reason produced One, One produced Two, Two produced Three and Three produced all things." In the Christian Doctrine of the Trinity the Father is the Origin and End of all; the Son is dual in His nature and is the Word or Wisdom; the Holy Spirit is the creative Intelligence.*

In the "Secret Doctrine" Mme. Blavatsky speaks of the Trinity as the first Logos, the 'Impersonal or Unmanifested, the first cause; then the second Logos, Spirit-Matter, Purusha and Prakriti and, finally, the third Logos, Cosmic Ideation, Mahat or Intelligence, the Universal World-Soul, the Cosmic Noumenon of matter, the basis of the intelligent operations in and of Nature.†

"The 'First Logos,' which stands next to the Absolute, emanates the 'Second,' or 'Dual Logos,' from which in turn comes the 'Third.' From that Third Logos come forth the Seven Great Logoi, called sometimes the 'Seven Spirits before the throne of God;' and as the Divine outbreathing pours itself ever further outward and downward, from each of these we have upon the next plane seven Logoi also, together making upon that plane 49."

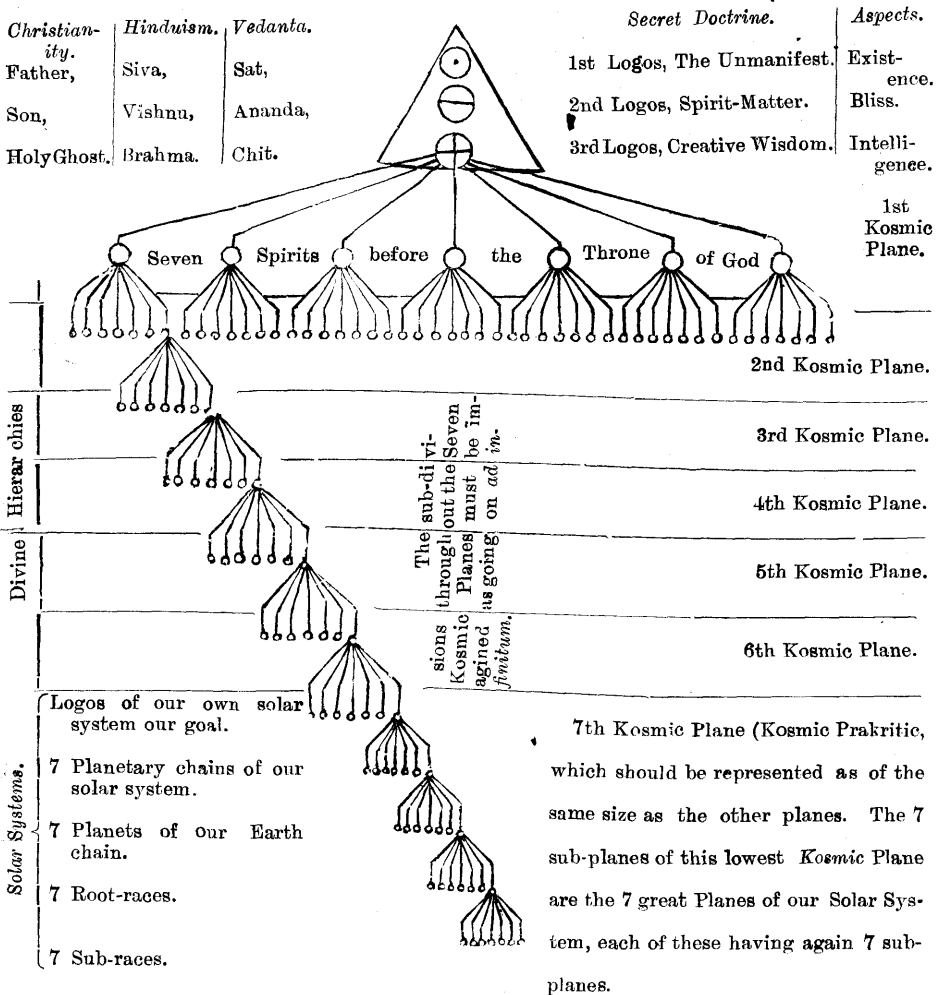
"It will be observed that we have already passed through many stages on the great downward sweep

* "Esoteric Christianity," by Mrs. Besant, pp. 254—260.

† "Secret Doctrine," Vol. I., p. 44.

DIAGRAM I.

PARABRAHMAM.



towards matter ; yet, omitting the details of intermediate hierarchies, it is said that to each of these 49 belong millions of solar systems, each energised and controlled by its own Solar Logos. Though, at levels so exalted as these, differences in glory and power can mean but little to us, we may yet to some extent realize how vast is the distance between the three Great Logoi and the Logos of a single system, and so avoid a mistake into which careless students are constantly falling.”*

“ Looking from below, we see the worlds around us at various stages of evolution and grouped in an ascending order. Our own planet is part of a group of planets, having their common centre in the Sun ; our solar system is part of a group of systems having their common centre in a distant star ; probably that group of systems again has a common centre with other similar groups of systems and so on and on. Thus the Universe is seen as made up of departments, each successive unit forming a section in a wider department—graded hierarchies of forms. The analogy of nature thus leads us to look for similarly graded hierarchies of living intelligences guiding the forms, and we are thus brought face to face with the Gods. Occultism teaches that over each department of nature there presides a spiritual Intelligence ; to put the matter in a more concrete form, over our solar system presides a mighty Being, the Logos, the manifested God of that system. He would be called the Father by the Christian, Îs'vara by the Hindu, Allah

*“ The Christian Creed,” by C. W. Leadbeater, p. 27.

by the Mahomedan. His consciousness is active at every point of His Kosmos, His life sustains it, His power guides it ; everywhere within it He is present, strong to help, mighty to save. Dimly we know that beyond Him there are yet greater ones, but for us it is easier to conceive of the power that maintains our system, to whom we are definitely related, than of the vaster consciousness which includes myriads of systems within His realm. Each Logos is to His own universe the central object of adoration and His radiant Ministers are rightly worshipped by those who cannot rise to the conception of this central Deity."*

LOGOS OF OUR SOLAR SYSTEM.

Having now gained some idea, however superficial, of the place which the Logos or God of our solar system occupies in the whole Kosmos, and of the vast hosts of Divine hierarchies that stretch above Him throughout the seven great Kosmic planes of matter, we narrow down our attention to the evolution of *our own solar system*. The Logos of our solar system, we are told, establishes His realm on the lowest of the seven great Kosmic planes, sometimes called the "Kosmic-prakritic."† We may think of Him as an eternal Centre of Self-consciousness, able to merge in Super-consciousness and to again limit Himself to Self-consciousness when a new universe is to be brought into existence. Î's'vara enveloped in

* "Some Problems of Life," by A. Besant, pp. 78-79.

† Compare "The Christian Creed," by C. W. Leadbeater, p. 28.

Mâyâ, brings forth a universe and is enclosed, as it were, in the universe of which He is the light. Breaking the shade, the light shines forth in every direction. Dissolving the universe, He still remains. The centre remains, but the circumference that circumscribed it is gone. The *Mâyâ* in which He arises during manifestation, is His own revived memory, which can never be separated from Himself. When a universe comes to its ending, plane after plane is dissolved, starting with the lowest which merges in the one above it ; that in its turn merging into the one next above and so on until the whole manifested universe has disappeared. All forms and vibrations disappear, but the consciousness that ensouled these forms does not vanish. Modifications in consciousness capable of giving rise to similar vibrations remain, until finally, when *Îs'vara*—whose consciousness was the one consciousness in the universe, whose life was the one life, who supported every form, who made the possibility of every separated existence—gathers up His universe into Himself ere He merges in the One, every thing has vanished that we know as form, but powers of vibrating in particular fashions remain in these subtle modifications, preserved in that unchangeable Centre in the mightiness of the One Life. When *Îsvara* again limits Himself to Self-consciousness, turning His attention to the contents of that Self-consciousness, its powers start into activity, and that is *Mâyâ*. *

* Mrs. Besant's " Evolution of Life and Form," pp. 19-20.

FIRST LOGOS.

For the purpose of manifestation Îs'vara unfolds as a Trinity, as we have already seen, the 1st, 2nd and 3rd Logoi. The *first* Logos is symbolized by a point in the immaculate disk which stands for Parabrahman \odot , "the point denoting the dawn of differentiation. It is the point in the Mundane Egg, the germ within it which will become the universe, the all, the boundless periodical Kosmos, a germ which is latent and active, periodically and by turns."*

"The first Logos is the root of being, the source and, as we shall see, the end of evolution; the beginning as regards the Divine Manifestation, the ending as regards the manifested Universe." He is sometimes called the Unmanifest, because so far as Kosmos is concerned the first Logos is unmanifested, it can only become manifest to the Spirit in man, which is one with itself. †

"During the time of Mahâpralaya—when all things visible and invisible will be reabsorbed into that from which they came; when even the Second and Third Logoi themselves, and all that is of their essence, must for the time sink into sleep and disappear, even in that period of universal rest there is one Entity who remains unaffected; the First Logos, the Unmanifested Logos rests still, as ever, in the bosom of the Infinite. And

* "Secret Doctrine," Vol. I., p. 31.

† "The Building of the Kosmos," by Mrs. Besant, p. 11, Indian edition.

since the direct essence of this, the Divine Father of all, enters into the composition of the spirit of man, by that almighty power his immortality is absolutely assured. " *

SECOND LOGOS.

From the *first* Logos emanates the *second*, manifesting the aspects of life and form, the primal duality, making the two poles of nature between which the web of the universe is to be woven, Life—Form ; Spirit—Matter ; Positive—Negative ; Active—Receptive ; Father—Mother of the worlds.† " The Second Person is represented by a Line, a diameter across the circle \ominus , a single complete vibration of the Point, and this Line is equally in every direction within the sphere ; this Line dividing the circle in twain signifies also His duality, that in Him Matter and Spirit—a unity in the First Person—are visibly two, though in union.‡

" In the Christian Creed (Nicæan Creed) this second aspect of the Logos is referred to as the ' only begotten Son of God, begotten of his Father before all worlds ; begotten, not made, being of one substance with the Father by whom all things were made.' Great stress is there laid upon the fact that nought else in the universe comes into existence in the same way as does the Second Logos, called into being as He is by the mere action of the will of the First, working without intermediary.

* " The Christian Creed," by C. W. Leadbeater, p. 36.

† " Ancient Wisdom," by Mrs. Besant, p. 52.

‡ Esoteric Christianity," by Mrs. Besant, p. 267.

According to Mr. Mead,* 'there is no longer any doubt, however, that the term invariably translated as only begotten,' means nothing of the kind, but 'created alone,' that is to say, 'created from one principle and not from a syzygy or pair,' a title which can be truly given only to the Second Logos, for the manner in which He is emanated from the First must evidently differ from all other and later processes of generation, which are invariably the result of interaction." †

In the "Self and its Sheaths" Mrs. Besant shows how a germ cell of a plant or an animal gives a most marvellous picture in the *concrete*, of the differentiation in the *Supreme*; how under a microscope one could see a tiny speck of matter and in that speck a single spot, in which gradually and imperceptibly a separation takes place, till when this change is complete, instead of one spot there are two and these two apart at the poles—as they are called—of this little mass of matter. Out of the same substance—for there was only one—two separate and yet not separated bodies have formed, the one positive and the other negative, and by the interaction between the two everything formative occurs and there is built up the coming plant. Thus between the two poles a universe is builded, and out of duality the whole variety comes forth; therefore it is that we read, that after the "One" has given birth to the *Two*, after the Life has become Name and Form, Spirit and Matter, then comes

* *Theosophical Review*, Vol. XXI., p. 141.

† "The Christian Creed," by C. W. Leadbeater, pp. 39-40.

the *Third Logos*, the mind, Ideation, Divine Thought, the picture of all that shall be and the image of the universe that not yet has come to birth.*

THIRD LOGOS.

"The *Third Logos* is symbolized by a cross within the circle ⊗, the cross standing for the life which, flashing from the centre outwards makes two diameters, gives active life within this circle of the universe and makes possible the evolution which from the centre is gradually to proceed.† He is the Universal Mind, that in which all archetypically exists, the source of beings, the fount of fashioning energies, the treasure-house in which are stored up all the archetypal forms which are to be brought forth and elaborated in lower kinds of matter during the evolution of the universe. These are the fruits of past universes, brought over as seeds for the present.‡

THE SACRED QUATERNARY.

"There is one other point that must be remembered that in connection with the Trinity there is a fourth fundamental manifestation, the Power of the God, and this has always a feminine form. In Hinduism each person in the Trinity has His manifested power, the One and these six aspects making up the seven. With many of the Trinities one feminine form appears, then ever

* Compare "Self and its Sheaths," by Mrs. Besant, pp. 9—11, Indian edition.

† "The Building of the Kosmos," by Mrs. Besant, p. 77, Indian edition.

‡ "Ancient Wisdom," by Mrs. Besant, p. 52.

specially connected with the Second Person and then there is the sacred Quaternary. . . .” “This Fourth Person or Second Trinity” is that which makes manifestation possible, that which eternally in the One is the root of limitation and division, and which, when manifested, is called Matter. This is the Divine Not-Self, the Divine Matter, the manifested Nature. Regarded as one, she is the Fourth, making possible the activity of the Three, the field of their operations by virtue of Her infinite divisibility. Regarded carefully she is seen to be triple also, existing in three inseparable aspects, without which she could not be. These are Stability—Inertia or Resistance—Motion, and Rhythm. They alone render spirit effective and have therefore been regarded as the manifested powers of the Trinity. Stability or Inertia affords a basis, the fulcrum for the lever ; Motion is then rendered manifest, but could make only chaos ; Rhythm is imposed, and there is Matter in vibration, then capable of being shaped and moulded. When the three qualities are in equilibrium, there is the one, the Virgin Matter, unproductive. When the power of the Highest overshadows Her, and the breath of the spirit comes upon Her, the qualities are thrown out of equilibrium, and she becomes the divine Mother of the worlds.”*

OUR SOLAR SYSTEM.

From the manifested Trinity proceeds our Solar System, the manifold forms that make up our universe,

* “Esoteric Christianity,” by Mrs. Besant, pp. 261—265.

and the vast host of entities, sub-human, human and superhuman that ensoul these forms and that are brought over from past universes to continue their own evolution and to help in the evolution of the new universe. Highest among the *Spiritual Intelligences* are the seven secondary Logoi, each of whom is the centre of a distinct department in our Solar System, as the Logos is the centre of the *whole* and has the *sun* as His physical body.* The seven secondary Logoi are the centres of the seven *Planetary chains*,† each consisting of seven globes—partly physical and therefore visible and partly super-physical (built of astral and manasic matter) and consequently invisible to physical sight—which circle round the sun. Naming these planetary chains after their physical globes they are : —

- | | | | |
|-----|------------------------|---|--------------------------------------|
| (1) | The Neptune chain with | 3 | physical planets. |
| (2) | „ Uranus „ „ | 1 | „ planet. |
| (3) | „ Saturn „ „ | 1 | „ „ |
| (4) | „ Jupiter „ „ | 1 | „ „ |
| (5) | „ Earth „ „ | | Mars and Mercury
belonging to it. |
| (6) | „ Venus „ „ | 1 | physical planet. |
| (7) | „ Vulcan „ „ | 1 | „ „ |

* Compare “Ancient Wisdom,” by Mrs. Besant, p. 413 *et seq.* and the “Growth of the Soul,” by A. P. Sinnett, p. 277.

† “Mr. Sinnett’s enumeration of the 7 Planetary chains is not quite in accordance with Mme. Blavatsky’s ‘Secret Doctrine,’ which speaks of the apparent connection of Neptune with our sun and our system as *Mâyâvic* and does not admit that Mars and Mercury belong to our earth chain,” “Secret Doctrine,” Vol. I., pp. 129 and 188.

Under each of these secondary Logoi come the descending hierarchies of Intelligences that form the governing body of His kingdom. Among these we hear of the *Lipika*, who are the recorders of Karma (the great law of causation under which rebirths are carried on) of that kingdom and of all the entities therein; the *Mahârâjas* or *Devarâjas*, who superintend the working out of Karmic law; and then the vast hosts of the *Builders* who shape and fashion all forms after the ideas that dwell in the treasure-house of the Logos, in the Universal Mind, and that pass from Him to the Seven, each of whom plans out His own realm under that supreme direction and all-inspiring life,* giving to it, at the same time, His own individual coloring. At this point we leave kosmic evolution which for the sake of clearness of outline we have briefly sketched, and turn our attention to the human evolution with which we are more immediately concerned.

THE MONAD.

The Monads or Units of consciousness originate in the first Logos, a Monad being "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 intercommunication of a life thus encased with the surrounding similar lives."

The Monad, a Unit of the substance of the First Logos, sent forth on the sixth plane as a separate.

* "Ancient Wisdom," by Mrs. Besant, p. 414.

Being, is to become from a static Logos enfolding all divine potentialities, a dynamic Logos unfolding all divine powers, omniscient, omnipresent on His own Sixth Plane, but unconscious, senseless on all 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 human Spirit (Monad) is the outpoured divine Life of the Father (First Logos), poured into the vessel prepared by the Son (Second Logos), out of the materials vivified by the Spirit (Third Logos).” †

In this graphic description we have in brief the relation of the human Spirit to the great Trinity. A Unity like the First Logos from whom He comes, the activity of the Monad is conditioned and preceded by the two great outpourings of life (life-waves) from the Third Logos, preparing the matter of the universe, and from the second Logos, building this matter into forms through which the Monad can evolve and unfold his powers. While these preparations through the medium of the Third and Second Logoi are going on, the Monad passes, as it were, through his ante-natal life, to be born as an infant Ego when the evolution of forms—after working through the elemental, mineral, vegetable and animal stages—culminates in the human stage

* “Evolution of Consciousness,” by Mrs. Besant, *Theos. Review*, Vol. 30, pp. 451 and 530.

† “Esoteric Christianity,” by Mrs. Besant, p. 271.

ready for the outpouring of the Third life-wave from the First Logos.

Before we consider in detail the three great life-waves we have to complete our sketch of the Monad by noting a similarity between the triple cosmic process and the human evolution. "As above, so below." The Spirit in man, being a Unity like the First Logos, with the three aspects in One, "must show out the divine characteristics, and we thus find in Him Power (the aspect of the First Logos) which whether in its higher form of Will or its lower form of Desire, gives the impulse to His evolution. We find also in Him Wisdom (the aspect of the Second Logos), the Pure Reason, which has Love as its expression in the world of forms, and lastly Intelligence or Mind (the aspect of the Third Logos), the active shaping energy. And in man also we find that the manifestation of these in his evolution is from the third to the second, and from the second to the first. The mass of humanity is unfolding the mind, evolving the intelligence.... while in a small minority the second aspect is appearing, spoken of in Christendom as the Christ in man.....When man manifests the third aspect, self-existence, the existence inherent in his divine nature, unfolded from seed to flower, he becomes a living self-conscious Centre in the Life of God, a Centre able to exist as such, no longer bound by the limitations of his earlier life, expanding to divine consciousness, while keeping the identity of his

life unshaken, a living, fiery centre in the divine Flame.*

EVOLUTION OF MATTER.—FIRST LIFE-WAVE.

We go back to *Īśvara*, the Logos, who willing to manifest and to bring forth a new universe, limits Himself from Super-consciousness to Self-consciousness ; then from the One Eternal comes the dual manifestation of Spirit and Matter ; matter not as we know it, not phenomenal matter, but the *root of matter* called *Mulaṣṛakṛiti*.

“The *phenomenal* spirit and matter of any universe are finite in their extent and transitory in their duration, but the *roots* of spirit and matter are eternal. The root of matter has been said by a profound writer to be visible to the Logos as a veil thrown over the One Existence, the Supreme Brahman (Parabrahman). It is this veil which the Logos assumes for the purpose of manifestation, using it for the self-imposed limit which makes activity possible. From this He elaborates the matter of His universe, being Himself its informing, guiding and controlling life.”†

“As the life-breath of the Third Logos with its triple vibrating force falls on this root-matter, it throws it into three modifications or attributes : *Tamas*,” inertia, or better, stability ; *Rajas*, activity or vigour ; *Sattva*, harmony. Without harmony no pleasure can anywhere exist. All pleasure is due to

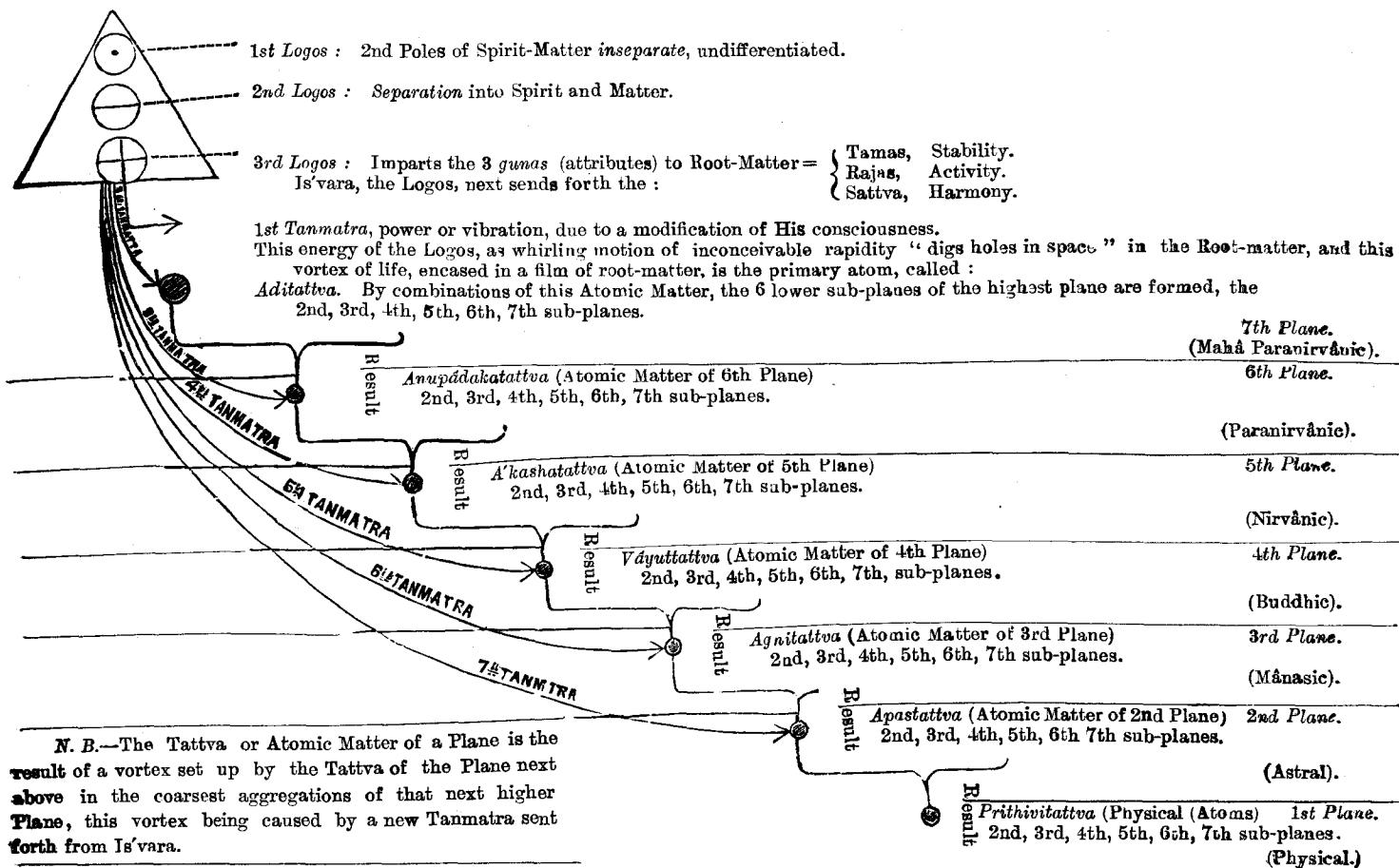
* “Esoteric Christianity,” by Mrs. Besant, pp. 271-273.

† “Ancient Wisdom,” p. 53.

DIAGRAM II.

LOGOS OF A SOLAR SYSTEM.

EVOLUTION OF MATTER.



harmonious vibration, and that quality of harmonious interrelated vibrations is the quality that Sattva gives to matter. These three fundamental qualities of matter—answering to three fundamental modifications in the consciousness of Îśvara—inertia, activity and harmony, these are the famous three *gunas*, without which Prakriti cannot manifest. Fundamental, essential and unchangeable, they are present in every particle in the universe and according to their combinations is the nature of each particle. Then comes the *seven-fold division* of matter. This root-matter with its three *gunas* is now ready to receive a further impulse from the life-breath and that breath comes forth from *the third Logos* in seven great waves, each one modifying matter and evolving and ensouling those that follow it.”*

Of what occurs on the two higher planes of the universe, the seventh and the sixth (or the 1st and 2nd, counting from above), we can form but the haziest conception. Îśvara as Brahmâ or the third Logos, sends forth a power, a vibration (everything depends on vibration), called a *Tanmâtrâ*, due to a modification of His consciousness. This energy of the Logos as whirling motion of inconceivable rapidity “digs holes in space” in this root-matter, and this vortex of life, encased in a film of the root of matter, is the primary atom, known in the Hindu Scriptures as “Âditattva.” These and their aggregations, spread throughout the universe and form all the sub-divisions of spirit-matter of the

* “ Evolution of Life and Form,” by Mrs. Besant, pp. 23 and 24 .

highest plane of our solar system. Then a new power or *tanmâtrâ*, due to a modification of consciousness, is sent forth by *Îśvara*, causing some of the countless myriads of these primary atoms to set up a vortex in the coarsest aggregations of their own plane, and this primary atom enwalled with spiral strands of the coarsest combinations of the seventh plane becomes the finest unit of spirit-matter or atom (called the *Anupâdakatattva*) of the sixth plane. These sixth plane atoms and their endless combinations form the sub-divisions of the spirit-matter of the sixth plane. A third life-breath or *tanmâtrâ* from *Îśvara*, due to a modification of consciousness, causes the primary atoms of the sixth plane to set up a vortex among the coarsest aggregations of their own plane, producing the primary atoms of the fifth plane. In this way the Spirit-matter of plane after plane is formed, until we have the seven planes of our solar system, each plane with its *tattva*, *primary atom* or *primary element* and combinations of these primary atoms, forming the sub-planes of each plane.*

The Third Logos divides matter into atoms in three stages ; 1st : fixing the limit of vibration, the Divine Measure (*tanmâtrâ*) which gives to the atoms of a plane their distinctive peculiarity; 2nd: marking the lines which determine the shape of the atom, the "axes of growth," collectively a *tattva* ; 3rd : determining the wall of the

* Compiled from "Ancient Wisdom," pp. 53 and 54, and from "Evolution of Life and Form," pp. 25 and 26.

atom by the measure of the vibration and the angular relation of the axes of growth with each other. *

The following names have been given to the seven planes, tattvas and primary elements :—

<i>Plane.</i>	<i>Tattva.</i>	<i>Primary. Element.</i>
7th or Mahâ Paranirvânic	A'ditattva.	
6th „ Para Nirvânic	Anupâdakatattva	
5th „ Nirvânic	A'kâsatattva.	Ether
4th „ Buddhist	Vâyutattva.	Air
3rd „ Mânasic (Mental)	Agnitattva.	Fire
2nd „ Astral (Kâmic)	Apastattva.	Water
1st „ Physical	Prithivitattva.	Earth.

This involution of the Life of the Logos as the ensoul-
ing force in every particle, and its successive enwrap-
pings in the Spirit-matter of every plane, so that
the materials of each plane have within them in a
hidden or latent condition all the form and force
possibilities of all the higher planes above them as well
as those of their own ; these two facts make evolution
certain and give to the very lowest particle the hidden
potentialities which will render it fit—as they become
active powers—to enter into the form of the highest
beings. In fact evolution may be summed up in a phrase
—it is latent potentialities becoming active powers.†

In connection with this evolution of spirit-matter
we should remember the following facts :—

(1) “The word spirit-matter implies the fact that

* “Evolution of Consciousness,” by Mrs. Besant, *Theosophical Review*, Vol. 30, pp. 452-3.

† “Ancient Wisdom, by Mrs. Besant, pp. 55 and 56.

there is no such thing as dead matter ; there is "no matter without force and no force without matter ; they are wedded together in an indissoluble marriage throughout the ages of the life of a universe, and none can wrench them apart. Matter is form and there is no form which does not express a life ; spirit is life and there is no life that is not limited by a form. Even the Logos has, during manifestation, the Universe as His form, and so down to the atom."*

(2) Each of the seven planes of our Solar System is divided into seven sub-planes and the matter of the highest sub-plane in each may be regarded as atomic, *qua* its particular plane, that is to say, its atoms cannot be further sub-divided without passing from that plane to the one next above."†

To take the physical plane as an illustration, the highest or seventh sub-division of physical spirit-matter is composed of homogeneous atoms, the Prithivîttva ; the sixth is composed of fairly simple heterogeneous combinations of these, each combination behaving as a unit ; the fifth is composed of more complex combinations, the fourth of still more complex ones, and so on, but in all cases these combinations act as units.‡

Thus the endless combinations of the primary homogeneous physical atoms bring about the six lower heterogeneous sub-divisions of the physical

* "Ancient Wisdom," p. 55.

† "The Christian Creed," by C. W. Leadbeater, p. 28.

‡ "Ancient Wisdom," p. 58.

plane, *i.e.*, three kinds of ether, gas, liquids and solids. In her article on "Occult Chemistry"* Mrs. Besant has shown how, through varied combinations of ultimate physical atoms, different substances, such as Hydrogen, Oxygen, Nitrogen, etc., are evolved. The structure of the ultimate physical atom is the same for all, and the variety of 'elements' is due to the variety of ways in which these ultimate physical atoms combine. "The physical plane may serve as a model from which by analogy we may gain an idea of the subdivisions of the spirit-matter of other planes. When a theosophist speaks of a plane, he means a region throughout which spirit-matter exists, all whose combinations are derived from a particular set of atoms; these atoms, in turn, are units possessing similar organizations, whose life is the life of the Logos veiled in fewer or more coverings according to the plane, and whose form consists of the solid, or lowest subdivision of the plane immediately above."†

(3) The seven life-waves, due to modifications of consciousness of the Logos, impart distinct qualities or attributes to the seven planes of matter. Îśvara gives the power to matter to respond to particular vibrations; for instance, on the second or astral plane He imparts to matter the quality of responding to pleasure and pain and we give to these vibrations the name of sensory; on the third or Mânasic plane the vibrations with which that matter answers are

* *Lucifer*, Vol. XVII., p. 216.

† "Ancient Wisdom," pp. 59 and 60.

called mental or intelligent. Thus plane after plane has its own characteristic, the life is one, but showing a different aspect according to the kinds of matter in which it is clothed.*

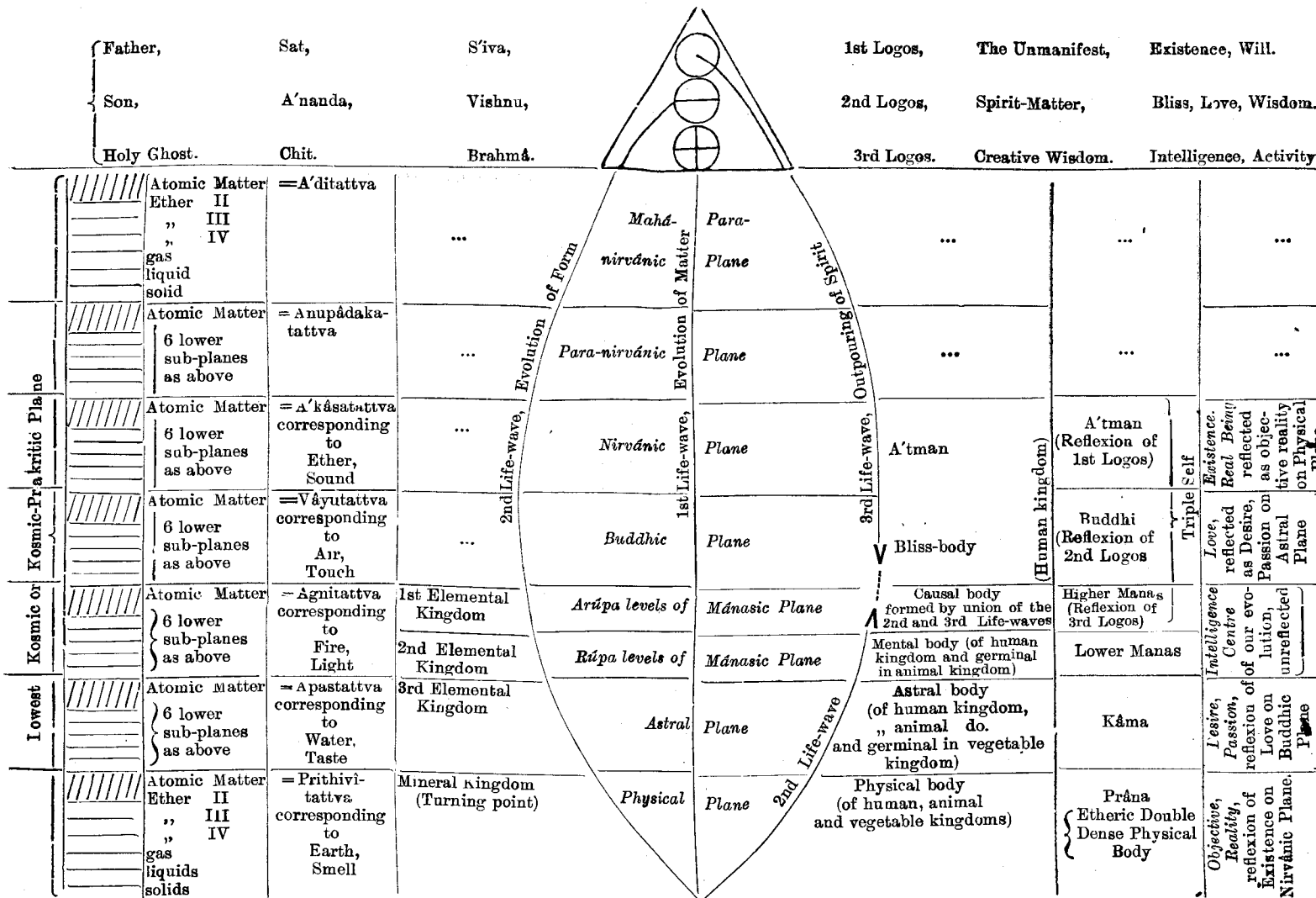
(4) "Within the limits of our physical plane, correspondences of all the higher six atomic forms are to be found. The subdivisions of the physical region, due to combinations of the Prithivitattva, show forth the characteristics of the great regions which make up the Universe, so that we have in our solid, liquid, gas, three ethers and atoms, correspondences of the six higher tattvas, but we have them all in their physical form, they are modifications of Prithivi, reproducing on a lower plane the great primary elements."†

(5) "At the ending of a universe the tattvas merge into each other by disintegration. Prithivitattva having disintegrated into atoms, these atoms are themselves broken up and the Tanmâtrâ that formed them, being no longer able to express itself, for lack of suitable material, ceases to be a power and remains only represented by a modification in consciousness, a permanent possibility. Thus Apastattva becomes the lowest manifestation and by a repetition of the above process ceases to exist. In like fashion each plane successively vanishes and only modifications in consciousness remain, expressing themselves as vibratory powers,

* "Evolution of Life and Form," by Mrs. Besant, pp. 129—132.

† "Evolution of Life and Form," p. 29.

DIAGRAM III. **LOGOS OF A SOLAR SYSTEM.**



not vibrations but the power to vibrate in a particular way, when the Logos wills to bring a new universe into existence.”*

EVOLUTION OF FORM†—SECOND LIFE-WAVE.

Such is an outline of the evolution of *matter*, the work of the *first* great life-wave coming from the *3rd* Logos. We come now to the *second great life-wave*, emanating from the Second Logos and giving the impulse to the *evolution of form*, as soon as the evolution of materials had reached a sufficiently advanced state. “Here, as elsewhere in evolution, we note the downward and upward arc, the function of the three Logoi being revealed in time, one after another, in a reverse order to their manifestation as Deity. From the first Logos unfolded the second and from the second the third in *Divine* manifestation, but to bring the *universe* into manifestation, the third is first manifested (evolution of matter), then the second (evolution of form), then the first (outpouring of spirit), and therefore it is said that the first Logos is the beginning and the ending.”

In considering the evolution of *form* we must premise (1) that our *present* evolution is concerned with only five planes out of the seven, our survey therefore beginning with the third plane from above, the Nirvânic plane ; (2) that the Mânasic plane, which forms the central plane of our five-fold evolution, has two great divisions, the arupa level (formless level) and the rûpa level (form level), the

* “Evolution of Life and Form,” pp. 29 and 30.

† *Vide* 3rd Diagram.

former occupying the three higher sub-planes, the latter the four lower sub-planes of the Mânasic plane ; and (3) the evolution of forms is a gradual process through seven kingdoms, *i.e.*, three Elemental, the Mineral, Vegetable, Animal and Human kingdoms, successively brought into existence in the order named.

The great stream of Logoic life (second life wave) pours forth into the five-fold field of manifestation prepared by the third Logos and brings with it into activity the Monads ready to clothe themselves in matter. 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, thus producing the "Heavenly man," the Pilgrim who is to evolve, Âtmâ-Buddhi-Manas. We may regard the human *Âtmâ* as the *will*-aspect of the Monad ensouling an âkashic atom ; the human *Buddhi* as the *wisdom* aspect ensouling an air atom ; the human *Manas* as the *activity* aspect ensouling a fiery atom.* The Monad has begun his work ; in his own subtle nature he cannot as yet descend below the Anupâdaka plane, and he is therefore said to be in silence and darkness, but he lives and works in and by means of these appropriated atoms which form the garment of his life on the plane nearest to his own. The Spiritual Triad, Âtmâ-Buddhi-Manas, is a seed, a germ of the Divine life, unable to commence at once any separate self-directed activity. The life of the Second Logos is as its mother's womb to the

*See 4th Diagram.

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 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. The Monad must await the building of his bodies on the lower planes and he cannot emerge from this ante-natal life and be born until there is a body builded on the lower planes. Until then all is a preparation for evolution rather than evolution itself and it is often called involution.

Meanwhile the second life-wave, rolling through plane after plane, imparts its own qualities to that seven-fold proto-matter and carries with it the Spiritual Triads. On the mental plane it floods the atom which each Triad already has and the remaining atoms of the plane with its life. All these atoms forming the whole atomic sub-plane, whether free or attached to Monads, may rightly be termed *Monadic Essence*, but the term is usually reserved for *non-attached atoms*, while the attached are called *permanent atoms*. Monadic essence, then, is atomic matter ensouled by the life of the second Logos. Further, the matter of the plane is thrown by the second life-wave into combinations fit to express thoughts—abstract in the subtler matter, concrete in the coarser. The combinations of the three higher sub-planes of the mental plane constitute the *First Elemental Kingdoms*.

The combinations of 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.

When the life-wave reaches the 4th mental sub-plane a single molecule or unit of this sub-plane is permanently attached to the Spiritual Triad.

The second life-wave then rolls on into the astral plane, links the Monad-ensouled or permanent atoms of the 3rd plane to a corresponding number of atoms on the 2nd plane, floods the remaining atoms with his own life—these atoms thus becoming Monadic Essence—and 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 combinations is called Elemental Essence as before, and is on this plane capable of being shaped into desire-forms.

Then onward rolls the wave to the Physical Plane where the same process is gone through, a physical atom being attached to the permanent atoms belonging to the Spiritual Triads, and combinations being formed on the sub-planes to constitute physical bodies, the chemical elements as they are called, on the three lower sub-planes.*

“This forms the turning point of the Monadic evolution which has now reached in the Mineral Kingdom the

* Compiled from “Evolution of Consciousness,” by Mrs. Besant, *Theosophical Review*, Vol. 30, pp. 535—541.

lowest point of its destined enmeshing in matter, and turns to begin, through the vegetable, animal and human kingdoms, the grand upward sweep of evolution towards divinity.”*

The following main principles are important in connection with this Monadic evolution :

(1) “There is continuity of life as well as continuity of form, and it is the continuing life (the Monad)—with ever more and more of its latent energies rendered active by the stimuli received through successive forms—which gathers into itself the experiences obtained by its encasings in form ; for when the form perishes, the life (the Monad) has the record of those experiences in the increased energies aroused by them, and is ready to pour itself into the new forms derived from the old, carrying with it this accumulated store.”†

(2) The Life of the Second Logos which flows into matter manifests in seven streams and all forms are assignable to one or other of these seven streams which are at the root of the different temperaments of men and run as it were side by side *across* the seven planes of matter. Countless Spiritual Triads belong to each of these seven streams and each of the seven typical groups thus formed is separated from the others by a delicate wall of *Monadic* Essence, the wall of the future group-soul which we must now consider. We have already seen that when the second life-

* “ Christian Creed,” by C. W. Leadbeater, p. 30.

† “ Ancient Wisdom,” by Mrs. Besant, p. 239.

wave reaches the physical plane each Spiritual Triad has permanently attached to itself a mental unit, an astral and a physical atom which form the connection between the Jivâtma and the lower planes.

A group-soul is a collection of permanent Triads in a triple envelope (mansaic, astral, and physical) of Monadic Essence. At the commencement of the shaping of the etheric types on the physical plane, seven group-souls are observable, which divide, and subdivide rapidly. The laws of space, for instance, may lead to the division of a group-soul, as well as the specialisation of its contents—the permanent Triads. 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 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. The group-soul and its contents divide by fission, one becoming two, two four, and so on. When the permanent Triads lose their embodiment and remain for a while naked, as it were, in their group-soul, those which have had similar experiences will be more strongly affected by each other than 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. As the Monads pass through the vegetable

and animal kingdoms with their varied opportunities for experience, the number of group-souls increases until a group-soul contains but a single Triad which is then ready for the human evolution.

“All Triads have to pass through the Mineral Kingdom, the habitat of the group-soul being that of its densest envelope, the physical. As its contents pass onwards into the Vegetable Kingdom, 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 pass into the Animal Kingdom, the astral envelope is absorbed and the activity of the group-soul is transferred to the mental plane to nourish the inchoate mental bodies. 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 becomes a constituent part of the causal body, formed by the downpouring from above meeting the upward drawn column from below. Then is the reincarnating Ego born, the guarded ante-natal life is over.”*

(3) We have already noted the difference between *Monad*ic essence and *Elemental* essence, both terms that are frequently found in Theosophical literature. When the second Life-wave, the Monad of form, in its

* Compiled from “Evolution of Consciousness,” by Mrs. Besant, *Theosophical Review*, Vol. XXXI, pp. 52-61.

descent from plane to plane, clothes itself in the *atomic* matter only of each plane, it is called *Monadic* essence ; but when it further gathers round itself *Molecular* matter it is called *Elemental* essence.

“This will become clearer still, if we note the manner of descent of the Monadic essence through the various kingdoms. For example, after entering the third elemental kingdom (which it does by veiling itself in the atomic astral matter) it gradually presses downwards into all the other sub-planes, until it ensouls forms of the very lowest astral matter and is on the verge of physicality. Yet it does not step from that lowest subdivision of the astral into the highest of the physical, which seems to lie so near ; instead of that, it slowly draws back into the astral atomic condition, bearing with it all experience gained or quality developed, and then, from the highest astral, it shoots straight down into the highest physical, along another line of connection—as it were in another dimension.”*

Therefore *Monadic* essence is the second Life-wave clothed in the atomic matter only of any one plane and the planes above it. Thus the Monadic essence of the *physical* plane will have as its outermost garment the atomic matter only of the physical plane ; within that, its next sheath will be the atomic matter of the astral plane, but it will not have in its sheathing any of the various molecular combinations of the astral plane, which constitute the various sub-

* *Theosophical Review*, Vol. XXIII, p. 555.

planes of the astral. The next inner sheath will be composed of the highest order of matter belonging to the uppermost of the four lower subdivisions of the Mânasic plane (since this Mânasic plane embraces two distinct evolutionary kingdoms); then as its next sheath it will have atoms of the highest of the three arûpa-levels of the Mental plane, then atoms of the Buddhic plane, etc.*

On the other hand, *Elemental* essence is Monadic essence + sheathing of molecular matter of the plane = second life-wave + atomic matter of plane in question and of all planes above it + molecular sheathing.

(4) There is a great difference between the downward arc, the first half of the circle, and the upward arc, the second half of the circle, of the evolution of form. In the downward arc, matter takes up qualities and attributes; in the upward, matter is formed into vehicles, or sheaths, or bodies, such a vehicle acting as an organised unity, to serve as a tabernacle for the Self.†

The Elemental essence, when unaffected by any outside influence (a condition hardly ever realized), is without any definite form of its own (in Mr. Leadbeater's "Devachanic Plane," p. 80, it is described in this condition as a formless conglomeration of dancing, infinitesimal atoms, instinct with a marvellous intensity of life); it is however wonderfully sensitive to

* *The Vâhan*, Vol. IX., No. 1, p. 8, or Extracts from *The Vâhan* p. 709.

† Cf. "Evolution of Life and Form," by Mrs. Besant, p. 126.

the most fleeting thought-current (from the human mind or from other intelligences—Devas—belonging to the astral and Mânsic planes) and is constantly being thrown into shapes of all kinds, which appear, change form and disintegrate with the rapidity of thought.*

“In the *first* Elemental kingdom the Elemental essence is thrown by thoughts into brilliant coruscations, coloured streams and flashes of living fire, instead of into definite shapes; taking, as it were, its first lessons in combined action, but not yet assuming the definite limitations of forms.”†

“In the *second* and *third* Elemental kingdoms the effect of thought is to mould portions of the Elemental essence into definite shapes, the color being determined by the quality of thoughts (intellectual, devotional, pas-sional), the shape itself by the nature of thoughts and the clearness of outline by the definiteness of thought.”‡

These thought-forms built of Elemental essence may be very evanescent or endure for some time according to the strength of the thoughts which called them into existence, but the general characteristic in the downward arc through the three Elemental kingdoms is *evanescence of forms* combined with *plasticity*.

“When the Monad, evolved through these kingdoms, in due course reached the physical plane, it began to draw together the ethers and hold them in filmy shapes,

* Cf. “The Astral Plane,” by C. W. Leadbeater, pp. 48, 49.

† “Ancient Wisdom,” p. 148.

‡ “Ancient Wisdom,” p. 77 and *Lucifer*, Vol. XIX., pp. 65-75.

into which the denser materials were built forming the first minerals." In the mineral kingdom the *plasticity* and *evanescence* of forms noticed in the three Elemental kingdoms, give place to *rigidity* and *stability* which lead in the further evolution to *plasticity and stability* of forms, first noticeable in the vegetable kingdom." " These characteristics find a yet more balanced expression in the animal world and reach their culmination of equilibrium in man, whose physical body is made up of constituents of most unstable equilibrium, thus giving great adaptability, and yet which is held together by a combining central force which resists general disintegration even under the most varied conditions."*

(5) " The descent of the Life-wave into denser and denser matter through kingdom after kingdom, until at last it comes down to the mineral forms, where life is most restricted in its operations, where consciousness is most limited in its scope, is called the *involution of life in matter*, the descending arc. From this lowest point the life *ascends*, revealing more and more of its powers, and ordinary Western evolution begins here. The life embedded in the rigid material of *minerals* learns slowly and gradually to respond from within to heavy vibrations and impacts from without (the whole working of the life can be summed up as the receiving of vibrations from matter without and the answering of vibration from itself within), until the opposition from the rigid form is lessened and a stage of plasticity is reached, at which

* "Ancient Wisdom," pp. 61-63.

the beginning of the vegetable world can be brought into existence." In the *Vegetable* kingdom the life (the Monad) receives vibrations from without more easily and responds more strongly, adding further the early beginnings of a power of consciousness that in the mineral was not present,* the power of feeling pleasure and pain, the foreshadowings of desire and sensation, evolving in the higher members of the vegetable kingdom to what the western psychologist would term 'massive' sensations of pleasure and discomfort. Plants dimly enjoy the air, the rain and the sunshine, and gropingly seek them, while they shrink from noxious conditions ; they answer to stimuli and adapt themselves to external conditions, some showing plainly a sense of touch."†

This power of sensation is further developed in the animal kingdom and is due to the awakening out of latency of the astral matter involved in the structure of the atomic and molecular constituents of the physical bodies. "When this astral matter began to thrill in a very limited way in the minerals, the Monad of form, exercising his organizing power, drew in materials from the astral world and these were built into a loosely constituted mass, the mineral astral body. In the vegetable world the astral bodies are a little more organised and their special characteristic of 'feeling' begins to appear. In the animal kingdom the astral

* "Evolution of Life and Form," by Mrs. Besant, pp. 58, 173.

† "Ancient Wisdom," pp. 248 and 88.

body is still more developed, reaching in the higher members a sufficiently definite organization to cohere for some time after the death of the physical body, and to lead an independent existence on the astral plane.”*

“In the higher members of the animal kingdom we further find that the *mental* matter brought down by the Monad (involved in the structure of the astral body) begins to be susceptible to impacts from the mental plane, and, when the Monad has at the same time reached the point of complete individualization, no longer forming part of a group-soul, the animal is then ready to receive the third great outpouring of the life of the Logos—the tabernacle is ready for the reception of the *human* Monad.”†

OUTPOURING OF SPIRIT—THIRD LIFE-WAVE.

The upward sweep of the Second Life-wave builds the bodies—physical, astral and mental—which, when perfected, are to form the mechanism of consciousness for man, as organs for willing, thinking and acting. In the early stages of the human kingdom the astral and mental vehicles are but little developed. “Consciousness does not do much building on the astral and mental planes at this stage and works there in unorganised sheaths. The organising is done on the physical plane, slowly building up in animals and in the earlier human races the nervous apparatus as the special mechanism of

* “Ancient Wisdom,” p. 88.

† “Ancient Wisdom,” p. 252.

consciousness, and this work has to be completed to a great extent, before the third Life-wave pours down."

"When the middle of the third Root race had been reached the nervous apparatus of animal-man had been built up to a point at which it needed for its further improvement the more direct flow from the spiritual Triad to which it was attached ; the group-soul had completed its work for these, the higher products of evolution, as the medium by which the life of the Second Logos protected and nourished his infant children. It was now to form the foundation of the causal body, the vessel into which the down-pouring life was to be received ; the term of the ante-natal life of the Monad was touched, and the time was ripe for his birth in the lower world. The Mother-life of the Logos had built for him the bodies in which he could now live as a separate entity in the world of forms, and he was to come into direct possession of his bodies and take up his human evolution."

" We have seen that the Monads derive their being from the first Logos, and *the downflow of their life into the Spiritual Triads*—causing the vortices of activity which catch up into union with themselves the upward reaching stream of life from the lower planes and form in that union the causal bodies—is called *the third Life-wave*, and is properly related to Him as its source."

"The causal body once formed, the spiritual Triad has a permanent vehicle for further evolution, and when consciousness becomes able to function freely in this

vehicle, the Triad will be able to control and direct far more effectively than ever before the evolution of the lower vehicles."

"The earlier efforts to control are not, however, of a very intelligent description, any more than the first movements of the body of the infant show they are directed by an intelligence, although we know that an intelligence is connected with it. The Monad is now, in a very real sense, born on the physical plane, but still he must be regarded as a babe, and must pass through an immense period of time before his power over the physical body will be anything but infantile."*

With the descent of the third life-wave we have what are known as the seven principles in man complete, though not by any means fully developed. Âtman, the Spirit in man, is clothed during earth-life in a series of sheaths or bodies built of the matter of the different planes and enabling it to come into contact with, and gather experience on, all the planes from the physical up to the Nirvânic, the plane of Âtman.

These bodies are :

On the Buddhic Plane	...	Bliss-body.
„ Arûpa levels of Mânasic Plane		Causal body.
„ Rûpa	„ „ ...	Mental body.
„ Astral Plane	...	Astral body.
„ Physical Plane	{ Etheric Double and Physical body.	

* "Evolution of Consciousness," by Mrs. Besant, *Theos. Review*, Vol. XXXI., pp. 297-8.

They form the bridge of consciousness, along which all impulses from the Ego may reach the physical plane, all impacts from the outer world may reach him and it is the purpose of evolution to develop each in turn to serve as a distinct vehicle of consciousness, independently of those below it,* until man can function in unbroken consciousness on all the planes.

The use of the sheaths is to gather knowledge on every plane, to "learn the law of pleasure and pain, to get rid of desire, without which there can never be peace and bliss unspeakable, and to learn sympathy by suffering, so that, knowing what it is to be in anguish, we may carry help to our fellow who has not learned the lesson."†

This end is attained through a long series of incarnations (earth lives), throughout which the *Causal* body persists as the relatively *permanent* home of the Ego; the mental, astral and physical bodies disintegrating after incarnation *with the exception of the permanent atoms* which remain attached to the spiritual Triad throughout the long series of incarnations and form at the time of reincarnation the nuclei round which the new mental, astral and physical bodies are builded. As each body perishes in turn, it hands on its harvest of experiences to the one above it and thus all the harvests are finally stored in the Causal body to act as causes for future

* "Ancient Wisdom," p. 288.

† "Self and its Sheaths," by Mrs. Besant, p. 83.

lives which are all linked together as cause and effect and gradually lead man to perfection.*

The development of these bodies takes place from below upwards. By means of pure living, pure thinking, the subjugation of our desire nature and the exercise of our mental faculties, the three lower bodies are gradually, through many incarnations and experiences both pleasurable and painful, developed and brought under control, but it is not till man is fully conscious in his Causal body, and his brain becomes able to vibrate in answer to the swift and subtle vibrations sent down by the Ego, that he can impress the memory of his past lives on his physical brain and thus review the whole series of his past incarnations. The immortal Ego clothed in the permanent Causal body is called the *individuality*, whereas the *personality* consists in the transitory vehicles (mental, astral and physical bodies) which the individuality sends out for the purpose of gathering experience on the lower planes. Each personality is a new part for the immortal actor, and he treads the stage of life over and over again, only in the life-drama each character he assumes is the child of the preceding ones and the father of those to come, so that the life-drama is a continuous history, the history of the actor who plays the successive parts.†

As the astral and mental bodies are being developed for independent functioning, new senses and

* "Ancient Wisdom," p. 171.

† "Ancient Wisdom," p. 212.

powers of knowledge and usefulness are opened up and the first steps are taken towards the realisation of the Brotherhood of man, the union of the Self in man with all other Selves, the recognition of the one Self dwelling equally in all. " Even on the astral plane " matter is much less of a division than it is down here. Travelling in the astral body the man passes through space so rapidly that time is practically conquered and space loses its power to divide friend from friend. Rising to the mental plane another power is his. Thinking of a place, he is there ; thinking of a friend, the friend is before him ; all things are seen at once the moment attention is turned towards them ; all that is heard is heard at a single impression ; space, matter and time as known in the lower worlds have disappeared ; sequence no longer exists in the *eternal now*. As he rises yet higher, barriers within consciousness also fall away — he knows himself to be one with other consciousness, other living things. He can think as they think, feel as they feel, know as they know. He can make their limitations his for the moment, in order that he may understand exactly how they are thinking and yet have his own consciousness. Within this circle of evolution there is nothing that to him is veiled, when he turns his attention to it ; nothing he cannot understand and therefore nothing he cannot help."*

These last steps belong to the evolution of the three higher principles, the triple Self in man. As the Mani-

* " Man and His Bodies," by Mrs. Besant, p. 112.

fested God has three aspects (*Existence*, the fount and root of all being the aspect of the first Logos ; then Joy or Bliss, manifested in Love, the aspect of the second Logos; and lastly Intelligence, shown as creative Wisdom, the aspect of the third Logos), "so the Self in man, a ray from the Logos, partaking of His own essential Being, has the triple nature of the Logos Himself, and the evolution of man consists in the gradual manifestation of these three aspects, their development from latency into activity, man thus repeating in miniature the evolution of the universe."*

The third Aspect, *Intelligence*, is first manifested, beginning with the development, in the *mental* body, of intellectual power, judgment, reasoning, comparison, memory, the drawing of conclusions, the logical faculties. When this has gone on to a very great extent, the higher faculties of the intelligence will begin to evolve on the formless (*arûpa*) mental planes ; the Ego will enter on its own especial work of *abstract* thinking and the highest intellectual faculties will then be evolved within the *Causal* body.† The predominant element of consciousness in this body is knowledge, and ultimately wisdom,‡ thus showing forth the *third* aspect of the Logos.

Then comes the *second* aspect, *Bliss, Love*, which marks the development of the Bliss or Buddhic body, a stage

* " Ancient Wisdom, " p. 213.

† " Emotion, Intellect and Spirituality, " by Mrs. Besant, p. 19.

‡ " Ancient Wisdom, " p. 297.

which for the majority of mankind belongs to a future period of our race. The only way in which the man can contribute to the building of this glorious form is by cultivating pure, unselfish, all-embracing love, love that 'seeketh not its own'—that is, love that is neither partial, nor seeks any return for its outflowing. This spontaneous outpouring of love is the most marked of the divine attributes, the love that gives everything, that asks nothing. When the Buddhic body is quickened as a vehicle of consciousness, the man enters into the bliss of non-separateness and knows in full and vivid realization his unity with all that is."*

We have seen that the mental plane is the *centre* of our present five-fold evolution and we should now note a definite relation that exists between the planes below and the planes above, between the kâmic or astral, and the Buddhic, and between the physical, the lowest, and the Nirvânic, the highest; there is no reflexion of intelligence—the third aspect of the Self—because it is the central quality. The second manifestation, that which is Love on the Buddhic plane, reflecting itself in the astral plane takes on the aspect of desire and passion and becomes kâma. That which is Existence, the first aspect of the Self belonging to the Nirvânic plane, reflecting itself in the physical plane, shows forth what we call objective reality. If we take the picture of a mountain reflected in a lake, the shore is the dividing line between object and image, and represents the

* "Ancient Wisdom," p. 218.

intelligence ; below that, half way down, will come the reflection of love showing itself as emotion and desire ; then we see the highest peak reflected in the deepest depth of the lake ; the existence above, the power of the Real Being, is reflected below in the plane of physical matter as that illusory existence which man calls real.*

“ Looking at the kâmic and Buddhic planes we find that in both cases the consciousness seeks expression by unifying, but on the kâmic plane it does this by taking possession of an object as ‘ mine,’ by holding and assimilating it, whereas on the Buddhic plane it pours itself forth to include, and not feeling the sense of difference of the ‘ I ’ and of the ‘ mine,’ it is conscious of a unity which sees all that it touches as part of itself and includes all within itself.”

“ If we can turn the great force in our desire-nature that was being used for the sake of the *personal* self, to the service of the *common* self of man, then emotional love passes into the higher love which is devotion passes from the astral plane to the Buddhic, where bliss is the distinguishing characteristic, and we start within the evolving Self a vibration on the Buddhic plane, which helps forward the evolution of our spiritual nature.”†

The *last* stage is the development in the human Self

* “ Evolution of Life and Form,” by Mrs. Besant, p. 124.

† “ Emotion, Intellect and Spirituality,” by Mrs. Besant, pp. 20 and 23.

of the first aspect of Deity, *Existence*, implying the manifestation of the divine powers, the power of the Real being, which, as we have seen, is reflected *below* in the plane of *physical* matter as that illusory existence which man calls real.

"When this first aspect is manifested, when to Wisdom and Compassion the God-like and unruffled strength that marks the functioning of Âtma is added, then human evolution is finished, humanity is crowned with divinity, and the God-man is manifest in all the plenitude of his power, his wisdom, his love."*

With the attainment of the last two stages comes the transcending of the *Individuality*.

Through countless incarnations the Self in man, which, emanating directly from the First Logos, had been placed within the Causal body, has remained encased therein, as within a protecting shell. It has been planted there as a mere seed, not as a perfect Ego; as a mere seed with every divine power involved within it and capable of development. It is the object of evolution to make that centre the Image of the Logos, self-sustaining, and enormous reaches of time are needed for the building. As the Causal body—the individuality—develops, this centre becomes strong and able to be self-existent, but it is not till the Bliss body (in which the Ego already recognises his unity with all other Egos) is fully developed, that Individuality is transcended and that the Causal body, that most permanent of our bodies,

* 'Ancient Wisdom,' p. 297.

vanishes, as no longer required for a protecting shell, the life within having grown into a strong self-conscious centre, able to expand into the consciousness of God, and transcending finally also the Buddhic plane, to live *without limiting circumference* in those ineffable vibrations which, encountered to-day, would but paralyse and make us unconscious.*

In considering "Man's Relation to God," the union of existence of all that lives is the fundamental principle as stated in the beginning. All Selves are formed within the Logos and are of the same divine essence, destined to grow into the image of God, as the seed grows into the likeness of the plant from which it came. To attain this end a long process of evolution is needed, through a great part of which this sense of *union* is effaced and gives place to the sense of *separateness*, the bodies in which the selves are clothed forming on the lower planes dividing barriers between the individuals and even placing them in conflict with each other. Within these bodies the life-centre develops and evolves, learning to control the forms, and finally to transcend embodied existence, when it has grown strong enough to hold its own without protecting circumference in the illimitable life of the One. Then the aspect of separateness, of diversity, in its turn has given place to union amid the individualised units; the self realizes in full consciousness the union with all other selves, the human

* "Evolution of Life and Form," p. 90, and "Individuality," by Mrs. Besant, p. 22.

evolution is completed. When the point has become the sphere the sphere finds itself to be the point; each point contains everything and knows itself one with every other point; the outer is found to be only the reflection of the inner; the Reality is the one Life, and the difference an illusion that is overcome.*

Then will come the higher glory that shines beyond, when those living centres in divinity can come forth again when there is need for their aid, able in worlds and in universes to be the manifested expression of the divine love, the divine power and the divine perfection. When this happens we speak of the appearing as God made manifest in flesh; then truly the Individuality has vanished, then truly the limits have fallen away, but that living, self-conscious Being, He perishes never.†

“The life that has reached Self-existence is a being that can garb itself in any form, by gathering the Âkasa around it. Thus it may develop vehicle after vehicle until the whole of the human series is builded for use, but none of them is a prison for limitation; then we say that the man is a Jîvanmûkta, a Master;” He is free and all matter has become His servant to use when He has need of it, to cast aside when He needs it not.‡ The building of such self-conscious, eternal centres is a purpose of life-evolution. It is a slow growth through limitation and imperfection to perfection; all manifest-

* “Man and His Bodies,” by Mrs. Besant, p. 114.

† “Individuality,” by Mrs. Besant, p. 22.

‡ “Evolution of Life and Form,” p. 152.

ation and multiplication must necessarily mean division and therefore limitation, and that limitation necessarily implies imperfection.* Only the whole is perfect and not till consciousness in the Self in man is able to expand into the consciousness of the Logos, not till he has become an expression of that highest life, with nothing to gain, nothing to learn, nothing to take that any world can give him, existing only as the channel of the life of God,"† can he be said to have attained perfection.

Let us briefly recapitulate :

The Monad, the spirit in man, is a ray or germ of the divine life, destined to grow into the likeness of his Father, "to become from a *static* Logos enfolding all divine potentialities, a dynamic Logos unfolding all divine powers."

His evolution, his pilgrimage through the manifested Universe, is intimately connected with the work of the Three Logoi, the great Trinity, of which the Monad is a reflection :

The Third Logos prepares the matter of the Universe.

The Second Logos evolves the forms of the three elemental, the mineral, animal and human kingdoms.

The First Logos sends forth the Monads into the forms thus prepared for the Monadic evolution.

The Seven planes of our solar system are classified as follows in relation to evolution :

* " Evolution of Life and Form," p. 88.

† " Evolution of Life and Form," p. 152.

- (1) The two highest (Adi and Anupâdaka) are the field of Logoic manifestation.
- (2) The Nirvânic and the Buddhic are the field of supernormal human evolution.
- (3) The three lowest (mental, astral and physical) are the field of elemental, mineral, vegetable, animal and normal human evolution.

The Monad dwells on the Anupâdaka plane and becomes connected, on the downward arc of evolution, with each of the five lower planes, through the permanent atoms which remain attached to it throughout his evolution. Round these permanent atoms the matter of the planes gathers into at first loosely organised sheaths, which are shaped on the upward arc of evolution into independent well-organised vehicles of consciousness, enabling the Monad to function in full self-consciousness on every plane.

Normal human evolution is at present and for ages to come concerned with the development of the physical, astral and mental bodies.

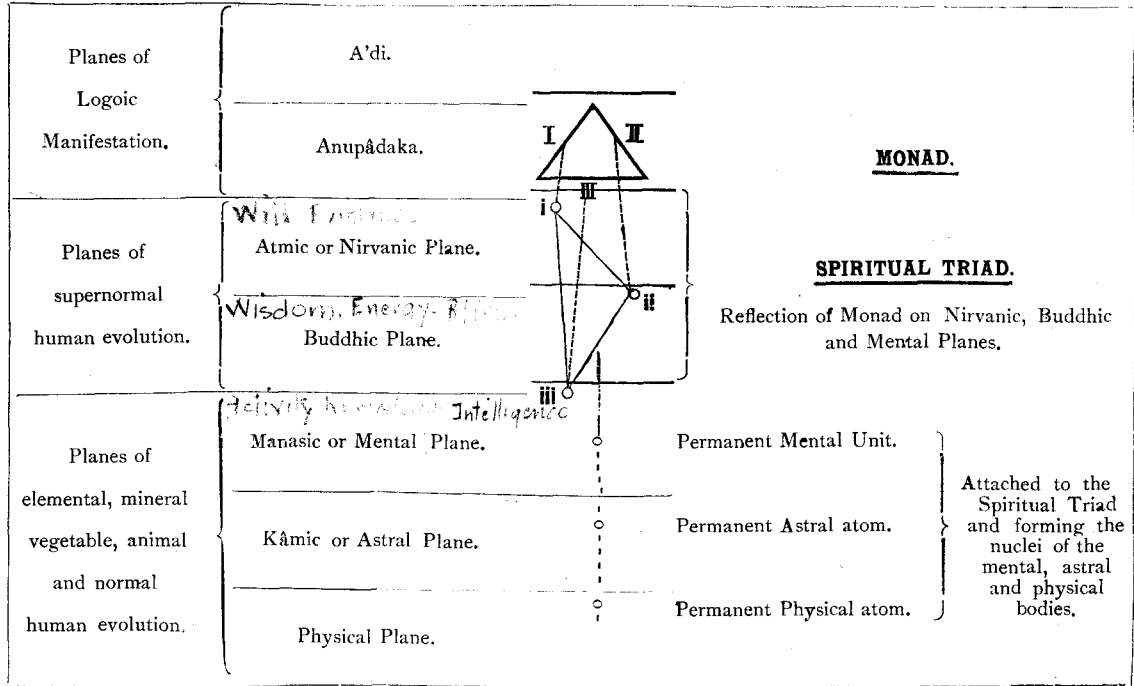
The attainment of Divine Manhood is connected with the development of the buddhic and âtmic sheaths and belongs to super-normal human evolution, lying beyond the first of the great initiations. Only a very small minority (Adepts, Masters,) have completed this stage or are on the path of discipleship leading up to it.

Beyond the human evolution when it is completed,

* "Evolution of Consciousness," by Mrs. Besant, *Theos. Review*, Vol. XXX, p. 449.

DIAGRAM IV.

Combined from Mrs. Besant's Diagrams in "Evolution of Consciousness," Theosophical Review, vol. 30, pp. 449 and 537 and vol. 31, p. 58.



I. Will (i) A'tmâ ; II. Wisdom (ii) Buddhi ; III. Activity (iii) Manas.

lies the field of Logoic manifestation, with the mighty Hierarchies that have liberated themselves from the bonds of humanity, rising higher and higher till they enter Îśvara Himself. "There is no end to the manifestation of the one Life, and just as we have our sun and suns, many universes, each one part of a system mightier than itself, so in the Spiritual Universe there is Hierarchy beyond Hierarchy of spiritual intelligences who are as the suns of the spiritual world. Our physical system has as its centre the great spiritual Intelligence manifested as a Trinity, the Îśvara of that system. Then beyond Him there is a mightier Îśvara, round whom those who are on the level of the Îśvara of our system circle, looking to Him as their central life. And beyond Him yet another, and beyond Him others and others yet, until as the physical universes are beyond our thinking, the spiritual Hierarchy stretches also beyond our thought, and dazzled and blinded by the splendour, our thought fails to express itself and the human faculty sinks down unable to soar further."*

The beginning and the ending, if we may use these terms in speaking of the Infinite, are hidden from our sight; only a tiny fragment of the great spiral of evolution has been revealed to us, sufficient, however, to give us a glimpse of the limitless panorama of Divine unfolding that stretches before our view, to show our place in the Universe, our relation to the lower kingdoms of nature, to our fellow-men and to God, and to give us the

* Avatāras by Mrs. Besant, p. 33.

courage and patience to proceed on our long pilgrimage which only a right understanding can instil.

Long and difficult is the ascent from the undeveloped man, the savage, to the Divine man. Pleasure and pain, evil and good, failure and triumph alike must be experienced, "for the object, the goal which is to be obtained, is not to make automata, who should blindly follow a path sketched out for their treading, but to make a reflection of the Logos Himself, to make a mighty assemblage of wise and perfected men who should choose the best because they know and understand it, who should reject the worst because by experience they have learnt its inadequacy and the sorrow to which it leads. So that in the universe of the future, as amongst all the Great Ones who are guiding the universe of to-day, there should be unity gained by consensus of wills, which have become one again by knowledge and by choice, which move with a single purpose because they know the whole, who choose to be one with the Law, not by an outside compulsion but by an inner acquiescence.* Thus are formed those who are the co-workers of Íśvara in the helping of humanity, who, having gone through all suffering, throw everything they have gained at the feet of the Lord, who turn back to the world never again to be bound by it, but still responding to the compassion, which is the very life of Íśvara Himself." †

There is nothing that the spirit in man cannot conquer;

* "The Path of Discipleship," by Mrs. Besant, p. 10.

† "Evolution of Life and Form," by Mrs. Besant, p. 153.

all knowledge, all progress is open before us and will be ours, for "The soul of man is immortal and its future is the future of a thing whose growth and splendour has no limit."*

* "The Idyll of the White Lotus."