

The Seven Rays of the Sun

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Riding a White Bear in the Moonlight by Kay Nielsen
From *East of the Sun, West of the Moon*, 1914



In Occultism [Primordial Light is] the light which is born in, and through the preternatural darkness of chaos, which contains “the all in all,” the seven rays that become later the seven Principles in Nature.¹

The Seven Rays of the Central Spiritual Sun

The Seven Rays are the Luminous Sons, from which will emanate all other luminous and non-luminous lives.

They are the primordial seven rays from which will emanate in their turn all the other luminous and non-luminous lives, whether Archangels, Devils, men or apes. Some have been and some will only now become human beings. It is only after the differentiation of the seven rays and after the seven forces of nature have taken them in hand and worked upon them, that they become cornerstones, or rejected pieces of clay. Everything, therefore, is in these seven rays, but it is impossible to say at this stage in which, because they are not yet differentiated and individualized.²

They are the “fiery tongues” representing the potency of formative creation inherent Logos.

Ahura Mazdā (Ormazd) was the head and synthesis of the seven *Amesha Spentas* (or *Amshāspends*), and, therefore, an *Amesha Spenta* himself. Just as “Jehovah-Bīnāh Aralim” was the head and synthesis of the *Elōhīm* and no more; so *Agni-Vishnu-Sūrya* was the synthesis and head, or the focus whence emanated in physics as in metaphysics, from the Spiritual as from the physical Sun, the Seven Rays, the seven fiery tongues, the seven planets or gods. All these became supreme gods and *the ONE GOD*, but only after the loss of the primeval secrets, the sinking of Atlantis, or “the Flood,” and the occupation of India by the Brahmans, who sought safety on the summits of the *Himālayas*, when even the high tablelands of what is now Tibet became submerged for a time. . . . Moreover, this name of *Ahura*, in Sanskrit *Asura*, connects him with the *Mānasaputras*, the Sons of Wisdom who informed the mindless man, and endowed him with his mind (*manas*). *Ahura* (*asura*) may be derived from the root *ah* “to be,” but in its primal signification it is what the Secret Teaching shows it to be.³

¹ *Theosophical Glossary*: Primordial Light

² *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 347-48; [on whether the “luminous sons of manvantaric dawn” are perfected human spirits of the last Manvantara, or on their way to humanity in this or a subsequent Manvantara.]

³ *Secret Doctrine*, II p. 608



The First Solar Ray is the most important: It is Voice of the Silence

[Sushumnā is] the solar ray — the first of the seven rays. Also the name of a spinal nerve which connects the heart with the Brahmarandra, and plays a most important part in Yoga practices.⁴

["Though . . . the sun-souls attract the earth-souls, the lost ones, for a while, to bring them up to themselves by the path that leads to Nirvana . . . "] This is a doctrine of the Visishtadwaita sect of the Vedantins. The *Jiva* (spiritual life principle, the living *Monad*) of one who attained Moksha or Nirvana, "breaks through the Brahmarandhra and goes to *Suryamandala* (the region of the sun) through the Solar rays. Then it goes, through a dark spot in the Sun, to Paramapada" to which it is directed by the Supreme Wisdom acquired by *Yoga*, and helped thereinto by the *Devas* (gods) called Archis, the "Flames,"⁵ or Fiery Angels, answering to the Christian archangels.⁶

Ah-hi, the loftiest Dhyānis, emanate from a Ray of First Logos.

The meaning of [Stanza II.3a], I think, very clear; it means that, as there are no finite differentiated minds during Pralaya, it is just as though there were no mind at all, because there is nothing to contain or perceive it. There is nothing to receive and reflect the ideation of the Absolute Mind; therefore, *it is not*. Everything outside of the Absolute and immutable Sat (Be-ness), is necessarily finite and conditioned, since it has beginning and end. Therefore, since the "Ah-hi were not," there was no Universal Mind as a manifestation. A distinction had to be made between the Absolute Mind, which is ever present, and its reflection and manifestation in the Ah-hi, who, being on the highest plane, reflect the universal mind collectively at the first flutter of Manvantara. After which they begin the work of evolution of all the lower forces throughout the seven planes, down to the lowest — our own. The Ah-hi are the primordial seven rays, or *Logoi*, emanated from the first Logos, *triple*, yet one in its essence. . . . Universal or Absolute Mind always is during Pralaya as well as Manvantara; it is immutable. The Ah-hi are the highest Dhyānis, the *Logoi* as just said, those who begin the downward evolution, or emanation. During Pralaya there are no Ah-hi, because they come into being only with the first *radiation* of the Universal Mind, which, *per se*, cannot be differentiated, and the radiation from which is the first *dawn* of Manvantara. The Absolute is dormant, latent mind, and cannot be otherwise in true metaphysical perception; it is only Its shadow which becomes differentiated in the collectivity of these Dhyānis.⁷

⁴ *Theosophical Glossary*: Sushumnā

⁵ Cf. "Śamkara was an Avatāra in the full sense of the term. According to Sāyanāchārya, the great commentator on the *Vedas*, he is to be held as an Avatāra, or direct incarnation of Śiva — the Logos, the Seventh Principle in Nature — Himself. In the Secret Doctrine Śrī Śamkarāchārya is regarded as the abode — for the thirty-two years of his mortal life — of a Flame, the highest of the manifested Spiritual Beings, one of the Primordial Seven Rays." *Blavatsky Collected Writings*, (THE MYSTERY OF BUDDHA) XIV p. 390

⁶ *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) IX p. 63; [on *Amrita*, applied to the Soma juice, the "Water of Life."]

⁷ *Ibid.* (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 317-18; [on Stanza II.3a: "UNIVERSAL MIND WAS NOT, FOR THERE WERE NO AH-HI (celestial beings) TO CONTAIN (hence to manifest) IT," suggesting that the Ah-hi are not themselves the Universal Mind but only the vehicle for its manifestation.]



They are the Heavenly Singers, the first and highest Ray.

The Gandharva of the *Veda* is the deity who knows and reveals the secrets of heaven and divine truths to mortals.

Cosmically — the Gandharvas are the aggregate powers of the solar-fire, and constitute its Forces;

psychically — the intelligence residing in the *Sushumnā*, Solar ray, the highest of the *seven* rays;

mystically — the occult force in the Soma (the moon, or lunar plant) and the drink made of it; *physically* — the phenomenal, and

spiritually — the noumenal causes of *Sound* and the “Voice of Nature.”

Hence, they are called the 6,333 “heavenly Singers” and musicians of Indra’s loka who personify (even in number) the various and manifold sounds in Nature, both above and below. In the latter allegories they are said to have mystic power over women, and *to be fond of them*. The esoteric meaning is plain. They are one of the forms, if not the prototypes, of Enoch’s angels, the Sons of God, who saw that the daughters of men were fair,⁸ who married them, and taught the daughters of the Earth *the secrets of Heaven*.⁹

The First Ray is potentially in everyman’s heart.

In the first Ray there are two elements:

- (1) the permanent element of the First Ray,
- (2) the indwelling Divine Presence, which is Christos.

These two are called in Buddhist phraseology, Amitābha and Avalokiteśvara. Amitābha is described as a very great Buddha living in the Western Paradise. The word means “boundless light.” Amitābha is located in the Western Paradise from the tradition that the last great Adept of the Ray lived in Shambhala and there established “The Brotherhood.” . . .

Though each man belongs to a particular Ray of his own, it is only the first two Rays that have ever given rise to universal religions. In the case of the other five Rays a man is merely concerned with his own particular Ray, but in the case of these two every Adept will have to come under the influence of every other Ray. There are two ways in which these two Rays minister to the spiritual needs of mankind. Buddha is the outward teacher, the teacher *par excellence*, and through Him spiritual light and wisdom are supposed to come to the neophyte or even Adept. But in the case of the Christos, his manifestation is *internal light, and not external symbols*. The last great Adept of that Ray, when going to Nirvāna, leaves the Ray behind Him, until His Successor shall appear. This is the mysterious power which pervades the whole of this planet in the shape of the “still small Voice.” It is potentially in every man’s heart: it is not one of his 7 principles, nor does it always exist there. At a certain stage in a man’s spiritual progress, it begins to sound in his heart, as described in *Light on the*

⁸ *Genesis* vi

⁹ *Secret Doctrine*, I p. 523 *fn.*



Path. It gives him the supreme directions he has to receive, opens out the further path of progress, points out the way and disappears. It has nothing to do with the girl in the *Idyll of the White Lotus*. It is every man's heart and yet it is not. Only at a certain stage it makes its appearance.¹⁰

The One Element manifests Itself in seven states

Space and Time are One and nameless, the incognizable That, which can be sensed only through its Rays.

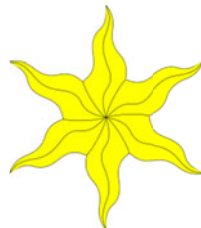
In Dr. Muir's translation of the *Atharva Veda* we read:

1. Time carries (us) forward, a steed, with *seven rays*, a thousand eyes, undecaying, full of fecundity. On him intelligent sages mount; his wheels are all the worlds.
2. Thus Time moves on *seven wheels*; he has *seven naves*; immortality is his axle. He is at present *all these worlds*. Time hastens onward the first God.
3. A full jar is contained in Time. We behold him existing in many forms. He is all these worlds in the future. They call him "Time in the highest Heaven."¹¹

Now add to this the following verse from the Esoteric volumes:

"Space and Time are one. Space and Time are nameless, for they are the incognizable THAT, which can be sensed *only through its seven rays* — which are the *Seven Creations, the Seven Worlds, the Seven Laws,*" etc., etc., etc. . . .

Thus, from the Seven Creations, seven Rishis, Zones, Continents, Principles, etc., etc. in the Āryan Scriptures, the number has passed through Indian, Egyptian, Chaldaic, Greek, Jewish, Roman, and finally Christian mystic thought, until it landed in and remained impressed indelibly on every exoteric theology. The seven old books stolen out of Noah's ark by Ham, and given to Cush, his son, and the seven Brazen columns of Ham and Cheiron, are a reflection and a remembrance of the Seven primordial mysteries instituted according to the "Seven secret emanations," the "Seven Sounds," and seven rays — the spiritual and sidereal models of the seven thousand times seven copies of them in later aeons.¹²



¹⁰ *Esoteric Writings*, (FIRST RAY IN BUDDHISM) § VII (1) pp. 528, 529-30; Cf. *Compassion* (2009), ch. 7 "Listen to the 'still small voice,'" pp. 211-38

¹¹ Hymn xix, 53

¹² *Secret Doctrine*, II pp. 612-13



The Hierarchy of Compassion lights up the torch of Truth

A bright star dropped from the Heart of Eternity, beacon of hope on whose Seven Rays hang Seven Worlds of Being.

The “First is the Second” [World], because the “First” cannot really be numbered or regarded as the First, as that is the realm of noumena in its primary manifestation: the threshold to the World of Truth, or SAT, through which the direct energy that radiates from the ONE REALITY — the Nameless Deity — reaches us. Here again, the untranslatable term SAT (*Be-ness*) is likely to lead into an erroneous conception, since that which is manifested cannot be SAT, but is something phenomenal, not everlasting, nor, in truth, even sempiternal. It is coeval and coexistent with the One Life, “Secondless,” but as a manifestation it is still a Māyā — like the rest. This “World of Truth” can be described only in the words of the Commentary as “A bright star dropped from the heart of Eternity; the beacon of hope on whose Seven Rays hang the Seven Worlds of Being.” Truly so; since those are the Seven Lights whose reflections are the human immortal Monads — the Ātman, or the irradiating Spirit of every creature of the human family.¹³

Seven Wise Ones or Dhyāni-Chohans fashion seven beams of light falling on paths leading to wisdom.

“The wise guard the home of nature’s order, they assume excellent forms in secret.”

This verse in the *Rigveda*:¹⁴ “The seven wise ones [rays of wisdom, Dhyānis] fashion seven paths [or lines as also *Races* in another sense]. To one of these may the distressed mortal come” — which is interpreted solely from the astronomical and cosmic aspect — is one of the most pregnant in occult meaning. The “paths” may mean lines [*maryādāh*], but they are primarily beams of light falling on the paths leading to wisdom.¹⁵ It means “ways” or paths. They are, in short, the seven Rays which fall free from the macrocosmic centre, the seven principles in the metaphysical, the seven Races in the physical sense. All depends upon the key used.¹⁶

*Seven Lights, whose reflections are the human immortal monads, each in charge of seven distinct groups of humanity.*¹⁷

The *Logos*, or both the unmanifested and the manifested WORD, is called by the Hindus, Īśvara, “the Lord,” though the Occultists give it another name. Īśvara, say the Vedantins, is the highest consciousness in nature. “This highest consciousness,” answer the Occultists, “is only a *synthetic unit* in the world of the manifested Logos — or on the *plane of illusion*; for it is the sum total of Dhyāni-Chohanian consciousness.” “Oh, wise man, remove the conception *that not-Spirit is Spirit*,” says Śamkarāchārya.

¹³ *Secret Doctrine*, I pp. 119-20; [Commentary on Stanza V.4c.]

¹⁴ X, 5-6

¹⁵ See *Rigveda* IV, 5-13

¹⁶ *Secret Doctrine*, II p. 191 & fn. [commenting upon *Rigveda* X, 10, 5, 2.]

¹⁷ See “Hierarchy – Compassionate (Drawing)” in our Masque of Love Series.



Ātman is *not-Spirit* in its final Parabrahmic state, *Īsvara* or *Logos* is Spirit; or, as Occultism explains, it is a compound unity of manifested living Spirits, the parent-source and nursery of all the mundane and terrestrial monads, *plus* their *divine* reflection, which emanate from, and return into, the Logos, each in the culmination of its time. There are seven chief groups of such Dhyāni-Chohans, which groups will be found and recognised in every religion, for they are the primeval SEVEN Rays. Humanity, occultism teaches us, is divided into seven distinct groups and their subdivisions, mental, spiritual, and physical.¹⁸ The monad, then, viewed as ONE, is above the seventh principle (in Kosmos and man), and as a triad, it is the direct radiant progeny of the said *compound* UNIT, not the breath (and special *creation* out of *nihil*) of “God,” as that unit is called; for such an idea is quite unphilosophical, and degrades Deity, dragging it down to a finite, attributive condition.¹⁹

They all proceed from the First, Unmanifested Logos, and from thence in innumerable series of Hierarchies.

The first stage [of manifestation] is the appearance of the potential point in the circle — the unmanifested Logos. The second stage is the shooting forth of the Ray from the potential white point, producing the first point, which is called, in the *Zohar*, Kether or Sephīrāh. The third stage is the production from Kether of Chochmah, and Binah, thus constituting the first triangle, which is the Third or manifested Logos — in other words, the subjective and objective Universe. Further, from this manifested Logos will proceed the Seven Rays, which in the *Zohar* are called the lower Sephiroth and in Eastern occultism the primordial seven rays. Thence will proceed the innumerable series of Hierarchies.²⁰

But First Logos is none other than the second of the “Two Ones.”

. . . in Occult metaphysics there are, properly speaking, two “ONES” — the One on the unreachable plane of Absoluteness and Infinity, on which no speculation is possible, and the Second “One” on the plane of Emanations. The former can neither emanate nor be divided, as it is eternal, absolute, and immutable. The Second, being, so to speak, the reflection of the first One (for it is the Logos, or *Īsvara*, in the Universe of Illusion), can do all this. It emanates from itself — as the upper Sephīrōth Triad emanates the lower seven Sephīrōth — the seven Rays or Dhyāni-Chohans; in other words, the Homogeneous becomes the Heterogeneous, the “Protyle” differentiates into the Elements. But these, unless they return into their primal Element, can never cross beyond the Laya, or zero-point.²¹

¹⁸ Hence the seven chief planets, the *spheres* of the indwelling seven spirits, under each of which is born one of the human groups which is guided and influenced thereby. There are only seven planets (*especially* connected with earth), and twelve houses, but the possible combinations of their aspects are countless. As each planet can stand to each of the others in twelve different aspects, their combinations must, therefore, be almost infinite; as infinite, in fact, as the spiritual, psychic, mental, and physical capacities in the numberless varieties of the *genus homo*, each of which varieties is born under one of the seven planets and one of the said countless planetary combinations.

¹⁹ *Secret Doctrine*, I p. 573

²⁰ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 352; [on the three stages of Logoic manifestation.]

²¹ *Secret Doctrine*, I p. 130



Thus, a Single Cosmic Atom becomes seven rays of Spirit, plus seven creative forces of Nature.

“The one Cosmic 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, and the seven creative forces of nature, radiating from the root-essence . . . follow, one the right, the other the left path, separate till the end of the Kalpa, and yet are in close embrace. What unites them? KARMA.”

The atoms emanated from the Central Point emanate in their turn new centres of energy, which, under the potential breath of *Fohat*, begin their work from within without, and multiply other minor centres. These, in the course of evolution and involution, form in their turn the roots or developing causes of new effects, from worlds and “man-bearing” globes, down to the genera, species, and classes of all the seven kingdoms (of which *we know only four*).²² For “the blessed workers have received the *Thyan-kam*, in the eternity.”²³

Compassion down to Earth

The Seven Rays or Divine Hierarchies are symbolised as concentric circles of prismatic colours in their natural order.

Further, each of the Primordial Seven, the first Seven Rays forming the Manifested Logos, is again sevenfold. Thus, as the seven colours of the solar spectrum correspond to the seven Rays, or Hierarchies, so each of these latter has again its seven divisions corresponding to the same series of colours. But in this case one colour, *viz.*: that which characterizes the particular Hierarchy as a whole, is predominant and more intense than the others.

These Hierarchies can only be symbolized as concentric circles of prismatic colours; each Hierarchy being represented by a series of seven concentric circles, each circle representing one of the prismatic colours in their natural order. But in each of these “wheels” one circle will be brighter and more vivid in colour than the rest and the wheel will have a surrounding Aura (a fringe, as the physicists call it) of that colour. This colour will be the characteristic colour of that Hierarchy as a whole. Each of these Hierarchies furnishes the essence (the soul) and is the “Builder” of one of the seven kingdoms of Nature, which are the three elemental kingdoms, the mineral, the vegetable, the animal, and the kingdom of spiritual man.²⁴ Moreover, each Hierarchy furnishes the Aura of one of the seven principles in man with its specific colour. Further, as each of these Hierarchies is the Ruler of one of the Sacred Planets, it will easily be understood how Astrology came into existence, and that real Astrology has a strictly scientific basis.²⁵

²² See Stanza VI and Commentary.

²³ *Secret Doctrine*, I p. 635; [& quoting from the *Book of the Aphorisms of Tsong-Kha-pa*.]

²⁴ See *Five Years of Theosophy* (1885), pp. 273-78: “About the Mineral Monad.” [*Blavatsky Collected Writings*, Vol. V, pp. 171-75]

²⁵ *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. II – PLATE II) XII p. 567



In their totality, they are the physical basis of the Ether of Science.

The names of the Seven Rays — which are, Sushumnā, Harikeśa, Viśvakarman, Viśvatryarchas, Sannaddha, Sarvāvasu and Svarāj — are all mystical, and each has its distinct application in a distinct state of consciousness, for occult purposes. The *Sushumnā*, which, as said in the *Nirukta*,²⁶ is only to light up the moon, is the ray nevertheless cherished by the initiated Yogins. The totality of the Seven Rays spread through the Solar system constitute, so to say, the physical *Upādhi* (basis) of the *Ether of Science*; in which *Upādhi*, light, heat, electricity, etc., etc. — the forces of orthodox science — correlate to produce their terrestrial effects. As psychic and spiritual effects, they emanate from, and have their origin in, the supra-solar *Upādhi*, in the ether of the Occultist — or *Ākāśa*.²⁷

Exoterically, they are represented as Heptaktys, the seven-rayed Moon-God.

These seven rays epitomized into THREE primary rays, namely, the red, blue, and yellow, form the solar trinity, and typify respectively spirit-matter and spirit-essence. Science has also reduced of late the seven rays to three primary ones, thus corroborating the scientific conception of the ancients of at least one of the visible manifestations of the invisible deity, and the seven divided into a quaternary and a trinity.²⁸

Heptaktys stands for the Seven Rishis of the Second Ray, the informing souls of the Seven Stars of the Great Bear and their shaktis symbolised by Pleiades or Atlantis' Seven Root-Races.

The seven rays of the Chaldean god Heptaktys, or Iaō, on the Gnostic stones indicate the same septenary of souls. . . . The first form of the mystical SEVEN was seen to be figured in heaven by the seven large stars of the *Great Bear*, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers.”²⁹ As well known to every Hindu, this same constellation represents in India the Seven Rishis, and as such is called *Rikshās*, and *Chitra-Śikhandin*.³⁰

The Seven Rays and their shaktis vibrate everywhere. Down to Earth, they are personified as Motion, Sound, Heat, Light, Cohesion, Electric Fluid, and Nerve Force.

When the time comes, the members of the E.S.T. will be given the minute details about the Master Chakras and taught to use them; till then, less difficult subjects have to be learned. If asked whether the seven plexuses, or Tattvic centres of action, are the centres where the seven rays of the Logos vibrate, I answer in the affirmative, simply remarking that the rays of the Logos vibrate in every atom, for the matter of that.

²⁶ II, 6

²⁷ *Secret Doctrine*, I p. 515 fn. [Note to Students: “Light and heat are the ghost or shadow of matter in motion. Such states can be perceived by the SEER or the Adept during the hours of trance, under the *Sushumnā ray* — the first of the Seven *Mystic rays* of the Sun.” *Ibid.* p. 515]

²⁸ *Isis Unveiled*, II pp. 417-18

²⁹ Gerard Massey: *The Seven Souls*, p. 2

³⁰ *Secret Doctrine*, I p. 227 fn. [on Taat-Esmun, the Moon-God and first human ancestor of the Egyptians.]



In *The Secret Doctrine* it is almost revealed that the “Sons of Fohat” are the personified forces known, in a general way as Motion, Sound, Heat, Light, Cohesion, Electricity (or Electric) Fluid, and Nerve Force (or Magnetism). This truth, however, cannot teach the student to attune and moderate the Kundalinī of the Cosmic plane with the *vital* Kundalinī, the Electric Fluid with the Nerve Forces, and unless he does so, he is sure to *kill himself*; for the one travels at the rate of about 90 feet, and the other at the rate of 115,000 leagues a second. The seven Śaktis respectively called Para-Śakti, Jnāna-Śakti, etc., etc., are synonymous with the “Sons of Fohat,” for they are their female aspects. At the present stage, however, as their names would only be confusing to the Western student, it is better to remember the English equivalents as translated above. As each force is septenary, their sum is, of course, forty-nine.³¹

Unfailing analogy is man’s best guide

Apollo is patron of Number Seven.

He is born on the seventh of the month, and the swans of Myorica swim seven times around Dēlos singing that event; he is given seven chords to his Lyre — the seven rays of the sun and the seven forces of nature. But this only in the astronomical meaning, whereas the above is purely geological.³²

Examples of Vedic parallels of the Seven Rays.

*Seven Worlds of Being*³³

Seven Rivers of Heaven or creative hosts, and Earth or primitive human groups

Seven Ancient Rishis or progenitors of all beings on Earth

We have to go to the very source of historical information, if we would bring our best evidence to testify to the facts enunciated. For, though entirely allegorical, the Rig-Vedic hymns are none the less suggestive. The seven rays of Sūrya (the Sun) are made therein parallel to the Seven Worlds (of every planetary chain), to the seven rivers of heaven and earth, the former being the seven creative Hosts, and the latter the Seven men, or primitive human groups. The Seven ancient Rishis — the progenitors of all that lives and breathes on earth — are the seven friends of Agni, his seven “horses,” or seven “HEADS.” The human race has sprung from fire and water, it is allegorically stated; fashioned by the FATHERS, or the ancestor-sacrificers, from Agni; . . . The “sacrificers,” moreover, are collectively the ONE sacrificer, the father of the gods, Viśvakarman, who performed the great Sarvamedha ceremony, and ended by sacrificing himself (See Rig-Vedic Hymns.)³⁴

³¹ *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 620

³² *Secret Doctrine*, II p. 771 *fn. et seq.* [on the allegory of Latona-Lemuria being transformed to Niobē-Atlantis, over which her son Apollo, or the Sun, reigns with an iron rod.]

³³ See “The Seven Worlds of Being” in the same series.

³⁴ *Secret Doctrine*, II p. 605; [on the septenary element in the *Vedas*, corroborating the Occult Teaching about the Seven Globes and Seven Root-Races.]



Examples of Chorion-like parallels of the Seven Rays.

In the Sun, they correspond to the Solar body;

In sidereal space, to Ether, the Astral light;

In the atmosphere, to air, the cosmic gross body;

*On Earth, to Prāna, the septenary Element or Fohatic force.*³⁵

[On Samuel Metcalfe's "Everything in Nature is composed of two descriptions of matter, the one essentially active and ethereal, the other passive and motionless."]

And how can it be otherwise? Gross *ponderable* matter is the body, the Shell of matter or Substance, the female passive principle; and this *Fohatic* force is the second principle, *prāna* — the male and the active? On our globe this Substance is the second principle of the septenary *Element* — Earth; in the atmosphere, it is that of *air*, which is the cosmic gross body; in the Sun it becomes the *Solar body* and that of the Seven rays; in sidereal space it corresponds with another principle, and so on. The whole is a homogeneous Unity alone, the parts are all differentiations.³⁶

[The material substance flowing from the Sun fills] every point of our solar system, for it is the physical residue, so to say, of Ether, its *lining* on our plane: Ether having to serve other cosmic and terrestrial purposes besides being the "*agent*" for transmitting light. It is the astral fluid or "Light" of the Kabalists, and the "Seven rays" of Sun-Vishnu.³⁷

Every scintilla from the Central Sun will be reabsorbed by It at the end of time

When the hour of the Solar Pralaya strikes, the Eternal Avyaya (First Logos) will enter into the Seven Rays of the Sun and drink up all the waters of the Universe. Thus fed, the Seven Rays will expand to Seven Suns whose radiance will glow above, below, and on every side, and will set the World on fire.

The question was raised by a learned Brahmin Theosophist: "Whether there is such a thing as *Cosmic Pralaya*; because, otherwise, the *Logos* (Krishna) would have to be reborn, and he is *Aja* (unborn)." We cannot see why. The *Logos* is said to be born only metaphorically, as the Sun is born daily, or rather a beam of that Sun is born in the morning and is said to die when it disappears, whereas it is simply reabsorbed into the parent essence. *Cosmic Pralaya* is for things visible, not for the *Arūpa*, formless, world. The *Cosmic* or *Universal Pralaya* comes only at the end of one hundred years of *Brahmā*, when the *Universal* dissolution is said to take place. Then the

³⁵ Cf. "(7) The outer crust of every sidereal body, the Shell of the Mundane Egg, or the sphere of our solar system, of our earth, and of every man and animal. In sidereal space, Ether proper; on the terrestrial plane, Air, which again is built in seven layers." *Blavatsky Collected Writings*, (E.S. Instruction No. I) XII p. 524; [on the cosmic processes equivalent to the human chorion or outer layer of the embryo.]

³⁶ *Secret Doctrine*, I p. 525 fn. [Blavatsky on Samuel Metcalfe's "*vibratory motion* amongst the particles of ponderable matter, that *could not radiate from hot bodies* without the simultaneous transition of the vibrating particles." From Dr. B.W. Richardson's article on "Sun Force and Earth Force" (*The Popular Science Review*, Vol. V, 1886, pp. 327-36), quoting Metcalfe.]

³⁷ *Ibid.* I p. 524 fn. [Blavatsky on Metcalfe's view that "the imponderable and active agency which he calls '*caloric*' is not a mere form of motion, not a vibration amongst the particles of ponderable matter, but *itself a material substance flowing from the Sun through Space*," quoted by Dr. B.W. Richardson, *op. cit.*]



Avyaya, say the exoteric scriptures, the eternal life symbolized by Vishnu, assuming the character of Rudra, the *Destroyer*, enters into the *Seven Rays* of the Sun and drinks up all the waters of the Universe.

“Thus fed . . . the seven solar Rays dilate to *seven suns whose radiance glows above, below, and on every side, and set the three worlds and Patālā on fire.*”³⁸



³⁸ *Secret Doctrine*, II p. 69 fn. [quoting *Vishnu-Purāna*, Bk. VI, iii.]

