

*Astral Light is a term  
very little understood*



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From *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 360-61.  
Frontispiece by Mazhlekov.

*What is meant by prototypes existing in the Astral Light?*<sup>1</sup>

Astral Light is here used as a convenient phrase for a term very little understood, *viz*: “the realm of Ākāśa, or primordial Light manifested through the divine Ideation.” The latter must be accepted in this particular case as a generic term for the universal and divine mind reflected in the waters of Space or Chaos, which is the Astral Light proper, and a mirror reflecting and reversing a higher plane. In the ABSOLUTE or Divine Thought everything exists and there has been no time when it did not so exist; but Divine Ideation is limited by the Universal Manvantaras. The realm of Ākāśa is the undifferentiated noumenal and abstract Space which will be occupied by *Chidākāśam*, the field of primordial consciousness. It has several degrees, however, in Occult philosophy; in fact, “seven fields.” The first is the field of latent consciousness which is coeval with the duration of the first and second unmanifested Logoi. It is the “Light which shineth in darkness and the darkness comprehended it not” of St. John’s Gospel. When the hour strikes for the Third Logos to appear, then from the latent potentiality there radiates a lower field of differentiated consciousness, which is Mahat, or the entire collectivity of those Dhyāni-Chohans of *sentient life* of which Fohat is the representative on the objective plane and the Mānasaputras on the subjective. The Astral Light is that which mirrors the three higher planes of consciousness, and is above the lower, or terrestrial plane; therefore it does not extend beyond the fourth plane, where, one may say, the Ākāśa begins.<sup>2</sup>

There is one great difference between the Astral Light and the Ākāśa which must be remembered. The latter is eternal, the former periodic. The Astral Light changes not only with the Mahā manvantaras but also with every sub-period and planetary cycle or Round.

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<sup>1</sup> *Secret Doctrine*, I p. 63

<sup>2</sup> [For an explanation of this statement refer to “Drawing 1 - Forces and States of Consciousness,” in our *Budhas and Initiates Series*. — ED. PHIL.]

*Then do the prototypes exist on a plane higher than that of the Astral Light?*

The prototypes or ideas of things exist first on the plane of Divine eternal Consciousness and thence become reflected and reversed in the Astral Light, which also reflects on its lower individual plane the life of our Earth, recording it on its “tablets.” Therefore, is the Astral Light called illusion. It is from this that we, in our turn, get our prototypes. Consequently unless the Clairvoyant or SEER can get beyond this plane of illusion, he can never see the Truth, but will be drowned in an ocean of self-deception and hallucinations.

*And what is the Ākāśa proper?*

The Ākāśa is the eternal divine consciousness which cannot differentiate, have qualities, or act; action belongs to that which is reflected or mirrored from it. The unconditioned and infinite can have no relation with the finite and conditioned. The Astral Light is the Middle Heaven of the Gnostics, in which is Sophia Akhamōth, the mother of the seven builders or Spirits of the Earth, which are not necessarily good, and among which the Gnostics placed Jehovah, whom they called Ialdabaōth. (*Sophia Akhamōth must not be confounded with the divine Sophia.*) We may compare the Ākāśa and the Astral Light, with regard to these prototypes, to the germ in the acorn. The latter, besides containing in itself the astral form of the future oak, conceals the germ from which grows a tree containing millions of forms. These forms are contained in the acorn potentially, yet the development of each particular acorn depends upon extraneous circumstances, physical forces, etc.



### **Food for thought**

The astral light is projected by glance, by voice, and by the thumb and palm of the hand. Music is a potent auxiliary of the voice, and hence comes the word enchantment. No musical instrument has more *enchantment* than the human voice, but the far away notes of a violin or harmonica may augment its power.<sup>1</sup>

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<sup>1</sup> *Transcendental Magic, (THE MEDIUM AND THE MEDIATOR) pp. 233-34*

## Akasha and Astral Light contrasted

Excerpted from an in-depth analysis of the subject matter, first published in 2006 under the title “Proposition 1 - Akasha vs. Astral Light,” Secret Doctrine’s First Proposition Series. — ED. PHIL.

Akasha (Alaya)	Astral Light
Undifferentiated, Abstract Space, (noumenal) about to be occupied by Primordial Consciousness	
Field 1 — Latent Consciousness (1 <sup>st</sup> and 2 <sup>nd</sup> Logos)	
Field 2 — Differentiated Consciousness (3 <sup>rd</sup> Logos, <i>Mahat</i> ) <sup>1</sup>	
Dhyāni-Chohans, collectively	or Humanity at large.
Plato’s <i>The Good</i> (Το Αγαθόν) <i>The Good</i> cannot measure anything.	Man is the measure of all things.
Represented by the <i>Mānasaputras</i> , subjectively,	and by <i>Fohat</i> , objectively.
Eternal Unconsciousness <i>i.e.</i> , Perfect, Divine Consciousness	periodically displaying aspects of Itself. to the perception of self-conscious minds.
Ideal Divine Mind	reflected and reversed in human thoughts and aspirations.
Germ within Acorn	Acorn
“So himself was indeed	(his own) son.”
Soul of the World, of Thought and Compassion	Body of the World, of Perception and Action.
Primordial Cosmic Substance	Aggregate of all possible perceptions (matter).
Vehicle of Divine Thought	Storehouse of human (psychic) iniquities.
Not <i>Thought-Substance</i> but recorder of every thought and deed of the spiritual man	and of the animal man.
Spiritual plane	Psychic plane
Reality	Illusion

<sup>1</sup> The noetic word of Mahat consists of four elements, To Agathon, Nous, Psychē, and Hylē. This quaternary, also known as the Pythagorean Tetractys, is reflected in the sensible world of Matter. The elements or *rhizomata* of the lower Tetractys are Fire, Air, Water, and Earth. Cf. *Secret Doctrine*, II p. 599