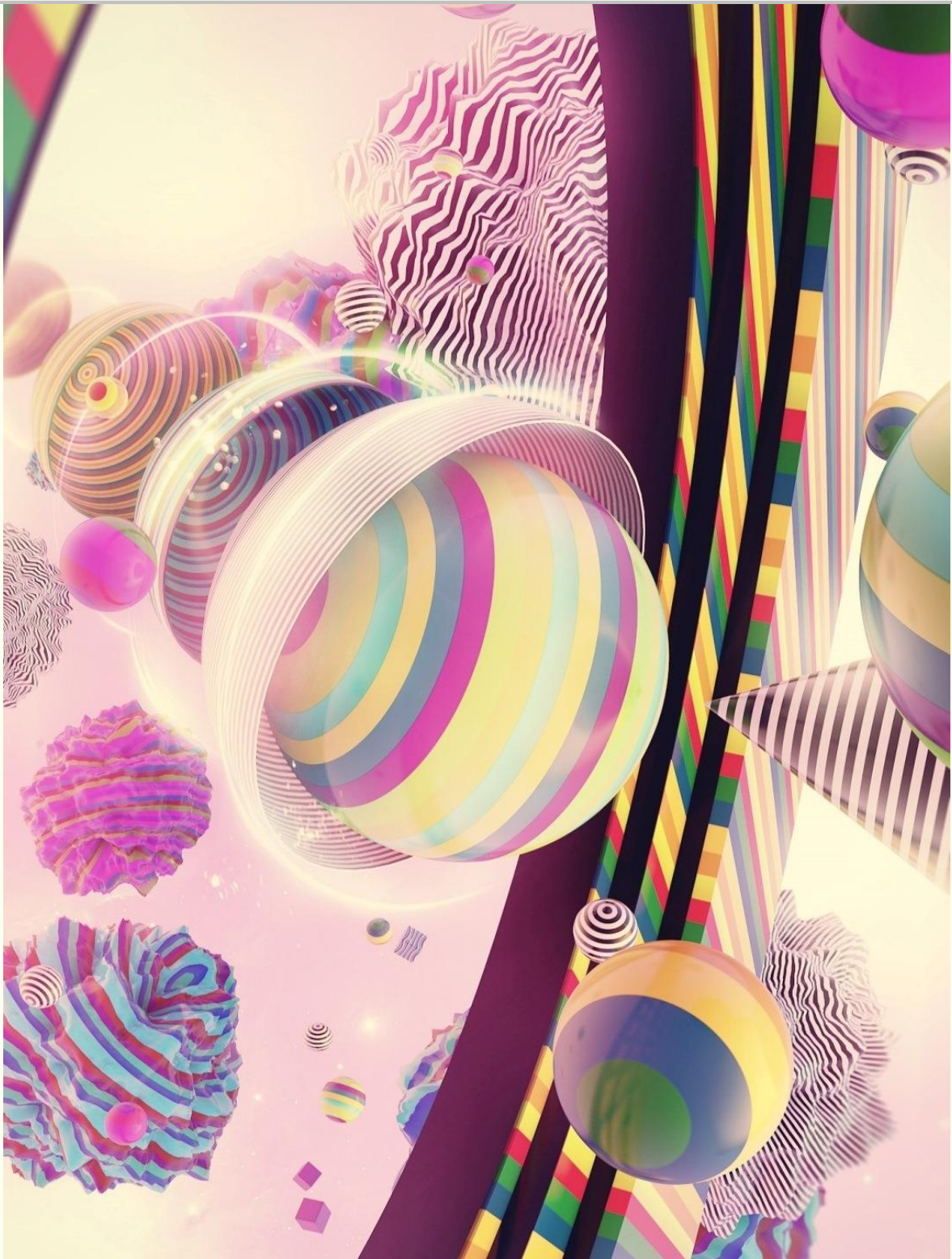


Principles and Forces in Nature and Man



Abstract and train of thoughts

Preparatory notes by the Compiler.

The Seven Primordial Lights, manifested from Light Unmanifested, are Divine Principles. 4

The Principles of Man are bright reflections of Divine Principles, a Great Sacrifice. 4

Thus the Sons of Light clothed themselves in the Fabric of Darkness. 6

How the Heavenly Snails clothed themselves in the Fabric of Darkness. 6

Tattvas and Bhutas are the Principles and Aspects of Cosmos and Man.

Lokas and Talas are Divine and Worldly planes of being. 8

Colours and sounds are all spiritual numerals.

Colour is Spirit (Atman), Sound is Voice (Buddhi), Proportion of Numbers is Word (Higher Manas). 9

Thus we have shown our true colours. 9

Concerning the secrecy required.

Sitting for yoga is fatal to the ignorant.

Is the practice of concentration beneficent?

Woe to the selfish man who seeks to develop occult powers only to attain earthly benefits, or revenge, or to satisfy his ambition. 16

Tattvas are the substratum of the Forces in Nature and Man.

Why only five Tattvas are given in Indian systems?

Sound is no attribute at all, but the primal correlation of Akasha. 18

Akasha is both the highest Tattva and the synthesis of all Tattvas. 19

Additional warnings to those who are anxious to develop powers by sitting for yoga.

Esoteric and Tantric Tattvas, and their correspondences with states of matter, body parts, and colours.

Our Masters are unanimously opposed to pranayama.

Ida and Pingala are the middle note of human nature. 24

Hatha-Yoga and Raja-Yoga are worlds apart. 24

The Pineal Gland is the seat of the innermost consciousness in man, his omniscient spiritual and all-embracing mind. 25

The introspective Adept can see the golden aura of a man in his normal condition, pulsating in both the Pineal and the Pituitary Glands, a pulsation like that of the heart, never ceasing throughout life. 26

The Seven Rays of Logos keep vibrating not only in the Tattvic centres of action but in every atom of the body. 28

In the realm of hidden Forces of Nature, an audible sound is but a subjective colour; and a perceptible colour, but an inaudible sound.

Every human passion, every thought and quality, is indicated in one's aura by corresponding colours and shades of colour; certain of these are sensed and felt, rather than perceived. 29

Watch out! Tantric works tend to Black Magic and are most dangerous to take for guides in self-training. 29

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Solar forces and states of consciousness.

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The occult relations between the Principles and Forces of Nature, and their correspondence by opposition in man, explained. 54

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Appendix B. Subba Row on Raja versus Hatha Yoga.

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Preparatory notes by the Compiler.

The Seven Primordial Lights, manifested from Light Unmanifested, are Divine Principles.

The Principles of Man are bright reflections of Divine Principles,¹ a Great Sacrifice.

According to Metrodorus of Chios, the Pythagorean,

Man has within himself the seven pale reflections of the seven divine Hierarchies; his Higher Self is, therefore, in itself but the refracted beam of the direct Ray.

The Divine Hierarchies “are intelligent, conscious, and *living* ‘Principles,’ the Primary Seven Lights *manifested* from Light *unmanifested* — which to us is Darkness.”²

In the case of a simple mortal, the principles in him are only the more or less bright reflections of the Seven Cosmic, and the Seven Celestial Principles, the Hierarchy of Supersensual Beings. In the case of a Buddha, they are almost the principles *in esse* themselves.³

The four lower human Principles, we are taught in the Esoteric Philosophy, *i.e.*, Body, Double, Life and Instinct (animal soul, or Kāma, the passionate Principle), are derived by men from the Planetary Hierarchies and the Rulers of the lower terrestrial spheres — the *rūpa* planes.⁴

Stanza IV⁵ of the “Book of Dzyan” provides a soul-stirring account of the creation of the First Human Race. One has to study well the “Primary Creation,” before attempting to understand the Secondary, says Blavatsky.⁶

¹ The seven “forms” of Jīva, the Universal Principle

² Cf. *Blavatsky Collected Writings*, (SOME REASONS FOR SECRECY) XIV pp. 50, 51

³ Cf. *ibid.*, (THE MYSTERY OF BUDDHA) XIV p. 391

⁴ Cf. *ibid.*, (COMMENTARY ON THE PISTIS-SOPHIA) XIII p. 12

⁵ Śloka 16-17

⁶ Cf. *Secret Doctrine*, II p. 107

How are the [real] Mānushyas¹ born? The Manus with minds, how are they made?

The Fathers [Barhishads]² called to their help their own fire [the Kavyavāhana, electric fire];³ which is the fire that burns in Earth.

The Spirit of the Earth called to his help the Solar Fire [Śuchi, the spirit in the Sun].

These three [the Pitris and the two Fires] produced in their joint effects a good Rūpa. It [the form] could stand, walk, run, recline, or fly. Yet it was still but a Chhāyā, a shadow with no sense.

The Breath [human monas] needed a form;⁴ the Fathers⁵ gave it.

The Breath needed a gross body; the Earth⁶ moulded it.

The Breath needed the Spirit of Life;⁷ the Solar Lhas⁸ breathed it into its form.

The Breath needed a Mirror of its Body [astral shadow];⁹ “We gave it our own,” said the Dhyānis.

The Breath needed a Vehicle of Desires;¹ “It has it,” said the Drainer of Waters [Śuchi, the fire of passion and animal instinct].

¹ [Human beings]

² [Rūpa-Pitris, the four lower classes of Corporeal Pitris, also known as Lunar Pitris from the Moon-chain, endowed with physical creative fires — but not with spirituo-intellectual fires.]

³ Just as in old alchemical works the real meaning of the substances and elements meant are concealed under the most ridiculous metaphors, so are the physical, psychic, and spiritual natures of the Elements (say of fire) concealed in the Vedas, and especially in the *Purānas*, under allegories comprehensible only to the Initiates. Had they no meaning, then indeed all those long legends and allegories about the sacredness of the three types of fire, and the *forty-nine original fires* — personified by the Sons of Daksha’s daughters and the Rishis, their husbands, “who with the first son of Brahmā and his three descendants constitute the forty-nine fires” — would be idiotic verbiage and no more. But it is not so. Every *fire* has a distinct function and meaning in the worlds of the physical and the spiritual. It has, moreover, in its *essential* nature a corresponding relation to one of the human psychic faculties, besides its well determined chemical and physical potencies when coming in contact with the *terrestrially* differentiated matter. Science has no speculations to offer upon fire *per se*; Occultism and ancient religious science have. This is shown even in the meagre and purposely veiled phraseology of the *Purānas*, where (as in the *Vāyu-Purāna*) many of the qualities of the *personified* fires are explained. Thus,

Pāvaka is electric fire, or *Vaidyuta*;

Pavamāna, the fire produced by friction (or *Nirmathya*); and

Śuchi is solar (or *Sauyra*) fire *

— all these three being the sons of Abhimānin, the Agni (fire), eldest son of Brahmā and of Svāhā. *Pāvaka*, moreover, is made parent to *Kavyavāhana*, the *fire of the Pitris*: *Śuchi* to *Havyavāhana* — the fire of the gods; and *Pavamāna*, to *Saharaksha*, the fire of the *Asuras*. Now all this shows that the writers of the *Purānas* were perfectly conversant with the “Forces” of Science and their correlations; moreover, with the various qualities of the latter in their bearing upon those psychic and physical phenomena which receive no credit and are unknown to physical science now. (*Secret Doctrine*, I p. 521 & fn.)

* Called the “drinker of waters,” solar heat causing water to evaporate.

⁴ [*i.e.*, Ātman needed a vehicle, Buddhi]

⁵ [Lunar Pitris, the Sixth Hierarchical Group]

⁶ [Earth-Spirits, the Seventh Hierarchical Group]

⁷ [Jīva, becoming Prāna in Man’s Constitution]

⁸ [Or *Agnishvāttas*, our ancestral Solar Selves as opposed to the *Barhishads*, our Lunar Ancestors. Solar Lhas are *Mānasa-Dhyānis*, fashioners of the inner man, personified by the Great Promethean Sacrifice. Human mind and consciousness are mere reflections of Their nous and intelligence.]

⁹ [Linga-śarīra]

But Breath needs a mind to embrace the Universe;

“We cannot give that,” said the Fathers.

“I never had it,” said the Spirit of the Earth.

“The form would be consumed were I to give it mine,” said the Great [solar] Fire. . . .

[nascent] Man remained an empty, senseless Bhūta. . . .²

Thus the Sons of Light clothed themselves in the Fabric of Darkness.³



How the Heavenly Snails clothed themselves in the Fabric of Darkness.

There now follows a diagram from our Secret Doctrine’s First Proposition Series. — ED. PHIL.

¹ [Kāma-rūpa]

² Cf. *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS-SOPHIA) XIII p. 12; [quoting Stanza IV, ślokaś 16-17, from *The Secret Doctrine*, II pp. 17, 102, 105]

³ Cf. *Secret Doctrine*, I p. 103

PARABRAHMAN — ABSOLUTENESS

Precosmic, non-atomic differentiations, beyond Space and Time

POINT IN CIRCLE

When turned inwardly, the point in the circle stands for Unmanifested Divine Thought or Wisdom of Love. When turned outwardly, its implicit "Desire of manifesting itself through visible creation" (SD II 65) stands for a ray from the Central Spiritual Sun. Hesiodic Gaia (Mulaprakriti) springs first from Chaos (Parabrahman), "as witnessed by Eve, created from the rib of Adam" (CW X 302), giving birth to the Orphic Eros-Phaones, who "evolves from the Spiritual Egg, which the Æthereal winds impregnate." (SD I 461) Winds symbolise the "Spirit of the Unknown Darkness . . . brooding over the chaos." "Kama [Deva] is the first conscious, all embracing desire for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE. Says the Rig-Veda: 'Desire first arose in It, which was the primal germ of mind, and which Sages, searching with their intellect, have discovered in their heart to be the bond which connects Entity with non-Entity,' or Manas with pure Atma-Buddhi." (TG)

First Logos

Unconscious Universal Mind
Unborn, Unknown and Unknowable Creator
Supreme Buddha (Adi-Bodhi) or Dorjechang
Plato's Æther, Hidden and Nameless Deity
Valentinus' Propator, Unfathomable Father
Abstract Circle (Androgyne Creative Power
crosses Circle only during Manvantaras).

Mulaprakriti

Eternal Substance, Noumenon of Matter
First Cause and Maha-Buddhi or Mahat
Eternal Egg's Latent Germ (Mother Lotus)
Plato's Chaos, Watery Abyss
Womb of the Universe to be, Aditi-Gaia
Central Point's Brightness and Expansion act
as a veil or invisible robe over Parabrahman.

FOHAT
Evolving Electrical
Force that keeps expanding
Consciousness by Informing,
Energising, Differentiating,
Individualising,
Motivating
ALL

Cosmogenesis and Anthropogenesis

The Three live within the One the dream that never dies

Second Logos

Semi-Conscious Universal Mind
Seven Creative Potencies or Vowels
Buddha's Diamond Heart or Dorjesempa
Plato's Father and Second God
Heavenly Man (Adam-Kadmon), Prometheus
Homogenous-Androgyne Spirit of Life
not separated as yet from Mother-Matter.

Third Logos

Self-Conscious Universal Mind
Seven Creative Logoi of Life or Rays of Light
Divine or Noetic Light of the World, Reason
Plato's Son and the latter's Father
"Our Father in Heaven" of the Churches
Adam or Unity of Spirit, Ideals
Perceiver, Actor, Knower of all fields

Natura Naturans

Nature "naturing" i.e., Creative
First Emanation of Mahat or Nous-Mind
Periodical Golden Egg or Circle-Zero
Abstract Collectivity of Demiourgoi
Heavenly Man's Bride and Virgin of the World
Self-generated and Self-impregnated Matter
emerges first from Homogeneity.

Natura Naturata

Nature "natured" i.e., Created (Astral Double)
Second Emanation of Mahat but First Deity
Great Architect and Soul of the Universe
Plato's Ἀγαθόν (The Good), Alaya-Akasa
Animal and Vegetable Intelligence, Instinct
Eve or Trinity of Nature, Patterns
Perceptions, Acts, Fields to be known

Root of Spirit

Rootless Root

Absolute Being and Non-Being
Abstract Light Penetrating All
Abyss or Chaos
All + Universal Mind
Argha, Argo, Arche, Ark
Cause, Ever-acting
Cause of the Great Architect
Dhyani-Chohans of Sentient Life
Dianoia-Ennoia
Essence + Spirit of the Universe
Eternal Intelligence-Wisdom
Jivatman or Life Principle
Monad or Ruling Principle
Mother-Matter or Eternal Egg
Neith, Noot, Nous, Nyx, Night
Perpetually Reasoning Divinity
Self-Analysing Reflection
Spiritual Fire, Ever-concealed
The One and Only Reality

First Logos is Divine Intelligence *in potentia*, an ever-concealed fount and origin of forces and potencies that are about to surge into manifestation

"Sanchoiathon, in his Cosmogony, declares that when the wind (spirit) became enamoured of its own principles (the chaos), an intimate union took place, which connection was called *Pathos*, and from this sprang the seed of all. And the chaos knew not its own production, for it was senseless; but from its embrace with the wind was generated *Mot*, or the *ilus* (mud). From this proceeded the spores of creation and the generation of the universe." (IU I 342)

A ray from the Central Spiritual Sun irradiates primordial noumenal "substance" (Mulaprakriti), thus initiating a precosmic differentiation within the Spiritual Egg or Mother-Lotus: "Mother Swells . . . like the Bud of a Lotus." (SD I 62) "The ray of the 'Ever Darkness' [Parabrahman] becomes, as it is emitted, a ray of effulgent light or life, and flashes into the [latent] 'Germ' — the point in the Mundane [periodical] Egg, represented by matter in its abstract sense." (CW X 350-2)

The point expands "from without, forming a brightness that served the indivisible Point as a veil; . . . and this expansion was its garment." (SD I 355) "This first, unmanifested Logos is simultaneous with the line drawn across the diameter of the Circle. The first line or diameter is the Mother-Father, from it proceeds the Second Logos, which contains in itself the Third Manifested Word." (CW X 314)

The Eternal "will become periodical only when the ray from the first Logos shall have flashed from the latent Germ in the Matrî-Padma [Mother Lotus] which is the [Eternal Spiritual] Egg, the Womb of the Universe which is to be." (CW X 353) "Having flashed out from this central point and thrilled through the Germ, the Ray is withdrawn again within this point and the Germ develops into the Second Logos, the triangle within the Mundane [Golden but Periodical] Egg" (CW X 351), from which Brahmâ or Third Logos will emerge.

First Logos is the "Voice of the WILL" (SD I 346), the point in "the circle to be" "attracting within itself the One Circle." (ML 59, 341) It also stands for the "One Life," an "Intra-Cosmic Breath," the "One in Many." This is the true Pythagorean "Tetractys of the invisible Monad, which produces the first Point, the second and the third and then retires into the darkness and everlasting silence." (CW X 357)

Fohat is the Steed, Thought is the Rider

When the hour strikes, Kama-Eros-Cupid, his arrows of desire being the piercing, "informing, vivifying, impelling, evolving cause" (ML 15, 90), breaks forth as Fohat, Dâivaprakriti, Shekhinah, the Light of Logos. "Fohat is the aggregate of all the spiritual and creative ideations above [Dhyani-Chohanic Intelligence], and of all the electro-dynamic and creative forces below; in Heaven and on Earth" (CW X 334), poised to reveal Divine Thought, a Son, to the perception of finite minds. The three Logoi are personified stages of Divine Consciousness' ever-recurring pilgrimage from the summits of Unmanifested Subjectivity, down to the rayless depths of Self-conscious Objectivity. They mark the beginning of another journey of Self-analysing Reflection through the flesh, a cycle of necessity.

Second Logos is the Dawn of Intelligence

Latent World-Thought, as "Word was with God, πρὸς τὸν θεόν." (CW XI 487) Second Logos is the chariot or soul of the First, and link between unmanifested and manifested planes.

Father-Mother are still One because Homogeneity has not begun to differentiate and fall into Heterogeneity. (CW X 333)

Space and Time begin to emerge

Periodical time will begin with Third Logos, when the One becomes Two Ones (SD I 130), [i.e., Parabrahman and Logos or Diameter — Ὁ νόος ἀπὸ κινήσεως ἵππου νοῦν, ὄντιονοῦν - CH] and the three-fold appear as an abstract triangle completed by Demiourgos-Creator or Brahmâ, a son or temporal deity; that is, when the "one Point fructifies the Line, — the Virgin Matrix of Kosmos [the egg-shaped zero] — and the Immaculate Mother who gives birth to the form [Golden Mundane Egg] that combines all forms." (SD I 91)

Third Logos is the Light of Intelligence and Life

The Demiourgos-Creator or Active Will evolves from its Universal Self as "active effect which, in turn, becomes the cause on a lower plane." (CW X 351)

"At the first radiation of dawn, the 'Spirit of God' (after the First and Second Logos were radiated), the Third Logos" (CW X 379), is "Purushotama, or the Divine Spirit, which in its capacity of Narayana, the Mover on the Waters of Space, fructifies and infuses the Breath of life into that germ which becomes the 'Golden Mundane Egg,' in which the male Brahmâ is created." (CW XIV 241)

"When the hour strikes for the Third Logos to appear, then from the latent potentiality [of the Second] radiates a lower field of differentiated consciousness, which is Mahat, or the entire collectivity of those Dhyani-Chohans of sentient life of which Fohat is the representative on the objective plane and the Manasopatras on the subjective." (CW X 360)

Space and Time are now fully expressed

Third Logos "expands" from within and becomes a Universe woven out of its own substance" (SD I 83), by entering into and fructifying Nature which is itself.

Integrative Theosophical Studies
The Secret Doctrine's First Proposition
For visually amplified annotations and in-depth analysis, see "Proposition 1 — Notes to Diagram" in the same series.
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Revision 05.61 | Presented 31 July 2018



Tattvas and Bhutas are the Principles and Aspects of Cosmos and Man.

Tattvas (Sanskrit for *that* or *that-ness*) are the metaphysical realities behind the m̄yāvīc appearances of the phenomenal universe. Their essence is Cosmic Consciousness, expressed as a subjective sevenfold spiritual Force and Principle, in Nature and in Man. Thus, Tattvas are the direct emanations of the Septenary Hierarchy of Compassion; each class is the creator and source of a human principle.

Bhūtas (Sanskrit for *to be* and *to become*) are the material counterparts of the Tattvas. Bhūtas proceed from Bhūtādi, *origin*, or *the original place whence sprang the Elements*.¹ In other words, Bhūtas are the primary substances and gross elements of Cosmos, the building blocks of the material world.

Like Spirit and Matter, Tattvas and Bhūtas are ever opposing, yet inseparable and interdependent septenary forces in the illusive worlds of being.

Lokas and Talas are Divine and Worldly planes of being.

Loka is Sanskrit for a material place or sphere, however, of a spiritual character.

Tala, is Sanskrit for an inferior world, or plane of gross material nature.

Lokas and Talas are septenary modifications of Consciousness, commingling with and pervading each other. Like all pairs of forces and states of Consciousness that make up the Universe of Being, Lokas and Talas provide opposition and contrast to each other and, therefore, opportunities for the human plant to grow and know itself. Each and all correspond to the Hierarchy of Compassion above, and to the human states consciousness below, with their forty-nine subdivisions.

Colours and sounds are all spiritual numerals.

It is a Hermetic axiom, that

The cause of the splendour and variety of colours lies deep in the affinities of nature; and that there is a singular and mysterious alliance between colour and sound.

The Kabbalists place their “middle nature” in direct relation with the moon; and the green ray occupies the centre point between the others, being placed in the middle of the spectrum. The Egyptian priests chanted the *seven* vowels as a hymn addressed to Serapis; and at the sound of the *seventh* vowel, as at the “*seventh* ray” of the rising sun, the statue of Memnon responded.² Recent discoveries have proved the wonderful properties of the blue-violet light — the *seventh* ray of the prismatic spectrum, the most powerfully chemical of all, which corresponds with the highest note in the musical scale. The Rosicrucian theory,

¹ Cf. *ibid.*, II p. 108

² [Cf. Tacitus, *Annals*, II, lxi; Philostratus, *Life of Apollonius* vi, 4]

that the whole universe is a musical instrument, is the Pythagorean doctrine of the music of the spheres. Sounds and colours are all spiritual numerals; as the seven prismatic rays proceed from one spot in heaven, so the seven powers of nature, each of them a number, are the seven radiations of the Unity, the central, spiritual SUN. Exclaims Plato,

Happy is he who comprehends the spiritual numerals, and perceives their mighty influence!

And happy, we may add, is he who, treading the maze of force-correlations, does not neglect to trace them to this invisible Sun!¹

Colour is Spirit (Atman), Sound is Voice (Buddhi), Proportion of Numbers is Word (Higher Manas).

What is the difference between Spirit, Voice and Word?

The same as between Ātma, Buddhi and Manas, in one sense. Spirit emanates from the unknown Darkness, the mystery into which none of us can penetrate. That Spirit — call it the “Spirit of God” or Primordial Substance — mirrors itself in the Waters of Space — or the still undifferentiated matter of the future Universe — and produces thereby the first flutter of differentiation in the homogeneity of primordial matter. This is the Voice, pioneer of the “Word” or the first manifestation; and from that Voice emanates the Word or Logos, that is to say, the definite and objective expression of that which has hitherto remained in the depths of the Concealed Thought. That which mirrors itself in Space is the Third Logos. We may express this Trinity also by the terms Colour, Sound, and Numbers.²

Thus we have shown our true colours.

Our selection of colours for two prismatic ranges — one for the Ideal Nature (Macrocosm) and another for Man (Microcosm) — that have been applied consistently throughout this study, was not born from an exuberant outflow of imagination: it was the outcome of complex philosophical, metaphysical, and mathematical calculations. Each calculation was then evaluated in line with two guiding principles — harmony across each prismatic range, and philosophical analogy between the two.

None of the fundamental colours can be viewed individually, apart from the other six, and be understood — no more than any other part of a human being, whether “principle” or “aspect,” can be examined with profit on the anatomist’s slab. Colours have to be viewed mentally, within the context of the ideals and potential that they represent, and to which they correspond and are connected. Otherwise, their melodious pulse is likely to fall into deaf ears.

The colours of the upper range, *i.e.*, those pertaining to the Logocentric Hierarchy of Compassion, are mere approximations. They can only be seen as they truly are by the inner eye, not by external vision. One major difference between the two ranges is that the upper is light and luminous; the lower, dark and dull reflections of the upper. Therefore, our colours can only be seen correctly on a computer’s backlit screen. Any

¹ *Isis Unveiled*, I pp. 513-14

² *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 406

attempt to print them, even on the highest printing standard and printer, is likely to darken and distort them beyond recognition — particularly those of the upper range. How can one compare the colours of a painting on canvas lit by an electric lamp with those of stained glass illumined by the blazing sun?

Many colours cannot be seen at all, some can be seen subjectively and heard. None, however, is “superior” or “inferior,” more noble or ignoble, to another.

“As there is sound in nature which is inaudible, so there is colour which is invisible, but which can be heard.”¹

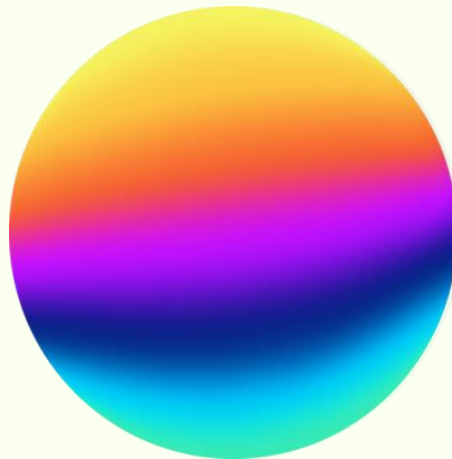
Therefore, there can be no “true” or absolute colours in the māyāvic world we live in.

“ . . . the colours which we see with our physical eyes are not the true colours of occult nature, but are merely the effects produced on the mechanism of our physical organs by certain rates of vibration.”²

To sum up, colours are the vibrations of the Great Solar Heart — passive in its absoluteness and repose, active in its finite and conditioned state³ — from whence they proceed in endless permutations, eternally reacting upon each other, and modifying each other. Those of upper range are radiant Principles of the Ideal World; those of the lower, evanescent shadows of the former in the darkness of matter.

Sincerely and fraternally,

JOSEPH-LOUIS DE BOUSSAC



¹ See p. 56

² See p. 76

³ Cf. *Mahatma Letter* 11 (65) p. 60; 3rd Combined ed.



Other parts of the E.S. Instructions have been published by Philaletheians as follows:

Series Title

Buddhas and Initiates	Aura of the Yogi in Trance – Drawing Drawing 1 – Forces and States of Consciousness Esoteric versus Tantric Tattvas – Table Magic or Theurgy, purpose and pitfalls
Constitution of Man	Constitution of Man – Drawing Constitution of Man – Esoteric Constitution of Man – Overview Cosmos and Deity in Man – Drawing The Esoteric Physiology of Man Theosophical Jewels – Man, the Jewel of the Universe Woe for the living Dead
Major Works	The True Colours of Man
Mystic Verse and Insights	The Aletheia of Occult Science
The Masque of Love	Hierarchy – Tetraktys in Colour Rootless Roots of Colour and Sound – Drawing The Divine Pedigree of Man – Diagram
Theosophy and Theosophists	Master’s eye is upon you, Theosophists!



Concerning the secrecy required.

Esoteric Section Instruction No. III¹

Strictly private and confidential

**Not the property of any member, and to be returned
on demand to the Agent of the Head of E.S.T.**

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII pp. 600-3.

Students ask: Why such secrecy about the details of a doctrine the body of which has been publicly revealed, as in *Esoteric Buddhism* and *The Secret Doctrine*?

To this Occultism would reply: For two reasons:

- (a) The whole truth is too sacred to be given out promiscuously.
- (b) The knowledge of all the details and missing links in the *exoteric* teachings, too dangerous in profane hands.

The truths revealed to man by the “Planetary Spirits” (the highest Kumāras, those who incarnate no longer in the universe during *this* Mahāmanvantara), who appear on earth as *Avatāras* only at the beginning of every new human race, and at the junction or close of the two ends of the small and great cycle, were made in time to fade away from the memory of man as he became more animalized. Yet, though these Teachers remain with man no longer than the time required to impress upon the plastic minds of child-humanity the eternal verities they teach, the spirit of the teachings remains vivid though latent in mankind. The full knowledge of the primitive revelation having, however, remained always with a few Elect, has been transmitted, from that time up to now, from one generation of Adepts to another. As the Teachers say in the *Occult Primer*:

“This is done so as to ensure them [the eternal truths] from being utterly lost or forgotten in ages hereafter by the forthcoming generations. . . .”

The mission of the Planetary Spirit is but to strike the *keynote* of Truth. Once he has directed the vibration of the latter to run its course uninterruptedly along the concatenation of the race to the end of the cycle — he disappears from our earth until the following Planetary Manvantara. The mission of any teacher of esoteric truths, whether he stands at the top or at the foot of the ladder of knowledge, is precisely the

¹ At the time of reprinting the Instructions in London in 1890-91, certain portions of these “Preliminary Explanations” dealing with the details of the matter were purposely omitted by those of H.P. Blavatsky’s pupils who were constituted the editors, these portions being deemed by them of too personal a character to remain. This was done when H.P. Blavatsky was too ill to supervise, without her sanction and, as she afterwards said, much against her wishes. The “Preliminary Explanations” are therefore now printed exactly as they originally stood, those portions previously omitted being now put between square brackets: — Boris de Zirkoff. [In this Philaletheians edition, the restored portions have been highlighted in pale blue. — ED. PHIL.]

same: as above, so below.¹ I have only orders to strike the *keynote* of the various esoteric truths among the learners as a body. Those units among you who will have raised themselves on the “Path” over their fellow-students in their esoteric sphere, will, as the “Elect” spoken of did and do in the PARENT BROTHERHOODS, receive the last explanatory details and the ultimate key to what they learn. No one, however, can hope to gain this privilege before the MASTERS (not my humble self) find him or her worthy.

If you wish to know the real *raison d’être* for this policy, I now give it to you. No use showing and explaining that which all of you know as well as I do; at the very beginning, events have shown that no caution can be dispensed with. Of our body of several hundred men and women,

- Many did not seem to realize either the *awful sacredness* of the pledge taken (which some took at the end of their pen), or
- The fact that their personality has to be entirely disregarded, when brought face to face with their HIGHER SELF, or that
- All their words and professions went for naught unless corroborated by actions.

This was human nature, and no more; therefore it was passed leniently by, and a new lease accorded by the MASTER. But apart from this there is a danger lurking in the nature of the present cycle itself. Civilized Humanity, however carefully guarded by its invisible Watchers, the Nirmānakāyas — who watch over our respective races and nations — owing to its collective Karma, is terribly under the sway of the traditional opposers of the Nirmānakāyas, the “Brothers of the Shadow,” embodied and disembodied; and this, as already told you, will last to the end of the first Kali-Yuga cycle (1897), and a few years beyond, as the smaller dark cycle happens to overlap the great one. Thus, all efforts notwithstanding, terrible secrets are often revealed to *entirely unworthy* persons, by the efforts of the “Dark Brothers” and their working on human brains, owing to the simple fact that in certain privileged organisms what Western philosophy would term innate ideas, and Occultism “flashes of genius,”² are the vibrations of the primitive truths set in motion by the Planetary Beings. Some such idea based on eternal truth is awakened, and all that the watchful Powers can do is to prevent its entire revelation. You see such an instance in America in the person of John W. Keely, of Philadelphia; of Dr. Babbitt, and the worthy associate of Hiram Butler who went under the alias of Vidyā Nyaiaka. All three tend in various degrees toward BLACK MAGIC, either unconsciously and with good intentions, or deliberately and with the most abominable objects in view.

Everything in this Universe of differentiated matter has its two aspects — the light and the dark side — which two attributes applied practically, lead, the one to use, the other to abuse. Every man may become a botanist without apparent danger to his fellow-creatures; and many a chemist who has mastered the science of essences knows that each can both heal and kill. Not an ingredient, not a poison, but can be

¹ [See Appendix A, “de Purucker on the Planetary Spirits,” being excerpts from his-*Source of Occultism*, selected by Boris de Zirkoff.]

² See article “Genius” [by H.P. Blavatsky], in *Lucifer*, Vol. V, November 1889, pp. 227-33. [Full text under the title “Great genius and counterfeits,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

used to do both — aye, from harmless wax to deadly prussic acid, from the saliva of the infant to that of the cobra de capella.¹ This every tyro in medicine knows — theoretically, at any rate. But where is that learned chemist in our day who has been permitted to discover the “night side” of an attribute of any substance that enters into the three kingdoms of Science, let alone the seven of the Occultists, *i.e.*, who of them has penetrated into its *Arcana*, into the innermost *Essence* of things and its primary correlations? Yet it is this knowledge alone which makes of an Occultist a genuine practical Initiate, whether he turns out a Brother of Light or a Brother of Darkness. The essence of that subtle, traceless poison, the most potent in nature, which entered into the composition of the so-called Medici and Borgia poisons, if used with discrimination by one well versed in the septenary degrees of its potentiality on each of the planes accessible to man on earth, could heal or kill every man in the world; the result depending, of course, on whether the operator was a Brother of the Light or a Brother of the Shadow. The former is prevented from doing the good he might, by racial, national, and individual Karma; the second is impeded in his fiendish work by the joint efforts of the *human* “Stones” of the “Guardian Wall.”²

It is incorrect to think that there exists any special “powder of projection,” or “philosopher’s stone,” or “elixir of life.” The latter lurks in every flower, in every stone and mineral throughout the globe. It is the ultimate essence of *everything on its way to higher and higher evolution*. As there is no good or evil *per se*, so there is neither “elixir of life” nor “elixir of death,” nor poison, *per se*, but all this is contained in one and the same Universal Essence, this or the other effect, or result, depending on the degree of its differentiations and various correlations. The *light side* of it produces life, health, bliss, divine peace, etc.; the *dark side* brings death, disease, sorrow and strife. This is proven by the knowledge of the nature of the most violent poisons; of some of them even a large quantity will produce no evil effect on the organism, whereas a grain of the same poison kills with the rapidity of lightning; while the same grain, again, altered by a certain combination, though its quantity remains almost identical — will heal. The number of the degrees of its differentiation is septenary, as are the planes of its action, each degree being beneficent or maleficent in its effects, according to the system into which it is introduced. He who is skilled in these degrees is on the highroad to practical Adeptship; he who acts at hap-hazard — as the enormous majority of the “Mind Curers,” whether “Mental” or “Christian Scientist” — is likely to rue the effects on himself as well as on others. Put on the track by the example of the Indian Yogis, and of their broadly but incorrectly outlined practices, which they have only read about, but have had no opportunity to study — these new sects have rushed guideless and headlong into the practice of *denying* and *affirming*. Thus they have done more harm than good. Those who are successful owe it to their innate magnetic and healing powers, which very often counteract that which would otherwise be conducive to much evil. Beware, I say; Satan and the Archangel are more than twins; they are one body and one mind — *Deus est dæmon inversus*.³

¹ [*Naja tripudians* or hooded snake, a highly venomous Indian snake.]

² See *The Voice of the Silence*, pp. 68 and 94 [Note 28 to Part III]

³ [God is devil inverted.]

Sitting for yoga is fatal to the ignorant.

Is the practice of concentration beneficent?

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII pp. 603-6.

Such is another question asked by members of the E.S.T. I answer: Genuine concentration and meditation, *conscious and cautious*, upon one's lower self in the light of the inner divine man and the Pāramitās, is an excellent thing. But to "sit for Yoga," with only a superficial and often distorted knowledge of the real practice, is almost invariably fatal; for ten to one the student will either develop mediumistic powers in himself or lose time and get disgusted both with practice and theory. Before one rushes into such a dangerous experiment and seeks to go beyond a minute examination of one's lower self and *its* walk in life, or that which is called in our phraseology, "The Chela's Daily Life Ledger," he would do well to learn at least the difference between the two aspects of "Magic," the White or Divine, and the Black or Devilish, and assure himself that by "*sitting for Yoga*," with no experience, as well as with no guide to show him the dangers, he does not cross daily and hourly the boundaries of the Divine to fall into the Satanic. Nevertheless, the way to learn the difference is very easy; one has only to remember that *no esoteric truths entirely unveiled will ever be given in public print*, in book or magazine.

In the *Book of Rules* I advise students to get certain works, as I shall have to refer to and quote from them repeatedly. I reiterate the advice and ask them to turn to *The Theosophist* [Vol. IX] of November, 1887. On page 98 they will find the beginning of an excellent article by Mr. Rāma Prasad on "Nature's Finer Forces."¹ The value of this work is not so much in its literary merit, though it gained its author the gold medal of *The Theosophist* — as in its exposition of tenets hitherto concealed in a rare and ancient Sanskrit work on Occultism. But Mr. Rāma Prasad is not an Occultist, only an excellent Sanskrit scholar, a university graduate and a man of remarkable intelligence. His Essays are almost entirely based on Tanta works, which, if read indiscriminately by a tyro in Occultism, will lead to the practice of most unmitigated Black Magic. Now, since the difference of primary importance between Black and White Magic is simply the object with which it is practised, and that of secondary importance, the nature of the agents and ingredients used for the production of phenomenal results, the line of demarcation between the two is very, *very* thin. The dan-

¹ The references to "Nature's Finer Forces" which follow have respect to the eight articles which appeared in the pages of *The Theosophist* [Vol. IX, November 1887; February, May, June, August, 1888; Vol. X, October, November, 1888; March, 1889], and not to the fifteen essays and the translation of a chapter of the *Saivāgama*, which are contained in the book called *Nature's Finer Forces*. The *Saivāgama* in its details is purely Tantric, and nothing but harm can result from any practical following of its precepts. I would most strongly dissuade a member of the E.S. from attempting any of these Hatha-Yoga practices, for he will either ruin himself entirely, or throw himself so far back that it will be almost impossible to regain the lost ground in this incarnation. The translation referred to has been considerably expurgated, and even now is hardly fit for publication. It recommends Black Magic of the worst kind, and is the very antipodes of spiritual Rāja-Yoga. Beware, I say.

ger is lessened only by the fact that every *occult* book, so called, is occult only in a certain sense; that is, the text is occult merely by reason of its blinds. The symbolism has to be thoroughly understood before the reader can get at the correct sense of the teaching. Moreover, it is never complete, its several portions each being under a different title and each containing a portion of some other work; so that without a key to these no such work divulges the whole truth. Even the famous *Śaivāgama*, on which “Nature’s Finer Forces” is based, “is nowhere to be found in complete form,” as the author tells us. Thus, like all others, it treats of only five Tattvas instead of the seven in esoteric teachings.

Now, the Tattvas being simply the substratum of the seven forces of nature, how can this be? There are seven forms of Prakriti, as Kapila’s *Sāṅkhya*, [the] *Vishnu-Purāna* and other works teach. Prakriti is nature, matter (primordial and elemental); therefore logic demands that the Tattvas should be also seven. For, whether Tattvas mean, as Occultism teaches, “forces of nature” or, as the learned Rāma Prasad explains, “the substance out of which the universe is formed” and “the power by which it is sustained,” it is all the same; they are *force* and *matter*, Prakriti. And if the *forms*, or rather planes, of the latter are seven, then its forces must be seven also; that is, the degrees of the solidity of matter and the degrees of the power that ensouls it must go hand in hand. “The Universe is made out of the Tattva, it is sustained by the Tattva, and it disappears into the Tattva,” says Śiva, as quoted from the *Śaivāgama* in “Nature’s Finer Forces.” This settles the question; if Prakriti is septenary, then the Tattvas must be seven, for, as said, they are both substance and force, or atomic matter and the spirit that ensouls it.

This is explained here to enable the student to read between the lines of the so-called occult articles on Sanskrit philosophy, by which they must not be misled. Every Esotericist who reads *The Theosophist* must remember how bitterly Subba Row, a learned Vedāntin Brahman, arose against the septenary principles in man. He knew well I *had no right to* and *dared not to explain in The Theosophist*, a public magazine, the real numeration, and simply took advantage of my enforced silence. The doctrine of the seven Tattvas (the principles of the universe as in man) was held in great sacredness, and therefore secrecy, by the Brahmans in days of old, by whom now the teaching is almost forgotten. Yet it is taught to this day in the schools beyond the Himalayan Range, but it is now hardly remembered or heard of in India except through rare Initiates. The policy has been changed gradually; Chelas began to be taught the broad outlines of it, and at the advent of the T.S. in India, in 1879, I was ordered to teach it in its *exoteric* form to one or two, and obeyed. To you who are pledged, I give it out esoterically.

Woe to the selfish man who seeks to develop occult powers only to attain earthly benefits, or revenge, or to satisfy his ambition.

Knowing that some of the members of the E.S.T. try to follow a system of Yoga in their own fashion, guided in this only by the rare hints they find in Theosophical books and magazines, which must naturally be incomplete, I chose one of the best expositions ever written upon ancient occult works, “Nature’s Finer Forces,” in order to point out how very easily one can be misled by their blinds.

The author seems to have been himself deceived. The Tantras read esoterically are as full of wisdom as the noblest occult works. Studied without a guide and applied to practice, they may lead to the production of various phenomenal results, on the moral and physiological planes. But let anyone accept their dead-letter rules and practices, let him try with some selfish motive in view to carry out the rites prescribed therein, and — he is lost. Followed with pure heart and unselfish devotion merely for the sake of the latter, either no results will follow, or such as can only throw back the performer. Woe, then, to the selfish man who seeks to develop occult powers only to attain earthly benefits or revenge, or to satisfy his ambition; the separation of the Higher from the Lower Principles and the severing of Buddhi-Manas from the Tantrist's *Personality* will speedily follow, the terrible Karmic results of the *dabbler* in Magic.

In the East, in India and China, *soulless* men and women are as frequently met with as in the West, though vice is, in truth, far less developed than it is here.

It is *Black Magic* and oblivion of their ancestral wisdom that leads them thereunto. But of this I will speak later, now merely adding — you have to be warned and know the danger.

Meanwhile, in view of what follows, the real occult division of the Principles in their correspondences with the Tattvas and other minor forces has to be well studied.



Tattvas are the substratum of the Forces in Nature and Man.

Why only five Tattvas are given in Indian systems?

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII pp. 610-22.

In nature, then, we find seven Forces, or seven Centres of Force, and everything seems to respond to that number, as for instance, the septenary scale in music, or Sounds, and the septenary spectrum in Colours. In *The Secret Doctrine* I have not exhausted its nomenclature and proofs, yet enough is given to show every thinker that the facts adduced are no coincidences, but very weighty testimony.

There are several reasons why five Tattvas only are given in the Indian systems. One of these I have already mentioned; another is that, owing to our having reached only the Fifth Race and being (so far as Science is able to ascertain) endowed with only five senses, the two remaining senses that are still latent in man can have their existence proven only on phenomenal evidence, which to the materialist is no evidence at all. The five physical senses are made to correspond with the five lower Tattvas, the two yet undeveloped senses in man, and the two forces, or Tattvas, forgotten by Brahmans and still unrecognized by Science, being so subjective, and the highest of them so sacred, that it can only be recognized by, and through, the highest Occult Sciences. It is easy to see that these two Tattvas and the two senses (the sixth and the seventh) correspond to the two highest human Principles, Buddhi and the Auric Envelope, impregnated with the light of Ātman.

Sound is no attribute at all, but the primal correlation of Akasha.

Unless we open in ourselves, by occult training, the sixth and seventh senses, we can never comprehend correctly their corresponding types. Thus the statement in “Nature’s Finer Forces” that, in the Tattvic scale, the highest Tattva of all is Ākāśa¹ (followed by [only] four, each of which becomes grosser than its predecessor), if made from the esoteric standpoint, is erroneous. For once Ākāśa, an almost homogeneous and certainly universal principle, is translated Ether, then Ākāśa is dwarfed and limited to our visible universe, for assuredly it is not the Ether of Space. Ether, whatever modern Science makes of it, is differentiated Substance; Ākāśa, having no attributes save one — SOUND, *of which it is the substratum* — is no substance even exoterically and in the minds of some Orientalists,² but rather Chaos, or the Great Spatial Void.³

¹ Following *Śaivāgama*, the said author enumerates the correspondence in this wise: Ākāśa (or Ether) is followed by Vāyu (Gas), Tejas (Heat), Āpas (Liquid), and Prithivī (Solid).

² See Fitz-Edward Hall’s notes on the *Vishnu-Purāna*

³ The pair which we refer to as the *One Life*, the Root of All, and Ākāśa in its pre-differentiating period answers to the Brahma (neuter) and Aditi of some Hindus, and stands in the same relation as the Parabrahman and Mūlaprakriti of the Vedāntins.

Esoterically, Ākāśa alone is *Divine Space*, which becomes Ether only on the lowest and last plane, or our visible Universe and Earth. In this case the blind is in the word “attribute,” which is given as Sound! It is no attribute at all, but the primal correlation of Ākāśa; its primordial manifestation, the Logos, or Divine Ideation made WORD, and that “Word” made flesh. Sound may be considered an “attribute” of Ākāśa only on the condition of anthropomorphizing the latter. It is not a characteristic of it, though it is certainly as innate in it as the idea “I am I” is innate in our thought.

Akasha is both the highest Tattva and the synthesis of all Tattvas.

Occultism teaches that Ākāśa contains and includes the seven Centres of Force, therefore the seven Tattvas of which Ākāśa is the seventh, or rather their synthesis. But if Ākāśa be taken — as we believe is the fact in this case to represent only the exoteric idea, then the author is right; because (as Ākāśa is universally omnipresent), following the Purānic limitation, he places its commencement, *for the better comprehension of our finite intellects*, only beyond the four planes of our Earth Chain,¹ the two higher Tattvas being as concealed to the average mortal as the sixth and seventh senses are to the materialistic mind.

Therefore, while Hindu, Sanskrit, and Purānic philosophy speaks only of five Tattvas, Occultists name seven, making them correspond with every septenary in nature. The Tattvas stand in the same order as the seven macro- and microcosmic Forces. These as taught in Esotericism, are as follows:

- 1 ĀDI TATTVA, the primordial universal Force, issuing at the beginning of manifestation (or creative period) from the eternal immutable SAT, the substratum of ALL. It corresponds with the Auric Envelope or “Brahmā’s Egg,” surrounding every globe, as every man, animal and thing. It is the vehicle containing potentially everything — Spirit and Substance, Force and Matter. It is *Ādi Tattva* that we refer to in Esoteric Cosmogony, as the Force which proceeds from the First or Unmanifested Logos.
- 2 ANUPAPĀDAKA TATTVA,² the first differentiation on the plane of being — the first being an ideal one — or that which is born by transformation from something higher than itself. With the Occultists, the Force proceeds from the Second Logos.
- 3 ĀKĀŚA TATTVA. It is at this point that all the *exoteric* philosophies and religions start from. Ākāśa Tattva is explained in them as the Etheric Force, Ether. Hence the name given to Jupiter, the “highest” god, or *Pater Æther*; Indra, once the highest god in India, as the etheric or heavenly expanse, Uranus, etc., etc., and the Biblical God as the Holy Ghost, Pneuma, rarified wind or air. The Occultists call the Force of the Third Logos, the Creative Force in the already Manifested Universe.
- 4 VĀYU TATTVA (Air-Force), the aerial plane where substance is gaseous.

¹ See *The Secret Doctrine*, Vol. I, Diagram 3, p. 200

² Anupapādaka, in Pāli *Opapātika* (Tibetan: Brdus-te-skyas-pa), meaning the “parentless,” born without father or mother, from *itself*,” as a transformation *e.g.*, the god Brahmā sprang from the Lotus (the symbol of the Universe) that grows from Vishnu’s navel, Vishnu typifying eternal and limitless space, and Brahmā the universe and Logos; the mythical Buddha is also born from a Lotus.

- 5 TAIJASA TATTVA (from *tejas*, luminous) the plane of our atmosphere.
- 6 ĀPAS TATTVA, watery or liquid substance or force.
- 7 PRITHIVĪ TATTVA, solid earthly substance — the terrestrial spirit or force, the lowest of all.

All these correspond to our principles, and to the seven senses and forces in man. According to the Tattva or Force generated or induced in us, so will our bodies act.

Additional warnings to those who are anxious to develop powers by sitting for yoga.

Now, what I have to say here is addressed especially to those members who are anxious to develop powers by “sitting for Yoga.” You see, from what has been already said, that in the development of Rāja-Yoga, no extant works made public are of the least good; they can at best give inklings of Hatha-Yoga, something that may develop mediumship at best, and in the worst case — consumption. If those who practice “meditation,” and try to learn the “Science of Breath,” will read attentively “Nature’s Finer Forces,” they will find that it is by utilizing the five Tattvas only that this dangerous science is acquired. For in the *exoteric* Yoga Philosophy, and the Hatha-Yoga practice,

- Ākāśa Tattva is placed in the head (or physical brain) of man;
- Tejas Tattva in the shoulders;
- Vāyu Tattva in the navel (the seat of all the phallic gods, “creators” of the universe and man);
- Āpas Tattva in the knees; and
- Prithivī Tattva in the feet.

Hence the two higher Tattvas and their correspondences are ignored and excluded; and — as they are the chief factors in Rāja-Yoga — no spiritual or intellectual phenomena of highest nature can take place; but, the psycho-physiological system being developed simply, the best results obtainable are physical phenomena and no more. As the “Five Breaths,” or rather the five states of the human breath, correspond in Hatha-Yoga to these *terrestrial* planes and colours, what spiritual results can be obtained? They are the very reverse of the plane of Spirit, or the higher macrocosmic plane, reflected as they are in the Astral Light upside down. This is proven in the Tanta work, *Śaivāgama*, itself. Let us compare.

First of all, remember that the Septenary of visible as of invisible Nature is said in Occultism to consist of the *three* (and four) Fires, which grow into forty-nine Fires. This shows that as the Macrocosm is divided into seven great planes of various differentiations of Substance — from the spiritual, or subjective, to the fully objective or material, from Ākāśa down to the sin-laden atmosphere of our earth — so, in its turn, each of these great planes has three aspects, based on four principles, as already shown above. This seems to be quite natural, as even modern Science has her

three states of matter and what are generally called the “critical” or intermediate states between the solid, the fluidic, and the gaseous.

Now, the Astral Light is not a universally diffused stuff, but pertains to our earth and all other bodies of the system on the same plane of matter with it. Our Astral Light is, so to speak, the *Linga-Sarira* of our earth; only instead of being its primordial prototype, as in the case of our *Chhāyā*, or Double, it is the reverse. While the human and animal bodies grow and develop in the model of their antetypal Doubles, it is the Astral Light that is born from the terrene emanations, grows and develops after its prototypal parent, and reflects everything *reversed in its treacherous wave* (both from the upper planes and from its lower solid plane, the earth). Hence the confusion of its colours and sounds in the perception and clairaudience of the sensitive who trusts to its records — be that sensitive a *Hatha-Yogi*, or a *medium*. The parallel between the Esoteric and the Tanta Tables of the Tattvas in relation to Sounds and Colours shows this very clearly in the accompanying table.



Esoteric and Tantric Tattvas, and their correspondences with states of matter, body parts, and colours.

Esoteric Tattvas — Principles or Forces in Nature and Man					Tantric Tattvas				
Tattvas	Principles	States of Matter	Body Parts	Colours	Tattvas	States of Matter	Body Parts	Colours	
1	Adi	Auric Egg	Primordial, Spiritual Substance; Akasha; substratum of the Spirit of Ether.	Envelops the whole body and penetrates it. Reciprocal emanation, endosmotic and exosmotic.	Blue Entire prismatic septenary	Ignored	Ignored	Ignored	Ignored
2	Anupapadaka	Buddhi	“Primordial Waters of the Deep.” Spiritual Essence, or Spirit.	Third Eye, or Pineal Gland	Yellow	Ignored	Ignored	Ignored	Ignored
3	Akasha, Alaya	Manas Ego	Ether of Space, or Akasha in its third differentiation. Critical State of Vapour.	Head	Indigo	Akasha	Ether	Head	Black, or colourless
4	Vayu	Kama-Manas	Critical State of Water.	Throat to Navel	Green	Vayu	Gas	Navel	Blue
5	Tejas	Kama (Rupa)	Essence of gross water; correspond to Ice.	Shoulders and arms, to thighs	Red	Tejas	Heated [Matter]	Shoulders	Red
6	Apas	Linga-Sharira	Gross Ether or Liquid Air.	Thighs to knees	Violet	Apas	Liquid	Knees	White
7	Prithivi	Living body in Prana, or animal life.	Solid and Critical State.	Knees to feet	Orange red ¹	Prithivi	Solid	Feet	Yellow ²

¹ One may see at a glance how reversed in their colours are the Tattvas, as reflected in the Astral Light, when we find the indigo called black.

² The colours, I say again, do not here follow the prismatic scale — red, orange, yellow, green, blue, indigo, and violet — because:

- (a) The latter is false reflection, a true Maya; and
- (b) The order of our scale is that of the spiritual spheres, or seven planes of the Macrocosm.

Our Masters are unanimously opposed to pranayama.

Such, then, is the occult science on which the modern ascetics and Yogis of India base their soul development and powers. They are known as the Hatha-Yogis. Now, the science of Hatha-Yoga rests upon the “suppression of breath,” or Prānāyāma, to which exercise our Masters, are unanimously opposed. For what is Prānāyāma? Literally translated, it means the “death of (vital) breath.” Prāna, as said, is not Jīva, the eternal fount of life immortal, nor is it connected in any way with Pranava, as some think, for Pranava is a synonym of AUM in a mystic sense. All that has ever been taught publicly and clearly about it is to be found in “Nature’s Finer Forces.” If such directions, however, are followed, they can only lead to black magic and mediumship. Several impatient Chelas, whom we knew personally in India, went in for the practice of Hatha-Yoga, notwithstanding our warnings. Of these, two developed consumption, of which one died; the others became almost idiotic; another committed suicide; and one developed into a regular Tāntrika, a black magician, but his career, fortunately for himself, was cut short by death.

The science of the five breaths — the moist, the fiery, the airy, etc., etc. — has a two-fold significance and two applications.

By the Tāntrikas it is accepted literally, as relating to the regulation of the vital, lung breath, but

By the ancient Rāja-Yogis as referring to the mental or “will” breath, which alone leads to the highest clairvoyant powers, to the function of the Third Eye and the acquisition of the true Rāja-Yoga occult powers.

The difference between the two is enormous.

The former, as shown, use the five lower Tattvas;

The latter begin by using the three higher alone — for mental and will development — and the rest only when they have completely mastered the three; hence, they use only one (Ākāśa Tattva) out of the Tantric five.

As well said in the above stated work, “Tattvas are the modifications of *Svara*.” Now, the *Svara* is the root of all sound, the substratum of the Pythagorean music of the spheres, *Svara* being that which is *beyond* spirit, in the modern acceptation of the word — the spirit of the spirit, or as very properly translated, the “current of the life wave,” the emanation of the One Life. The Great Breath spoken of in Volume I of *The Secret Doctrine* is ĀTMAN, the etymology of which is “*eternal motion*.” Now, while the ascetic-chela of our school follows carefully, for his mental development, the process of the evolution of the Universe, that is, proceeds from universals to particulars, the Hatha-Yogi reverses the conditions and begins by sitting for the suppression of his (vital) breath. And if, as Hindu philosophy teaches, at the beginning of cosmic evolution, “*Svara* threw itself into the form of Ākāśa,” and thence successively into the forms of Vāyu (air), Agni (fire), Āpas (water), and Prithivī (solid matter),¹ then it stands to reason that we have to begin by the higher *supersensuous* Tattvas. The

¹ See *The Theosophist*, Vol. IX, February 1888, p. 276

Rāja-Yogi does not descend on the planes of substance beyond Sūkshma (subtle matter); while the Hatha-Yogi develops and uses his powers only on the material plane.

Ida and Pingala are the middle note of human nature.

A good proof of this is found in the fact that the Tāntrika locates the three “Nādīs,” (Sushumnā, Idā and Pingalā) in the *medulla oblongata*, the central line of which he calls Sushumnā, and the right and left divisions, Pingalā and Idā — and also the heart, to the divisions of which he applies the same names. The Trans-Himālayan school, of the ancient Indian Rāja-Yogis, with which the modern Yogis of India have little to do, locates Sushumnā, the chief seat of these three Nādīs, in the central tube of the spinal cord, and Idā and Pingalā on its left and right sides. Sushumnā is the Brahmadaṇḍa. It is that tube (of the two along the spinal cord) of the use of which physiology knows no more than it does of the spleen and the pineal gland. Idā and Pingalā are simply the sharp and flat of that *Fa* (of human nature), the keynote and the middle key in the scale of the septenary harmony of the principles — which, when struck in a proper way, awakens the sentries on both sides, the spiritual Manas and the physical Kāma, and subdues the lower through the higher. But this effect has to be produced by exercise of will-power, not through the scientific or trained suppression of the breath. Take a transverse section of the spinal cord, and you will find that the shaded parts show sections across the tube, the one side of which tube transmits the volitional orders, and the other a life current of Jīva — not of Prāna, sent down to animate the lower extremities of man — during what is called Samādhi and like states.

Hatha-Yoga and Raja-Yoga are worlds apart.¹

He who has studied both systems, the Hatha and Rāja-Yoga, finds an enormous difference between the two: one is purely psycho-physiological, the other purely psycho-spiritual. The Tantrists do not seem to go higher than the six visible and known plexuses, with each of which they connect the Tattvas; and the great stress they lay on the chief of these, the Mūlādhāra Chakra (the sacral plexus), shows the material and selfish bent of their efforts towards the acquisition of powers. Their *five* Breaths and *five* Tattvas are chiefly concerned with the prostatic, epigastric, cardiac, and laryngeal plexuses. Almost ignoring the Agneya, they are positively ignorant of the synthesizing pharyngeal plexus. But with the followers of the old school it is different. We begin with the mastery of that organ which is situated at the base of the brain, in the pharynx, and called by Western anatomists the Pituitary Body. In the series of the objective cranial organs, corresponding to the subjective Tattvic principles, it stands to the “Third Eye” (Pineal Gland) as Manas stands to Buddhi; the arousing and awakening of the Third Eye must be performed by that vascular organ, that insignificant little body, of which, once again, physiology knows nothing at all. The one is the Energizer of WILL, the other that of *Clairvoyant Perception*.

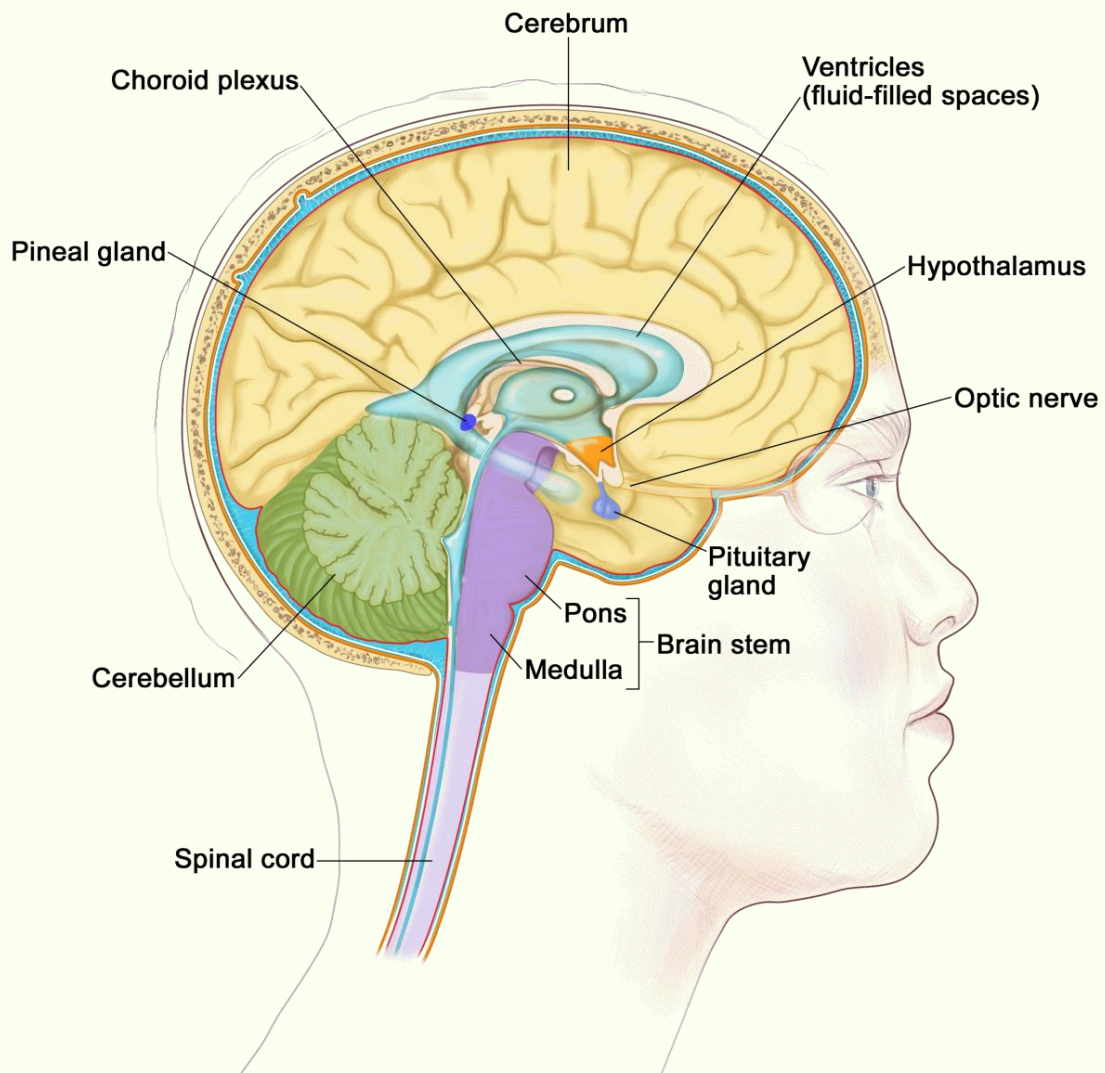
Those among the students of the E.S.T. who are physicians, physiologists, etc., will understand me better than the rest in the following explanation.

¹ [See also Appendix B, “Subba Row on Raja versus Hatha Yoga. — ED. PHIL.]

The Pineal Gland is the seat of the innermost consciousness in man, his omniscient spiritual and all-embracing mind.

Now, as to the functions of the Pineal Gland, or *Conarium*, and of the Pituitary Body, we find no explanations vouchsafed by the standard authorities. Indeed, on looking through the works of the greatest specialists, it is curious to observe how much confused ignorance on the human vital economy, physiological as well as psychological, is openly confessed. In fact, the following is all that can be gleaned from the authorities upon these two important organs.

The Pineal Gland, or *Conarium*, is a rounded, oblong body, from three to four lines long, of a deep reddish grey, connected with the posterior part of the third ventricle of the brain. It is attached at its base by two thin medullary cords, which diverge forward to the Optic Thalami (or the posterior cerebral ganglia). Remember that the latter are found by the best physiologists to be the organs of reception and condensation of the most sensitive and sensorial incitations from the periphery of the body (according to Occultism, from the periphery of the Auric Egg, which is our point of communication with the higher, universal Planes). We are further told that the “two bands of the Optic Thalami, which are inflected to meet each other, unite on the median line, where they become the two Peduncles of the Pineal Gland.”



The introspective Adept can see the golden aura of a man in his normal condition, pulsating in both the Pineal and the Pituitary Glands, a pulsation like that of the heart, never ceasing throughout life.

The Pituitary Gland, or *Hypophysis Cerebri*, is a small and hard body about six lines broad, three long and three high. It is always formed of an anterior bean-shape, and a posterior and more rounded lobe, which are uniformly united. Its component parts, we are told, are almost identical with those of the Pineal Gland; yet not the slightest connection can be traced between the two. To this, however, Occultists take exception; they *know* that there is a connection, and this even anatomically and physically. Dissectors, on the other hand, have to deal with corpses; and, as they themselves admit, brain-matter, of all tissues and organs, collapses and changes form the soonest — in fact, a few minutes after death. When, then, the pulsating life which expanded the mass of the brain, filled all its cavities and energized all its organs, vanishes, the cerebral mass shrinks into a sort of pasty condition, and once open passages become closed. But the contraction and even interblending of parts in this process of shrinking, and the subsequent pasty state of the dead brain, do not imply that there is no connection between these two glands before death. In point of fact, as Professor Owen has shown, a connection as objective as a groove and tube, exists in the crania of the human foetus and of certain fishes. When a man is in his normal condition, the introspective Adept can see the golden Aura pulsating in both the glands, a pulsation, like that of the heart, never ceasing throughout life. This motion, however, under the abnormal condition of effort to develop clairvoyant faculties, becomes intensified, and the Aura takes on a stronger vibratory and pulsating or swinging action. The arc (of the Pituitary Gland) mounts upward, more and more, toward the Pineal Gland, until finally the current striking it, just as when the electric current strikes some solid object, the dormant organ is awakened and set all aglowing with the pure Ākāśic Fire. This is the psycho-physiological illustration of two organs on the physical plane, which are the concrete symbols of, and represent respectively, the metaphysical concepts called Manas and Buddhi. The latter, in order to become conscious on this plane, needs the more differentiated fire of Manas; but *once the sixth sense has awakened the seventh*, the light which radiates from it illuminates the fields of infinitude: for a brief space of time, man becomes omniscient; the Past and the Future, Space and Time, disappear and become for him the Present. If an Adept, he will store that knowledge he thus gains, in his physical memory and nothing — save the crime of indulging in Black Magic — can obliterate the remembrance of it. If only a Chela, portions alone of the whole truth will impress themselves on his memory, and he will have to repeat the process for years, never allowing one speck of impurity to stain him mentally or physically, before he becomes a fully initiated Adept.

It may seem strange, almost incomprehensible, that the chief success in Gupta-Vidyā, or Occult Knowledge, should depend upon such flashes of clairvoyance, and that the latter should depend in man, on two insignificant, almost imperceptible *ex crescences* in his cranial cavity, “two horny *warts* covered with grey sand [*acervulus cerebri*],” as expressed by Bichat in his *Traité d’Anatomie Descriptive*; yet so it is. But this sand is not to be despised; nay, in truth, it is only this landmark of the internal,

independent activity of the *Conarium* (Pineal Gland) that prevents physiologists from classifying it with the absolutely useless atrophied organs, the relics of a previous and now utterly changed anatomy of man during some period of his unknown evolution. This “sand” is very mysterious, and baffles the inquiry of every materialist. In the cavity on the anterior surface of this gland, in young persons only, and in its substance, in people of advanced years, is found “a yellowish substance, semi-transparent, brilliant and hard, the diameter of which does not exceed half a line.”¹ Such is the *acervulus cerebri*.

This brilliant “sand” is the concretion of the gland itself, so say the physiologists. Perhaps not, we answer. The Pineal Gland is that which the Eastern Occultist calls Devāksha, the “Divine Eye,” or the “Third Eye.” To this day, it is the chief and foremost organ of spirituality in the human brain, the seat of genius, the magical Sesame uttered by the purified Will of the mystic, which opens all the avenues of truth for him who knows how to use it. The Esoteric Science teaches that Manas, the Mind Ego, does not accomplish its full union with the child before he is six or seven years of age, before which period, even according to the canon of the Church and Law, no child is deemed responsible.² Manas becomes a prisoner, one with the body, only at that age. Now, a strange thing was observed in several thousand cases by the famous German anatomist Wengel. With a few extremely rare exceptions, this “sand,” or golden-coloured concretion, is found only in subjects after the completion of their seventh year; and it is absent in the head of children *under six years*. In the case of fools these calculi are very few; in congenital idiots they are completely absent. Morgagni,³ Greeding,⁴ and Günz⁵ were wise men in their generation, and are wise men today, since they are the only physiologists, so far, who connect these calculi with mind. For, sum up the facts, that they are absent in young children, in very old people, and in idiots, and the unavoidable conclusion will be that they must be connected with mind.

Now, since every mineral, vegetable and other atom is only a concretion of crystallized Spirit, or Ākāśa, the Universal Soul, why, asks Occultism, should the fact that these concretions of the Pineal Gland are, upon analysis, found to be composed of animal matter, phosphate of lime and carbonate, serve as an objection to the statement that they are the result of the work of mental electricity upon surrounding matter?

Our seven Chakras are all situated in the head, and it is these Master Chakras which govern and rule the seven (for there are seven) principal plexuses in the body, and the forty-two minor ones to which Physiology refuses that name. The fact that no microscope can detect such centres on the objective plane goes for nothing; no microscope has ever yet detected, nor ever will, the difference between the “motor” and

¹ S.T. von Sömmerring, *De acervulo cerebri* (1785), Vol. III, p. 322

² In the Greek Eastern Church no child is allowed to go to confession before the age of seven, after which he is considered to have reached the age of reason.

³ G.B. Morgagni, *De sedibus, et causis morborum*, etc., Vol. XII

⁴ J.E. Greeding, *Adversaria medica practica*

⁵ J.G. Günz, *Prolusio capillos glandulæ pinealis in quinque mente alienatis proponit*, Lipsiæ 1753

“sensory” nerve-tubes, the conductors of all our bodily and psychic sensations; and yet physiological logic alone would show that such difference exists. And if the term plexus, in this application, does not represent to the Western mind the idea conveyed by the term of the anatomist, then call them Chakras or Padmas, or the Wheels, the Lotus Hearts and Petals. Remember that Physiology, imperfect as it is, shows septenary groups all over the exterior and interior of the body; the seven head orifices, the seven “organs” at the base of the brain, the seven plexuses (the pharyngeal, laryngeal, cavernous, cardiac, epigastric, prostatic, and the sacral plexus), etc., etc.

The Seven Rays of Logos keep vibrating not only in the Tattvic centres of action but in every atom of the body.

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.

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, Jñāna-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.

In the realm of hidden Forces of Nature, an audible sound is but a subjective colour; and a perceptible colour, but an inaudible sound.

The question now mooted in Science, whether a sound is capable of calling forth impressions of light and colour in addition to its natural sound impressions, has been answered by Occult Science ages ago. Every impulse or vibration of a physical object producing a certain vibration of the air — that is, causing the collision of physical particles, the sound of which is capable of affecting the ear — produces at the same time a corresponding flash of light, which will assume some particular colour. For, in the realm of hidden Forces, an *audible* sound is but a subjective colour; and a perceptible colour, but an *inaudible* sound; both proceed from the same potential substance, which Physicists used to call ether, and now refer to under various other names; but which we call plastic, though invisible, SPACE. This may appear a paradoxical hypothesis, but facts are there to prove it. Complete deafness, for instance does not preclude the possibility of discerning sounds; and medical science has several cases on record which prove that these sounds are received by, and conveyed to,

the patient's organ of sight, through the mind, under the form of coloured chromatic impressions. The very fact that the intermediate tones of the chromatic musical scale were formerly written in colours, shows an unconscious reminiscence of the ancient occult teaching that colour and sound are two out of the seven correlative aspects, *on our plane*, of one and the same thing, *viz.* Nature's first differentiated Substance.

Every human passion, every thought and quality, is indicated in one's aura by corresponding colours and shades of colour; certain of these are sensed and felt, rather than perceived.

Here is an example of the relations of colour to vibration well worthy of the attention of Occultists. Not only Adepts and advanced Chelas, but also the lower order of psychics, such as clairvoyants and psychometrists, can perceive a psychic Aura of various colours around every individual, corresponding to the temperament of the person within it. In other words the mysterious records within the Auric Egg are not the heirloom of trained Adepts alone, but sometimes also of natural psychics. Every human passion, every thought and quality, is indicated in the Aura by corresponding colours and shades of colour, and certain of these are sensed and felt rather than perceived. The best of such psychics, as shown by Galton, can also perceive colours produced by the vibrations of musical instruments, every note suggesting a different colour. As a string vibrates and gives forth an audible note, so the nerves of the human body vibrate and thrill in correspondence with various emotions under the general impulse of the circulating vitality of *Prāna*, thus producing undulations in the psychic Aura of the person which results in chromatic effects.

The human nervous system as a whole, then, may be regarded as an Æolian Harp, responding to the impact of the vital force (which is no abstraction, but a dynamic reality) and manifests the subtlest shades of the individual character in colour phenomena. If these nerve vibrations are made intense enough and brought into vibratory relation with an astral element, the result is — sound. How, then, can anyone doubt the relation between the microcosmic and macrocosmic forces?

Watch out! Tantric works tend to Black Magic and are most dangerous to take for guides in self-training.

And now that I have shown that the Tantric works as explained by Rāma Prasad, and other Yoga treatises of the same character which have appeared from time to time in Theosophical journals — for note well that those of true Rāja-Yoga are never published — tend to Black Magic and are most dangerous to take for guides in self-training, I hope that the American Esotericists will be on their guard.

For, considering that no two authorities up to the present day agree as to the real location in the body of the Chakras and Padmas, and, seeing that the colours of the Tattvas as given are reversed, *e.g.*:

- Ākāśa is shown black or colourless, whereas, corresponding to Manas, it is indigo;
- Vāyu is made blue, whereas, corresponding to the Lower Manas, it is green;
- Āpas is made white, whereas, it is violet, the colour of the Astral Body, with a silver, moonlike white substratum;

- Tejas, red, being the only colour given correctly,

— from such considerations, I say, it is easy to see that these disagreements are dangerous blinds.

Further, the practice of the Five Breaths results in deadly injury, both physiologically and psychically, as already shown. It is indeed that which it is called, Prānāyāma, or the “death of the breath,” for it results, for the practicer, in death — in moral death always, and in physical death very frequently.



W.Q. Judge on Instructions I and III, being the greatest occult truths.

From Dara Eklund (Comp.). *Echoes of the Orient: The Writings of William Quan Judge*. 2nd ed. Pasadena: Theosophical University Press: Vol. III, 2010; THE GREATEST OCCULT TRUTHS, pp. 433-38.

The Greatest Occult Truths and suggestions are to be found in the following, taken from the Instructions, Numbers I and III:

Double object of Esoteric Sciences:

- Of proving man to be identical in Spiritual and physical essence with both the Absolute Principle and with God in Nature;
- Of demonstrating the presence in him of the same potential powers as exist in the creative forces of Nature.¹

Man is identical with the Absolute[ness] unmanifested,² and also with the Deity as we see It manifested in Nature. This theory is easy for some and difficult for others. The difficulty arises chiefly from the influence of centuries of education in the degrading doctrine that all are *originally sinful*. If we are originally sinful we must be *inherently imperfect*, and that which is inherently imperfect can never, by any possibility, become perfect. Many have not been directly taught this doctrine of original imperfection, but all their thoughts have been insensibly affected by it.³ God has been continually held up to us as a being outside or different from us, and hence we tacitly hold the doctrine of inherent weakness and imperfection.

Yet most of you believe that Mahatmas do exist, and, indeed, that They were influential in starting this School. How can it be possible for such Beings to exist unless they are the product of human and all evolution, unless Themselves once were seemingly imperfect as ourselves? The imperfection is only in the lower elements. In essence, in possibility of soul and spirit, we are all perfect. So long as we deny this we prevent progress and keep back the exhibition of that actual spiritual perfection which we have at the centre.

The next object comes from the general to the particular, for it is to demonstrate in man the presence of the same potential forces which are in or behind the creative forces or powers of Nature. This is an enormous claim, yet unless this be true, how, again, is it possible for a Mahatma to exist, to have become such, to wield these very powers and forces? The wielding of these powers is not the same as the raising by our hand of a club or the use by us of a fluid or agent in Nature. Our use of these is

¹ No. I, p. 519

² [First Logos]

³ [See "The Origin of Good and Evil" and "The Original Sin is a Jewish invention," in our Black versus White Magic Series. — ED. PHIL.]

not the use of the subtle agents behind, but is only a mechanical effect which may be done in complete ignorance of the force in use. This we can see in even the simple act of using the muscles, where a mental motion is transferred into a physical act. Who can say that they know actually all that goes on in this; how the mental act is transferred into the physical; how it is that the nerve fluid is stirred, in turn stirring the muscles and making them contract or expand? Regard the fact of speech. Here very slight movements of the vocal chords make all the varieties of tone and inflection. Yet all of this is done instantaneously, and the most ignorant can often produce the greatest varieties of tone, no one being able to do more by way of explanation than to declare the fact. Look further into the fields of mediumship, of clairvoyance, of clair-audience, of telepathy, of hypnotism, and of hysteria, and you see that vast and complicated powers evidently reside in man. The Esoteric Science aims to go farther than merely to say that man has some such natural powers; it wishes to show that he has creative power. If he has, then it can only be from the fact that he is the same in essence as Nature and God.

Much of the Instructions is devoted to this. The divisions of the principles, the various diagrams, the many explanations are for the purpose of impressing on us that man, who is the small copy of Nature, contains in himself centres through which all the great forces of Nature may be operated. This cannot be interiorly grasped if we continue to think we are less than God in essence. Observe and think over this quotation from [Āryāsanga, in Instruction] No. III:

“That which is neither Spirit nor Matter, neither Light nor Darkness, but is verily the container and root of these, that thou art. The Root projects at every Dawn its shadow on ITSELF, and that shadow thou callest Light and Life, O poor *dead* Form! [This] Life-Light streameth downward through the stairway of the seven worlds, the stairs, of which each step becomes denser and darker. It is of this seven-times-seven scale that thou art the faithful climber and mirror, O little man! Thou art this, but thou knowest it not.”

This is the first lesson to learn. The second is to study well [and know] the principles of both the Kosmos and ourselves, dividing the group into the permanent and the impermanent, the higher and immortal, and the lower and mortal, for thus only can we master and guide, first the lower cosmic and personal, then the higher cosmic and impersonal. [p. 625]

The person to whom the first part is addressed is the man who is ignorant of his own greatness; he may come out of that ignorance, and, by slow degrees or quickly, realize his oneness with the Great Supreme. This first lesson has to be learned even though we do not as yet realize its full meaning; and then we have to proceed with the study outlined in the next paragraph. The following of occult formularies and the running after this, that, and the other guide will come to nothing but loss. Thus seeking on the outside we delude ourselves and reach the end of life none the wiser. On this head I should like to tell you what our friend and co-worker H.P. Blavatsky told me and others many times, and it has always appeared true; it is also confirmed by clairvoyance of a high order. Thus, in my own words:

There are many men and women now on earth who studied and practiced occultism long ago in other lives and made some progress. But they went too much along the line of astral science, of alchemy, of magic pure and simple. Thus they not only deluded themselves but made a strong affinity between themselves and the lower group of agents in Nature. The consequence is that they are now reborn with two natures, the one opposing the other. One is the old force of a desire for a really spiritual life, and the other a strong passional nature that is due to the forces generated along the lower lines of force. A continual war is set up. The old astral knowledge is obscured; the old spiritual desire is present; while the astral knowledge and practice as well as the alchemical study or force has been transformed into passion, and trouble and delay are the result. She mentioned alchemy because in that study there is a continual investigation of forces that belong to the lower groups of agents. There is no doubt that many of the old alchemists obtained results that would be very astonishing. But what, after all, did they get? Nothing save a tendency along that line, and it, dealing only with the lower elements, must if followed for many lives plunge one at last down the steep declivity of black magic. For in the course of time, the lower parts of the nature being always accentuated, bad motives are engendered, all good ones are lost by a gradual atrophy, and selfishness becomes the pervading influence. The shortness of human life interferes here most beneficently, for periodically men are compelled to die, and being born among different surroundings they are thrown off the track by the deliberate action of others and have a chance of being put again and again in the right road.

The next paragraph in the quotation contains the practical part to be applied by each one for himself. It directs us to study well the general and the particular, or the nature of Kosmos as a whole and our own nature as a special manifestation of the whole. We are prone to omit the particular application of this, and our tendency is to study the general principles only, and that too in a very intellectual way. We should study with great care our own natures, because it is in those that the obstacles and delusions are. The very first step is to apply to ourselves the judgments and criticisms we have for others. In this the words of Jesus will be found to express the exact practice. He said that one should look for the beam in one's own eye before observing the mote in that of another. Whoever Jesus was — and if he did not exist, whatever he represented — it was the discipline of the ancient true school of the Adepts that he gave out.¹ And here I may again quote what Blavatsky said on that at another time. She said and wrote:

In these sayings of Jesus are to be found many of the rules and sayings of our Lodge. Among them is that one about greater rejoicing taking place in heaven over one repentant sinner than over ninety-nine just men who need no repentance. That saying is “alive and kicking” to this very day among us. So also about the mote in the eye, for does not that touch on self-examination and self-discipline?

In studying these two — ourselves and the Kosmos — we are to divide them first into two groups, one the higher and immortal, the other the lower and the transitory. Ap-

¹ [See “Jesus Ben Pandira, the historical Christ,” in the same series. — ED. PHIL.]

plying this to Nature, we see that it consists *first*, of the visible and invisible that is mortal, perishable, transitory; and *second*, of the invisible, energetic, that is permanent. Applying it to man, he is dual, thus: *first* the visible and invisible that is transitory, *i.e.*, body and the three other constituents of life, astral man, desires, and lower mind; and *second* the invisible *manas*, *buddhi*, and *Ātman*. Having so divided ourselves we must then steadily keep before us the idea expressed in the words, "I am not this body or these desires." For we might intellectually divide ourselves during centuries and yet never begin to realize the division. That realization comes from dwelling on the thought to be realized. What we are to make a part of us is the knowledge that the body and desires are not ourselves. This should be dwelt on continually until realization begins to dawn on us. As it is now, we are constantly wrapped up in the body and desires, receiving sensations through the one and being swayed and deluded by the other.

Then we must proceed to analyse the desires. This is not done by many as completely and accurately as it should be. Most of us look at *desire* as referring chiefly to the grosser lower portion of our nature, whereas it includes a large part of *manas*. We might successfully eliminate the lower desires such as the sensual, and the sensuous, those for merely bodily pleasure, for eating, drinking, clothing, amusements, approbation, and so on, and yet be fast in the grip of the desires of *manas*, wholly devoid of sensuous or sensual elements. Indeed, many are now at that point. They have mastered mere appetites and passions, but are deluded and carried away by the desires of lower *manas*. Let us illustrate. Here is a member who will not in any circumstances eat meat. If lard by chance has been used, even to grease a pan in which some of his ethereal food was cooked, the food is rejected. He eats but little; he does not care for amusements; he reads much; he knows many strange thoughts written down by other men; perchance he knows Kabbalah; he has much knowledge of where Lodges of mysterious beings are said to have been; he can debate with you regarding Mūlaprakriti and other recondite matters. But what of his whole nature? How of his dealing with others and their effect on him? How about the question of union as opposed to separateness? On close — or even sometimes superficial — examination we see that he is full of uncharitableness. The views of others not accordin with his are wholly rejected. Other men annoy him. They are too much engaged in mere virtue. They eat meat; they are stupid; they are often ready to accept a conclusion without showing that they have gone through the laborious logic of philosophical proof; their questions are absurd even though sincere. Yes, he has controlled desire on its lowest planes, but it has gotten the mastery over him through *manas*. This is not progress; it is spiritual darkness. He has given up animal food, but the food of his inner nature is harsh, astringent, bitter, too hot.

Or here is another who has a good nature but has neglected the study of his own mental processes. He can only see in one direction; he has a faculty of confusing his conclusions because he confuses his premises. He desires to go along his own road of thought, for to change it is unpleasant because difficult to begin. He is not of necessity in spiritual darkness, but the action of *manas* is made crooked because some desire lies lurking down below.

Now having studied a great deal on theosophical lines, we should begin to practically apply our studies. They teach unity and non-separateness. This must mean *all* that is implied. It is not a mere general unity, but is a similarity and communion in every part of the nature. If there is uncharitableness, if there is disloyalty, if there are harshness and unbrotherliness in the race, they exist also in us, if only in the germ. Those germs require only the proper personal conditions to make them sprout. Our duty therefore is to continually encourage in ourselves the active feelings that are opposites of those. Those of us who think knowledge can be acquired without pursuing the path of love, mistake. The soul is aware of what it requires. It demands altruism, and so long as that is absent, so long will mere intellectual study lead to nothing. And especially in those who have deliberately called on the Higher Self does that Self require active practice and application of the philosophy which is studied. Every recipient of this ought to think over it and apply it to his or her own life and thoughts, to see how it may apply, and to apply as much of it as possible every day.



Solar forces and states of consciousness.

Esoteric Section Instruction No. IV

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Preliminary Note by Boris de Zirkoff

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. IV) XII p. 653.

E.S. Instructions I, II and III are the actual words of H.P. Blavatsky. They are therefore genuine texts, the authorship of which is not in doubt, as originals bearing her signature are extant.

This, however, cannot be said about Instructions IV and V, and the First Supplementary Paper to Instruction IV. Originally, when printed by the H.P. Blavatsky Press in London, all the three were signed jointly by Annie Besant and William Quan Judge. When printed by the Aryan Press in New York, Instruction IV was the only one signed jointly, while the other two were signed by W.Q. Judge alone.

These later Instructions are based on H.P. Blavatsky's words taken down in shorthand and in the form of Notes by some of her students during the meetings of the Inner Group in London. The text that has come down to us exhibits many uncertainties.

We include them in the present Volume with some reservations, even though many passages in them are doubtless by H.P. Blavatsky herself.

The best discussion of the background of this later material may be found in *The Theosophical Forum* (Point Loma, California), Volume XVI, April, May, June, 1940; XVII, July, August, September, October, November, December, 1940; Vol. XVIII, January, February, March, April, 1941, wherein Dr. Joseph H. Fussell, formerly secretary to Mr. Judge, presented the available data in a Series entitled "Leaves of Theosophical History: H.P. Blavatsky's 'Inner Group.'"¹



¹ [Students may also wish to consult H.J. Spierenburg (*Comp. & Annot.*). *The Inner Group Teachings of H.P. Blavatsky*, etc., San Diego: Point Loma Publications Inc., 1995; 2nd ed. — ED. PHIL.]

BUDDHAS AND INITIATES SERIES
SOLAR FORCES AND STATES OF CONSCIOUSNESS

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. IV) XII p. 656-73.

To give the merest outline of the States of Consciousness is the most difficult thing in the world, since the Universe is embodied Consciousness, and a knowledge of the States of Consciousness means a knowledge of the Planes of the Universe, and of all correspondences in the Kosmos, the Solar System and Man.

[NOTE] — “Kosmos” (spelt with a K) was used by H.P. Blavatsky in the sense of the Manvantaric manifestation as a whole; she often applies the adjective “cosmic” (with a c) to phenomena of the Solar System, and speaks of that system as the Cosmos, and the Universe. Let the student note the passage in *The Secret Doctrine*, Vol. I, p. 13: “The reader has to bear in mind,” etc.; and pp. 20, 21: “The history of cosmic evolution,” etc. Unfortunately, this distinction was constantly missed by proof-readers, and we meet the term Kosmos applied to the solar systems, where she would have written cosmos. Here we shall follow her rule, often expressed, and use the word KOSMOS only for the Whole. *Macrocosmos* will apply to the solar system, including its seven planes. The term *Prakriti* will cover the objective plane of the solar system, with its subdivisions. The term *Microcosmos* will be applied to man. The student is advised to clearly realize and bear in mind this nomenclature, as H.P. Blavatsky laid great stress on the definite adoption of terms, and their systematic use. At the best, the study of the States of Consciousness is exceedingly difficult, and its successful pursuit becomes impossible unless the nomenclature, at least, is clear.]¹



¹ [See “Kosmos and Cosmos” in our Confusing Words Series. — ED. PHIL.]

[On the first two pages of No. IV it is pointed out that H.P. Blavatsky intended to adopt certain terms, such as *Kosmos* as distinguished from *Cosmos*, in order to have a definite nomenclature, and students were reminded that she “laid great stress on the definite adoption of terms and their systematic use.” Now, as at the same time the student will find here and there in her published writings and sometimes in the First Degree papers, an absence of this very definiteness, it is necessary to draw attention to the fact that it is now — in this Degree — a very different matter, and those of this Degree are to be as careful in respect to terms as is requested on the two pages above mentioned. In speaking to the world and to beginners, it is neither necessary nor useful to be over-particular about words in such a language as English, which is not a scientific one, so long as ideas are expressed so as to be comprehended by such beginners from their standpoint.

There is no contradiction between this stress laid on definiteness and the use of the terms *loka* and *tala* on pp. 662-68 and in Diagram 5, as some have supposed. In the latter case H.P. Blavatsky first gives certain accepted exoteric terms and explanations; she then selects two sets of names, and allocates them to the description of two opposed extremities of states of Consciousness. But once having thus allocated them, she uses them in a perfectly definite way. — W.Q. Judge, in: *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. IV) XII p. 677; First supplementary paper to Instruction No. IV]

**Macrocosmic Planes
Spirit of our Solar System**

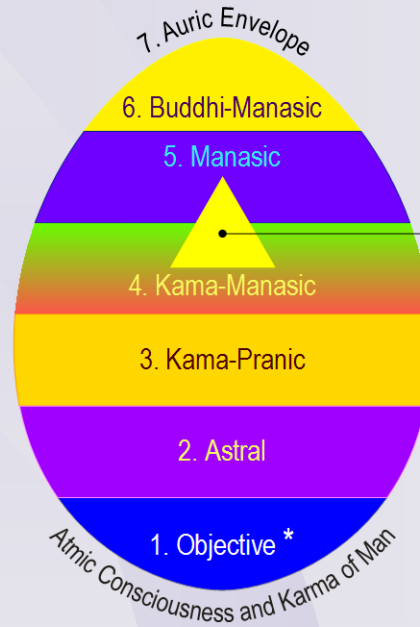
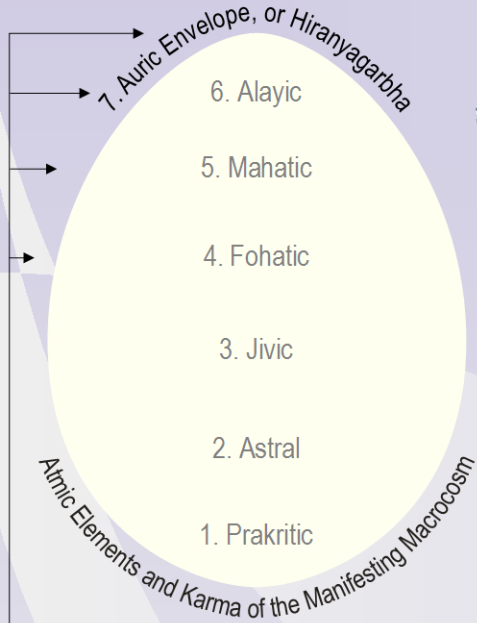
**Prakritic Planes
Body of our Solar System**

Note to Students: Blavatsky left the student to work it out by correspondences with the macrocosmic and microcosmic, merely pointing out that the Prakritic consciousness, or that on the objective plane of the solar systems — objective as regards the systems, i.e., densest as to material — had its own seven stages, each such sub-stage forming one of the forty-nine sub-stages of the solar system.

Special attention should be paid to the triangle with its apex in the Manasic state and its base in the Kama-Manasic state. The apex is Manas, the Higher Ego, the Christos. This, on sending out its Ray, becomes “crucified between two thieves.” For the personal Ray is partly pure, partly impure, dragged down by Kama on the one side and reaching up towards the Higher Manas on the other. It is the double-faced entity. One “thief,” the pure part of the Lower Manas, repents and goes with the Christos to Paradise, i.e., becomes the aroma of the personality, the consciousness of the Devachanic entity. The other, the impure part, clings to Kama, and is dissipated with it in Kama-Loka. Thus the reincarnating Ray may be separated, for convenience, into two portions; the lower Kamic Ego is dissipated in Kama-Loka; the Manasic part accomplishes its cycle and returns to the Higher Ego. It is, in reality, this Higher Ego which is, so to speak, punished, which suffers, and this is the true crucifixion of the Christos, the most abstruse, but yet the most important mystery of Occultism.

**Microcosmic Planes
Human States of Consciousness
on every Prakritic Plane**

**Terrestrial Consciousness’ Sub-Planes
of the Lowest Prakritic Plane**



The three upper divisions of this plane can only be reached by the highest Adept in Samadhi, the highest state on earth attainable while in the body. When such an Adept begins his Samadhi, he is on a par with some of the Dhyani-Chohans, but transcends them as he rises to the seventh plane, Nirvana. Beyond that, the Initiate must become a Nirmanakaya. The highest Adept begins his Samadhi on the fourth macrocosmic plane, and cannot pass out of the solar system.

The Buddha of Selfishness or Pratyeka-Buddha. (VS, II p. 43) Such a one has conquered, indeed, his material desires, but he has not yet freed himself from his mental and spiritual longings. It is only the Buddha of Compassion that can transcend this third macrocosmic plane.

The “Nameless One” who has so many names, and yet whose names and whose very nature are unknown. He is the “Initiator,” called the “Great Sacrifice, the Maha-Guru. For, sitting at the threshold of Light, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? (Cf. SD, I pp. 207-8)

* The Forth Globe [D] of every Planetary Chain.



Figure A, Macrocosmic. — The student will observe that the study of the States of Consciousness is confined to Consciousness as manifesting in the solar system [Kosmos]. Any attempt to figure Consciousness in KOSMOS would have deceived the student by inducing him to believe that such Kosmic Consciousness could be explained, whereas the whole of even the lowest plane of Kosmos transcends the highest Adept on earth. As to its explanation in material words, as well try to confine infinitude in a nutshell. One thing alone we know of Kosmic Consciousness, *viz.* that it is absolutely outside all terms of earth consciousness.

Figure A, therefore, must be taken to represent the seven planes of Consciousness in the solar system only. These may be figured as six within a seventh, which synthesizes all. Now it must always be borne in mind that diagrams can only show one aspect of a truth, and that they are only meant to help the student to an apprehension of the aspect symbolized. Let us remember we are dealing with *Forces* and *States* of Consciousness, and not with water-tight compartments. Thus Fohat, placed on the fourth plane, is, in reality, everywhere; it runs like a thread through all, and has its own seven divisions, each with its seven subdivisions; the Fohatic consciousness is a State of Consciousness everywhere: when consciousness passes into the Fohatic state it is “on the Fohatic plane.” Jīva, or the Jīvic State of Consciousness, is everywhere also, and so with all the other states. Consciousness is one: it has seven states, or aspects, or planes, and each of these is everywhere. The highest, seventh, or synthesizing, state is that of the Auric Envelope,¹ the Hiran-yagarbha, containing the Ātmic elements and the Karma of the Manifesting Macrocosm.²

¹ The student is reminded of the injunction to secrecy as to the Auric Egg. It has been broken by some Esotericists.

² [Proceeding further with what is said here about the inadequacy of diagrams, and also in respect to consciousness, it may be observed and should be always remembered:

Diagrams are always plane or flat figures and cannot be otherwise.

Almost every natural and occult fact and law has reference to interblending and interpenetrating states, conditions and things.

Consciousness, including astral perception, sees not only objects with limits but can at one glance see many objects and ideas to an extent impossible for the five senses.

Therefore, no diagram can fully represent these ideas and laws.

Take, for instance, the perception by a seer with the astral senses, of a five, or other, pointed star, as being over the head of A, another person. This star, though standing with its face to the seer, may be visible to other seers who are standing at the sides of A, instead of in front. It follows, apparently, that either

- (a) there are as many stars as seers, each star with its lines at different angle from the other; or
- (b) there is but one star.

But in fact both (a) and (b) are right. If only one seer, but one star; increase the seers and the stars increase, though each seer will see but one.

The explanation of it shows how impossible it is for a diagram to represent these teachings fully, and also conveys a fact in Occultism to students. It is this:

Taking the case cited, the rays of Ākāśa and their arrangement which cause a star to be seen, are present all round the person, and at *any and every point in the aura* the one star exists, but as the perceiver is different from the person in front of whom the star exists, he can see one star only, and that at the point where his organs of astral vision cut the rays of the Ākāśa. And it is the same with other pictures that might exist in the aura of anyone. Each picture exists in the entire aura without interfering with any other, and at the same time each or any picture is complete at any one spot or point in the same aura. Hence two seers may, and often do, see two different pictures at the same spot in the astral light.

With other matters in Occultism the same law holds, whether in relation to such as are strictly human or otherwise. As, for instance, an Ego may be in a state of Devachan at some place in which human beings are alive and acting on this plane, and yet not be aware of the fact.

It is therefore absolutely necessary for all students in this Degree to accustom themselves to this law and make it a part of themselves, at the same time not forgetting nor throwing away the knowledge gained in respect to other matters and modes of thought. — W.Q. Judge, *op. cit.*, pp. 677-78]

This diagram represents the type of the solar system.

The three higher divisions of this plane are inconceivable to us, and are only reached by the highest Adept in Samādhi. Esoterically, Samādhi is the highest state on earth attainable while in the body. Beyond that, the Initiate must become a Nirmānakāya. The highest Adept begins his Samādhi on the fourth macrocosmic plane, and cannot pass out of the solar system. When such an Adept begins his Samādhi, he is on a par with some of the Dhyāni-Chohans, but transcends them as he rises to the seventh plane, Nirvāna.

The “SILENT WATCHER”¹ is on the fourth plane.

The Pratyeka-Buddha, the Buddha of Selfishness² — called because of this spiritual selfishness “the rhinoceros,” the solitary animal — can never pass beyond the third plane, that of Jīva. Such a one has conquered, indeed, his material desires, but he has not yet freed himself from his *mental* and *spiritual* longings. It is the Buddha of Compassion only that can transcend this third macrocosmic plane.

Figure B, Prakritic. — Prakriti, the lowest plane of macrocosmic consciousness, represents the “body” of the solar systems, with its own seven subdivisions, or the seven states of Prākritic consciousness, each corresponding to a state of the macrocosmic consciousness.

[NOTE — H.P. Blavatsky did not explain Prākritic consciousness. She left the student to work it out by correspondences with the macrocosmic and microcosmic, merely pointing out that the Prākritic consciousness, or that on the objective plane of the solar systems — objective as regards the systems, *i.e.*, dense as to material — had its own seven stages, each such sub-stage forming one of the forty-nine sub-stages of the solar system. It must be remembered that the word “objective” is correlative to the observer; the Prākritic astral plane is objective to clairvoyants and some animals; it needs development beyond that normal in the Fifth Race to reach the higher Prākritic planes as objective; only the Adept can pass into the macrocosmic planes beyond the Prākritic.]³

Figure C, Microcosmic or Human. — This figure represents the human consciousness, which may be on any of the planes or sub-planes of Prakriti. The names represent the correspondences of the human principles, so called, with the Prākritic and the macrocosmic States of Consciousness. The numbers in all the figures are added merely for convenience or reference, and for no other reason, as has been explained already so many times.

Special attention should be paid to the triangle with its apex in the Mānasic state and its base in the Kāma-Mānasic state. The apex is Manas, the Higher Ego, the

¹ [See *The Secret Doctrine*, Vol. I, pp. 207, 208]

² See *The Voice of the Silence*, Fragment II, p. 43, and Note 38

³ [That “H.P.B. did not explain Prākritic consciousness.” She referred to it so that the student should know of its existence, but withheld the explanation because to know about it now, before being guarded by more advanced knowledge, would be dangerous. It relates to the Elementals, among other matters, and it is well known that instructions about those have always been kept back. As it represents the whole body of the Solar System, the student will do well to consult what she says in *The Secret Doctrine* about the planets and the Sun. If instruction were given hereupon, that moment the mental force of students who worked upon the teaching would project their consciousness into that realm. For the mind and consciousness acting together have the power to separate or segregate the different planes one from the other; and this too in the case of the merest beginner. Refer back here to the illustrations given as to page 658 [Diagram 4 – States of Consciousness] respecting interpenetration and interblending of planes. So long as the mind is not directed by definite instruction or hints it will rarely go to this extent, and hence it was safe to say, as given, that there was this Prākritic consciousness, without explaining it further.

The danger lies in the possibility of evoking entities far too powerful and unspiritual for ordinary men and women to have any dealings with. — W.Q. Judge, *op. cit.*, pp. 678-79]

Christos. This, on sending out its Ray, becomes “crucified between two thieves.” For the personal Ray is partly pure, partly impure, dragged down by Kāma on the one side and reaching up towards the Higher Manas on the other. It is the double-faced entity. One “thief,” the pure part of the Lower Manas, repents and goes with the Christos to Paradise, *i.e.*, becomes the aroma of the personality, the consciousness of the Devachanic entity.¹ The other, the impure part, clings to Kāma, and is dissipated with it in Kāma-Loka. Thus the reincarnating Ray may be separated, for convenience, into two portions; the lower Kāmic Ego is dissipated in Kāma-Loka; the Mānasic part accomplishes its cycle and returns to the Higher Ego. It is, in reality, this Higher Ego which is, so to speak, punished, which suffers, and this is the true crucifixion of the Christos, the most abstruse, but yet the most important mystery of Occultism, whereof more will be said hereafter.

Relating the lowest plane of Prakriti, or the terrestrial, to the human consciousness, we can divide it into seven sub-planes. To these the following names have been given:

- 7th sub-plane, Ātmic Consciousness, that of the Para-Ego.
- 6th sub-plane, Buddhist Consciousness, that of the Inner Ego.
- 5th sub-plane, Mānasic Consciousness, that of the Higher or Individual Ego.
- 4th sub-plane, Kāma-Mānasic Consciousness, that of the Personal Ego
or Higher Psychic.
- 3rd sub-plane, Prānic-Kāmic Consciousness or Psychic.
- 2nd sub-plane, Astral Consciousness.
- 1st sub-plane, Objective Consciousness.

The sub planes are again divisible each into seven, once again making up the forty-nine.

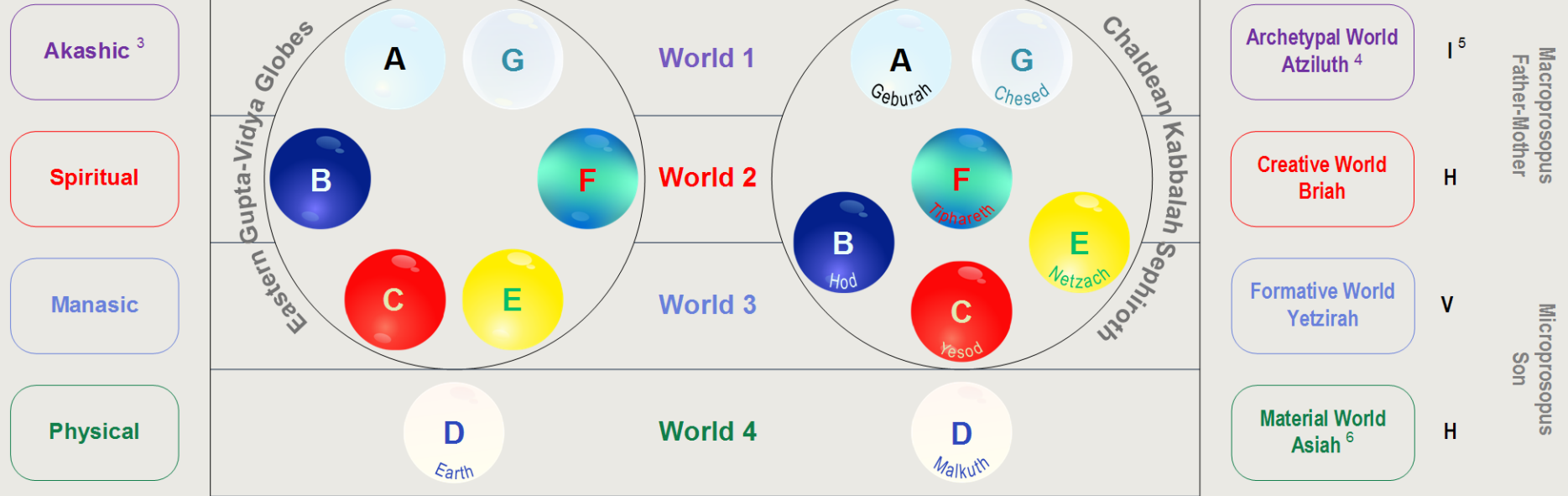
[NOTE] — The term Para-Ego was adopted by H.P. Blavatsky, as descriptive of the seventh sub-plane of the lowest Prakriti, to signify that that plane was beyond individuality. She pointed out that “Ātma-Buddhi, on this Prākritic plane, act more in the atoms of the body, and in such organisms as bacilli and microbes than in man as a whole.” Hence they are well-nigh senseless on this plane, what we call consciousness being very dull. “The Atom,” she said on another occasion, “is the Ātman of the lowest Prakriti.”]

We will now proceed to discuss the nature of the septenary consciousness on the two lowest planes of Prakriti, the Objective and the Astral, *viz.* the seven States of Consciousness on the Objective Terrestrial plane, that of globe D;² and also the seven States of Consciousness on the Astral Prākritic plane. First of all we must remember that perceptive life proper begins on the Astral sub-plane on every plane. It is not the physical, or objective, molecules which see, hear, etc.

[NOTE] — The centres of sensation, or of internal action, that is of seeing, hearing, smelling, etc. — called *Indriyas* in Eastern systems — are located in the astral man, the physical molecules being only the necessary material agents for receiving impulses from without and transmitting them to the centres. The organs of action, or *Karmēndriyas* (see Diagram 5) are *Indriyas*, or centres acquired for Karma (external action, in this case). The true centres, which impel to action, are in the astral man, *i.e.*, belong to Astral Consciousness.]

¹ [Consult Drawings 2-5, in the same series. — ED. PHIL.]

² [See Diagram in *The Secret Doctrine*, Vol. I, p. 200. Diagram redrawn by Philaletheians under the title “Eastern and Kabbalistic Cosmogonies are Identical,” Secret Doctrine’s First Proposition Series, and reproduced herein overleaf. — ED. PHIL.]



1 "The reader has to bear in mind that the Stanzas given treat only of the Cosmogony of our own planetary System and what is visible around it, after a Solar Pralaya." (*Secret Doctrine* I, p.13) [Cf. Kosmos (spelled with a K) is used by HP Blavatsky in the sense of the Manvantaric manifestation as a whole, the "Infinite Universe." Cosmos (spelled with a C) applies only the phenomena of our own Solar System. See "Kosmos and Cosmos" in our Confusing Words Series. — ED. PHIL.]

2 The *Arupa* or "formless," there where form ceases to exist, on the objective plane. (HPB)

3 [Dual-natured radiation of Mulaprakriti, Noumenon of the Cosmic Septenary, and Highest State of Matter. — ED. PHIL.]

Integrative Theosophical Studies

GUPTA-VIDYA vs CHALDEAN KABBALAH

After The Secret Doctrine, Vol. I, p. 200

Commentary on Stanza VI, shloka 6

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Revision 10.10

4 The word "Archetypal" must not be taken here in the sense that the Platonists gave to it, *i.e.*, the world as it existed *in the Mind* of the Deity; but in that of a world made as a first model, to be followed and improved upon by the worlds which succeed it physically — though deteriorating in purity. (HPB)

5 [IHVH is the Tetragrammaton of the Jews, which is simply Malkuth, the root of illusion of the material world. This tetrad has nothing to do with the Tetraktys of the Greeks, which is Second Logos. However, the real Tetraktys is even higher, it is the Tetraktys of the Invisible Monad or First Logos. — ED. PHIL.]

6 These are the four lower planes of Cosmic Consciousness, the three higher planes being inaccessible to human intellect as developed at present. The seven states of human consciousness pertain to quite another question. (HPB)

Self-consciousness proper only begins between Kāma and Manas.

Objective Prakritic Consciousness

The first of the seven sub-planes of the First, or Lowest, Prākritic plane.

1. Objective Sensuous Consciousness. — The consciousness that pertains to the five physical senses in man and rules in animals, birds, fishes, some insects, etc. Here are the “Lives”; their consciousness is in Ātma-Buddhi; they are entirely without Manas.

2. Astral Instinctual Consciousness. — The consciousness of sensitive plants, of ants, spiders, and some night-flies (Indian), but not of bees. Among other animals the non-mammalian vertebrates are without this consciousness, but the placental mammals have all the potentialities of human consciousness, though of course dormant, or latent, at present. On this plane is the consciousness of idiots. The common phrase, “he has lost his mind,” is an occult truth; for when, through fright or other cause, the lower mind becomes paralyzed, then the consciousness acts on the astral plane. The study of lunacy will throw much light on this point. This may well be called the “nerve plane.” It is cognized by our “nervous senses,” of which, as yet, modern physiology knows nothing. Hence it is that a clairvoyant can read with the eyes bandaged, with the tips of the fingers, the pit of the stomach, etc. This consciousness is greatly developed in the deaf and dumb. On this plane everything is reversed, reflected upside down.

3. Kama-Pranic, or Physiological-Emotional Consciousness. — This is the general life-consciousness which belongs to the objective world, even to the stone; for if the stones were not living they could not decay, crumble away, or emit a spark. Affinity between chemical elements is a manifestation of this, Kāma-Prānic consciousness. To this plane, also, belong the life-preservative instincts, as for instance that which prevents a kitten going into the water and getting drowned.

[A stone could not crumble unless there was life throughout it; for the crumbling is not due only to friction by water, air, etc., or the action of frost, but to the fact that every particle in the stone is in a state of active vibration, performing rhythmical motions, not in a state of inertia. These life-waves, pulsing in the stone, throw its molecules apart, thus enabling foreign matters and influences to enter between them, force them farther apart, and so cause crumbling away. Even this is not all: the vibratory action of the life itself, apart from any interference from without, tends to ultimately disrupt the combinations of molecules that make up the stone.]

4. Kama-Manasic, or Psychic, or Passional-Emotional Consciousness. — In animals and idiots the instinctual consciousness on the lower planes of sensation is in this state; in man these are rationalized. For instance, if a dog is shut up in a room, it has the instinct to get out, but is unable to do so because this instinct is not sufficiently rationalized to take the means necessary for its liberation. A man at once takes in the situation, and lets himself out. The highest degrees of this Kāma-Mānasic consciousness are psychic, there being within this sub-plane, as with all others, seven degrees from the instinctual and psychic.

5. Manasic or Mental-Emotional Consciousness. — From this plane Manas stretches up to Mahat.

6. Buddhic, or Spiritual Emotional Consciousness. — The plane of Buddhi or of the Auric Envelope. From this plane consciousness goes to the “Father in Heaven,” Ātman, reflecting all that is in the Auric Envelope. The Mānasic and Buddhic states cover the planes from the Noëtic to the Divine,¹ but it is impossible at this stage to define them intelligibly. Call the highest plane x if you will. You can’t understand it.²

Astral Prakritic Consciousness

1. Objective Consciousness. — Everything seen on this plane must be reversed in translating it into terms of objective consciousness. For instance, numbers appear as though written backwards: 591 would appear as 195. The objective Astral corresponds in everything to the objective Terrestrial, or sensuous consciousness.

2. Astral Consciousness. — This second division corresponds to the second of the lower plane, but the objects here seen are of extreme tenuity, astralised astrals, so to say. This plane is the limit of the vision of the ordinary medium. To reach it a non-mediumistic person must be asleep, or in a trance, or under the influence of laughing-gas, or of some drug. In ordinary delirium the consciousness passes on to this plane.

3. Kama-Pranic Consciousness. — This state is of an intensely vivid nature. The consciousness is on it in the delirium of high fever. In *delirium tremens* the drunkard passes to this plane, and may even go on to the next. Lunatics also are often in this state of consciousness, and see most terrible visions. This plane overlaps the next, the Kāma-Mānasic Consciousness.

4. Kama-Manasic Consciousness. — This is the worst of the Astral planes, Kāmic and terrible. Hence come the images that tempt: images of drunkards and libertines in Kāma-Loka, impelling their victims to drink and wanton; images of every lust and vice, inoculating men with the desire to commit crimes. People of weak and mediumistic natures imitate these images in a kind of monkeyish fashion, and so fall beneath their influence. Here are strewed the seeds of epidemics of vice, of cycles of disasters, and general catastrophes of all kinds that happen in groups — a series of murders, of earthquakes, of shipwrecks. In the most acute cases of *delirium tremens* the consciousness of the sufferer is on this plane.

¹ See “Psychic and Noëtic Action,” *Lucifer*, Vol. VII, October and November, 1890. [Full text under the title “Psychic and Noetic,” in our Confusing Words Series. — ED. PHIL.]

² [There is no confusion between the remark on page 661 that the consciousness of idiots is on the astral instinctual plane and that on page 662 that “in idiots the instinctual consciousness on the lower planes of sensation is in the Kāma-Mānasic or Psychic state” because the remark on page 662 adds “on the lower planes of sensation.” On page 661 the *general law* for idiots is given, and on p. 662 it is amplified in respect to their consciousness on certain planes of *sensation*. This explanation is given because some have picked out these two parts and demanded a reconciliation of them which it seems could have been made by students by the use of analysis and reflection and by freedom of mental action on the whole range of topics as related together.

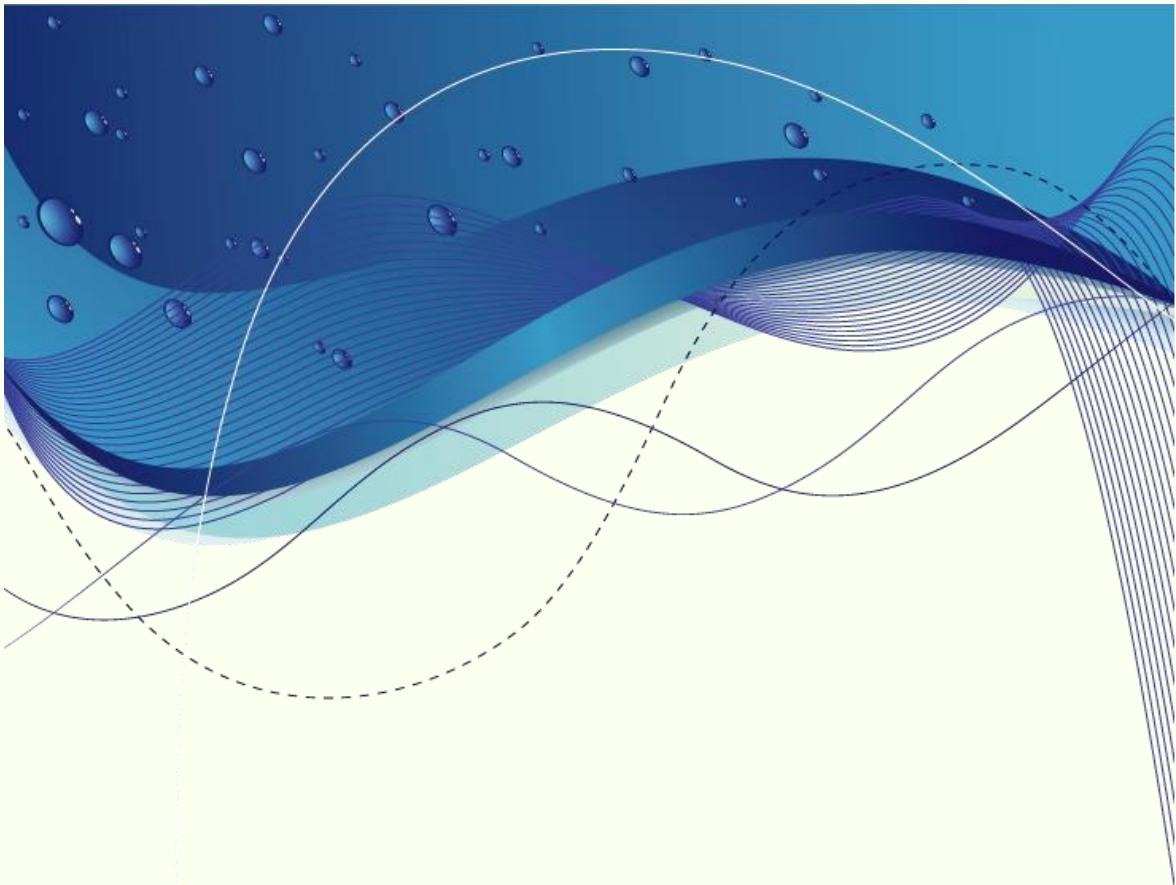
In that paragraph where it is said under “Astral Prakritic Consciousness,” that objects are reversed, it should be further remembered that although objects, numbers, etc., are in fact reversed on that plane, many clairvoyants unconsciously to themselves often perform the reversion of the reversed image, so as to see the numbers and objects correctly. This again illustrates the delusive character of this plane, inasmuch as the ordinary seer does not know the facts as they are, and acts unknowingly so far as his reason is concerned, being unaware that he has reversed the reverse image, just as we do with the physical eye. — W.Q. Judge, *op. cit.*, pp. 679-80]

5. Manasic Consciousness. — This plane is that of premonitions in dreams, of reflections from the lower mentality, of glimpses into the past and future, the plane of things mental and not spiritual.

6. Buddhic Consciousness. — From this plane come all beautiful inspirations of art, poetry, and music, high types of dreams, flashes of genius. Here may be caught glimpses of past incarnations, although it may not be possible to locate or analyse them.

7. Auric Consciousness. — The consciousness is on this plane at the moment of death, or in exceptional visions. Here is the consciousness of the drowning man when he remembers all the past incidents of his life in a flash. The memory of this consciousness must be stored in the *heart*, “the seat of Buddhi.” Then it will remain there, but impressions from this Ātmic plane cannot be made on the physical brain.

These two Prākritic planes are the only two used in Hatha-Yoga, and no Hatha-Yogi can pass beyond them.



Lokas and Talas in connection with the states of consciousness.

Students ought to become familiar with the correct meaning of the Sanskrit terms used in Occultism, and should learn the occult symbology. To begin with, the correct esoteric classification and names of the fourteen (7 x 2) and seven (Sapta) Lokas, as found in exoteric text-books, should be learned. The Lokas are there given in a very confused way, and the description is full of “blinds.”

[“Blinds,” as used in exoteric text-books, have the double value of concealing occult truths from those unprepared for their reception, and of conveying information to the initiated. An Esotericist, turning to such books, can gain a mass of knowledge which lies hidden from the untrained eye. A good lesson in the use of “blinds” may be learned by a careful study and comparison of the classifications and explanations given below.]

The three following classifications of Lokas, *i.e.*, of worlds, places or states, may be taken as illustrations.

1. The General, Exoteric, Orthodox and Tantric Category.

Bhūr-Loka
Bhuvar-Loka
Svar-Loka
Mahar-Loka
Janar-Loka
Tapar-Loka
Satya-Loka

The second seven are reflected.

2. The Sankhya Category, and that of some Vedantins.

Brahmā-Loka
Pitri-Loka
Soma-Loka
Indra-Loka
Gandharva-Loka
Rākshasa-Loka
Yaksha-Loka

There is also an eighth, Piśācha-Loka, the adobe of ghosts, imps, etc.

3. The Vedantic, the nearest approach to the Esoteric.

A-Tala
Vi-Tala
Su-Tala
Talā-Tala (or Kara-Tala)
Rasā-Tala
Mahā-Tala
Pā-Tala

These Talas — Tala means place, world, sphere — are defined as follows:

A-Tala — no place.

Vi-Tala — some change for the better. This “better” is from the point of view of matter, in that more matter enters into it, *i.e.*, matter becomes more differentiated. This is an ancient occult term.

Su-Tala — good, excellent place.

Kara-Tala — something that can be grasped or touched (from *Kara*, a hand): *i.e.*, the state in which matter becomes tangible.

Rasa-Tala — place of taste: a place that can be sensed by one of the organs of sense.

Maha-Tala — exoterically, great place. But esoterically, a place including all others; subjectively and potentially including all preceding it.

Pa-Tala — something under the feet (from *Pāda*, a foot). The upādhi, or basis, of anything. The antipodes, America, etc.

Taking this Vedāntic classification, and following its correspondences in States of Consciousness, we have the following:

Atala — The Ātmic or Auric state or locality. It radiates directly from the periodical manifestation in ABSOLUTENESS, and is the first something in the Universe. Its correspondence in Kosmos is the hierarchy of non-substantial primordial beings, in a place which is no state. This hierarchy contains the primordial plane, all that was, is, and will be, from the beginning to the end of the Mahāmanvantara; all is there. This statement should not, however, be taken to imply fatality, *kismet*: the latter is contrary to all the teachings of Occultism. Here are the hierarchies of the Dhyāni-Buddhas. Their state is that of Para-Samādhi, of the Dharmakāya; a state where no progress is possible. The entities there may be said to be crystallized in purity, in homogeneity.

Vitala — Here are the hierarchies of the celestial Buddhas or Bodhisattvas, who are said to emanate from the seven Dhyāni-Buddhas. It is related on earth to Samādhi, to the Buddhist consciousness in man. No Adept, save one, can be higher than this and live: if he passes into the Ātmic or Dharmakāya state (Alaya) he can return to earth no more. These two states are purely hypermetaphysical.

Sutala — A differentiated state corresponding on earth with the Higher Manas, and therefore with Śabda (Sound), the Logos, our Higher Ego; and also to the Mānushya-Buddha state, like that of Gautama on earth. This is the third stage of Samādhi (which is septenary). Here belong the hierarchies of the Kumāras — the Agnishvāttas, etc.

Karatala — A state that corresponds with Sparśa (touch) and to the hierarchies of ethereal semi-objective Dhyāni Chohans of the astral nature of the Mānasa-Manas — or the pure Ray of Manas, that is, of the Lower Manas before it is mixed with Kāma (as in the young child). They are called Sparśa-Devas, the Devas endowed with touch. (These hierarchies are progressive; the first have one sense; the second two, and so on to seven, each containing all the senses potentially but not yet developed. Sparśa would be better rendered by affinity, contact.)

Rasatala, or Rupatala — (Rasātala is a blind within a blind, for *Rasa*, taste, belongs to the next Tala). This state corresponds to the hierarchies of Rūpa or Sight Devas, possessed of three senses — sight, hearing and touch. These are Kāma-Mānasic entities, and the highest elementals. With the Rosicrucians, the Sylphs and Undines. It corresponds on earth with an artificial state of consciousness, such as that produced by hypnotism and drugs (morphine, etc.).

Mahatala — The state corresponding to the hierarchies of Rasa or Taste Devas, and including a state of consciousness embracing the lower five senses and emanations of life and being. It corresponds to Kāma and Prāna in man, and to Salamanders and Gnomes in nature.

Patala — The state that corresponds to the hierarchies of Gandha (smell) Devas; the underworld or antipodes; Myalba. The sphere of irrational animals, having no feeling save that of self-preservation and gratification of the senses; also of intensely selfish human beings, waking or sleeping. This is why Nārada is said to have visited Pātāla when he was cursed to be reborn. He reported that life there was very pleasant for those “who had never left their birth-place”; they were very happy. It is the earthly state and corresponds with the sense of smell. Here are also animal dugpas, elementals of animals, and nature spirits.

Relating these Talas to the senses of man, we have:

Atala — Auric, Ātmic, Ālayic, sense of taste. One of full potentiality, but not of activity.

Vitala — Buddhic; the sense of being one with the Universe, the impossibility of imaging oneself apart from it.

[A student here asked H.P. Blavatsky why the term Ālayic should be given to the Ātmic instead of to the Buddhic state. Answer: — These classifications are not hard and fast divisions. A term may change places accordingly as the classification is exoteric, esoteric, or practical. As the student advances, he should endeavour to bring all things down to States of Consciousness. Buddhi is one and indivisible. It is a feeling within, absolutely inexpressible in words. All classification breaks down in an attempt to explain it.]

Sutala — Śabdīc, sense of hearing.

Karatala — Sparśīc, sense of touch.

Rasatala, or Rupatala — The state of feeling oneself a body and perceiving it (*rūpa* — form).

Mahatala — Sense of taste.

Gandhic — Sense of smell.

Each and all of these Talas correspond esoterically both to the cosmic and Dhyāni-Chohanīc Hierarchies and to the Human States of Consciousness with their forty-nine subdivisions. Each corresponds with and is transformed into five (exoterically) and seven (esoterically) states or Tattvas, for which there are no definite names. These Tattvas transform themselves into the whole universe. The seven Lokas or Talas by reflection become fourteen: above, below; within, without; subjective, objective; pure, impure; positive, negative; and so on.¹

[“Pairs of opposites” making up the universe.]

In order to understand how the Lokas and Talas correspond to the forty-nine fires of Human Consciousness it is necessary to classify these states into four main divisions:

¹ [Where Talātala is also called Karatala, and Rasātala Rūpatala. This is only one of the necessities of the language. Talātala is a repetition of Tala making it stronger, and meaning, when related to our senses, that matter has become tangible and may be handled, for Kara is “hand.” Going to the diagram above analysed we find that Lower Manas here clings to things, and thus the correspondence is perfectly accurate and is a correspondence made between a metaphysical and physical state.

Rasā is also Rūpa-tala because in order to appreciate and know the physical form of anything, touch, taste and sight are required. It may not seem at first glance that taste has anything to do with the cognizing of form, but it has, inasmuch as physical form partakes of *prithivī* or earth, and the distinguishing characteristic of that is taste or flavour and smell, all being interrelated to each other. And turning again to the diagram where we now look for the corresponding state of the entangled self we see that under Rasātala the principle Kāma longs for the taste of everything.

The next on page 666 refers to Mahātala as connected with the Elementals which belong also to the preceding. Here those beings are coming nearer to man, for we see that as said on the page they have the power to some extent of living in and by the lower five senses of man and correspond to Kāma and Prāna in the human scale. But as they are without form they are still below men and have not developed Manas. To them man seems as a God, for he shines in their sight. They are also dangerous for man. They have power and certain sorts of knowledge he has not, but they are devoid of that which gives to man his conscience.

These two classes of beings are to some extent waked up when a person is hypnotized or under drugs, for then the consciousness is put artificially into an artificial state and is more entangled than ever, although showing knowledge of things not known in the normal state. It is for this, among other reasons, that H.P. Blavatsky was opposed to the use of hypnotism, and why the rules of the E.S.T. are against the use of drugs and narcotics except tobacco. Drugs and spirits bring on this state in a greater or less degree, and thus act contrary to the development of the spiritual insight, but tobacco when used only moderately does not have such effect. — W.Q. Judge, *op. cit.*, p. 685]

- 1 Tanmātras, or Rudiments;
- 2 Bhūtas, or Elements;
- 3 Jñānēndriyas, or organs of sense;
- 4 Karmēndriyas, or organs of action.

All the cosmic and anthropic states and senses have their correspondences with our organs of sensation, or Jñānēndriyas, the rudimentary for receiving knowledge through direct contact, as sight, hearing, etc. These are the faculties of Śarīra, through Netra (eyes), nose, speech, etc. They correspond also with the organs of action, Karmēndriyas, hands, feet, etc.

Exoterically, then, we have five subdivisions of each of these four main divisions, or twenty, called facultative. To these are added five Buddhic, making twenty-five in all. Exoterically, Buddhi is said to perceive, and so its perceptions are added to the others. Esoterically, Buddhi reaches perception only through the Higher Manas, so only the twenty facultative are reckoned in the esoteric classification. But each of these twenty exists as a positive and a negative state, thus making forty in all. Further, there are two subjective states, answering to each division, hence eight in all. These, being subjective, cannot be doubled. Thus we reach $40 + 8 = 48$ “cognitions of Buddhi.” These, with Māyā, which includes them all, make 49. Once that you have reached the cognition of Māyā, you are an Adept.

To summarize:¹

5 positive + 5 negative	Tanmātras	+ 2 subjective
5 positive + 5 negative	Bhūtas	+ 2 subjective
5 positive + 5 negative	Jñānēndriyas	+ 2 subjective
5 positive + 5 negative	Karmēndriyas	+ 2 subjective
5 positive + 5 negative	Māyā	+ 2 subjective
<hr/>		
20 positive + 20 negative		+ 8 subjective
		$20 + 20 + 8 + \text{Māyā} = 49$

¹ [See also Appendix C, “Blavatsky on the Bhutas and Tanmatras of Pistis-Sophia.” — ED. PHIL.]

**HOW THE TWO OPPOSING FORCES, OF SPIRITUALITY AND ANIMALISM,
BY ETERNALLY REACTING UPON EACH OTHER, RESULT IN LIFE ITSELF**

In their exoteric blinds the Brahmans count 14 Lokas (the earth included), of which 7 are objective though not apparent, and 7 subjective yet fully demonstrable to the inner man. These are:

Seven Divine Lokas	Seven Infernal ¹ Lokas
1 Bhūrloka, the earth	Pātāla, the earth
2 Bhuvarloka, the space between the earth and the Sun (Munis).	Mahātala
3 Svarloka, the space between the Sun and the Polestar (Yogis).	Rasātala
4 Maharloka, the space between the earth and the uttermost limit of the Solar System. ²	Talātala, also Karatala
5 Janarloka, beyond the solar system, the abode of the Kumāras, who do not belong to this plane.	Sutala
6 Taparloka, still beyond the Mahātmic region, the dwelling of the Vairāja deities.	Vītala
7 Satyaloka, the abode of the Nirvānīs.	Atala ³

Now, all these 14 are planes from without-within, and states of consciousness through which man can pass and *must* pass, once he is determined to go through the seven *paths* and *portals* of Dhyāni. One need not be disembodied for this. All this is reached on earth in one or many of the incarnations.

See the order: the four lower ones (1, 2, 3, 4) are *rūpa*; *i.e.*, they are performed by the inner man with the full concurrence of the diviner portion or elements of the Lower Manas, and consciously by the *personal man*. The three higher states cannot be reached and remembered by the latter, unless he is a fully initiated Adept. A Hatha-Yogi will never pass beyond the Maharloka psychically, and the Talātala (double or dual plane) psycho-mentally. To become a Rāja-Yogi, a Chela has to ascend to the seventh portal, the Satyaloka. For such, the MASTER YOGIS tell us, is the fruition of Ijya or “sacrifice.” When the Bhūr, Bhuvar and Swarga (States) are once passed, and the consciousness of the Yogi is in Maharloka, it is the last plane and state between entire identification of the Personal and the Higher Manas.

One thing must be remembered: while the “infernal” or terrestrial states are also the seven divisions of the earth, for planes or states, as much as they are Kosmic divi-

¹ Terrestrial.

² All these spaces denote the special magnetic currents, the planes of substance and the degrees of approach that the consciousness of the Yogi or Chela makes towards assimilation with the inhabitants of the Lokas.

³ These the Brahmans read from the bottom.

HOW THE TWO OPPOSING FORCES, OF SPIRITUALITY AND ANIMALISM,
BY ETERNALLY REACTING UPON EACH OTHER, RESULT IN LIFE ITSELF

sions, the divine Saptaloka are purely subjective, and begin with the psychic Astral Light plane, ending with the Satya, or Jīvanmukta state. These fourteen Lokas, or spheres, form the extent of the whole Brahmānda (World). The four lower are transitory with all their dwellers, and the three higher eternal, *i.e.*, the former states, planes and subjects to these, last only a Day of Brahmā, changing with every Kalpa; the latter endure for an *Age* of Brahmā.



DIAGRAM 5. THE OCCULT RELATIONS BETWEEN THE PRINCIPLES AND FORCES OF NATURE, AND THEIR CORRESPONDENCE BY OPPOSITION IN MAN

Bhutas	Divine Lokas and States Lofty end of pole ↑	Infernal (Terrestrial) Talas and States ↓ Degraded end of pole	Planes of Corresponding Hierarchies	Principles	Senses	Colours	Consciousness	Organs of Sensation	Organs of Action	Corresponding Spiritual Organs and Seats of Sensation
Elements		Rupa		Rupa	Tanmatras	Jnanendriyas		Karmendriyas		
1 Bhumi Prithivi Earth	Bhurloka: Habitat of thinking and good men. Psychic State.	Patala: Dwelling of man's animal gross body and the personality.	Abode of men; animals; state of infancy. At one pole, innocence; at the other, instinctual selfishness.	Body	Gandha Smell	Blue	Through objective perceptions: smell.	Nose	Upastha Organs of generation.	Root of Nose, between eyebrows. Highly developed in some animals, e.g., dogs.
2 Apas Water	Bhuvarloka: State in which man thinks more of his inner condition than of his personality. His Astral passes into this sphere, and so does its substance. Higher Psychic State.	Mahatala: Abode of man's Astral shadow of the gross body; which shadow takes up the characteristics of this sphere.	Region of the Astral Light and of Kama-Loka; abode of Elementals, Nature spirits, Elementaries. At the other pole, the Rupa-Devas, guardians of the animal world. Plane of instinct.	Astral Image [Chhaya]	Rasa Taste	Violet	Through instinctual perceptions: taste.	Tongue	Pani Hands	Spleen and Liver: the former more spiritual; the latter on the material plane. Spleen corresponds with the little finger of left hand; liver, with that of the right.
3 Vayu Air	Svarloka: State when the Yogi has lost all tastes, and started towards Reunion. Holy State.	Rasatala or Rupatala: Kama longs for the taste (rasa) of everything.	Devachanic state; abode or place of bliss and unreasoned happiness; of pure aspiration and realisation; of Kama-Manases; of Higher Elementals.	Kama	Rupa Form	Red	Through magnetic perceptions: sight.	Eyes	Pada Feet	Stomach: corresponds with spine, and the little toes of the feet.
4 Agni Tejas Fire	Maharloka: State where Lower Manas has lost all Kamic affinity. Super Holy State.	Karatala or Talatala: Lower Manas clings to the objective and sentient life; is Kamic.	Plane where Maya is giving way and becoming weak; abode of the holiest among the Rupa-Devas. The sphere of compassion at one end, and that of intense selfishness at the other.	Lower Manas	Sparsha Touch	Green	Through psycho-physiological perceptions: touch, contact.	Body (skin)	Payu Organs of evacuation, excretion.	Region of the Umbilical Cord: corresponds with Payu for ejecting foreign magnetism.
Elementary Substances		Rupa		Arupa						
5 Aether	Janarloka: State where Lower Manas is freed entirely from Kama, and becomes one with the Higher Ego. Kumara State.	Sutala: Lower Manas becomes entirely the slave of Kama, and at one with the animal man.	Abode of the Kumaras, Sons of Mahat or Brahma. Omniscience regarding all that belongs to the realm of Maya, and is under its sway.	Higher Manas	Shabda Sound	Indigo	Through purely mental perceptions.	Ears	Vach Organ of speech.	Heart (spiritual) Throat (physical)
6 Divine Flame	Taparloka: State where, even if the Yogi is reborn, he has now become invulnerable, inconsumable. Innate Christos State.	Vitala: When this state is reached, the Higher breaks off from the Lower entirely. The chord is snapped.	Plane of the eternal inconsumable substance; of divine fire; abode of the Vairajas, the Pitri-Devas of the Sun.	Buddhi	Jnana Spiritual Understanding	Yellow	Through soul perceptions.	Astral Body and Heart	Soul	Pineal Gland
7 Akasha	Satyaloka: State where the Yogi reaches the highest Samadhi. He is at the threshold of the Great Choice.	Atala: Here man dies but to be directly reborn. Atala means "no-place," no Devachan. Spiritual death, annihilation.	Plane of the consummatum est in the manifested universe. The Noumenal.	Atmic Aura [Auric Egg]	Highest Synthetic Sense, embracing all.	Entire Prismatic Septenary. When Auric, Blue.	Through Auric Synthetic Perceptions. Spiritual	Light of Kundalini	Spirit	The Akasha that fills the skull, and for which all contents of the latter (brain, glands, etc.) are non-existent.

Annie Besant and W.Q. Judge explain Diagram 5.¹

The occult relations between the Principles and Forces of Nature, and their correspondence by opposition in man, explained.

The [orange band]² divides the Rūpa from the Arūpa states.

Elements — Elements have a regular order, but fire pervades them all.

Lokas and Talas — The Divine and the Infernal (Terrestrial) Lokas are reflections, the one of the other, so also are the hierarchies in each, in pairs of opposites, at the two poles of the sphere. Everywhere are such opposites — good and evil, light and darkness, male and female.

[The student should carefully note the correspondences between the Lokas and Talas, *i.e.*, as between Maharloka and Talātala. Also the antithesis between higher and lower in the divine and infernal categories must be kept in mind; numbers are used to show correspondences, but only for this purpose; from Bhūrloka to Satyaloka the Chela is spiritually rising higher and higher; from Pātāla to Atala the man is spiritually sinking lower and lower. The names of the Talas are the same as in the exoteric categories given above, but the esoteric meanings attached to them are wholly different. Let the student study side by side the exoteric “blinds” and the esoteric truths, and he will gain many hints on the reading of exoteric works in general.]

The lower you go in the Talas the more intellectual you become and the less spiritual. You may be a morally good man but not spiritual.

The Lokas and Talas represent planes of consciousness on this earth, through some of which all men must pass, and through all of which the Chela must pass on his way to Adeptship. Everyone passes through the lower Lokas, but not necessarily through the corresponding Talas. There are two poles in everything, seven states within every state. The Brahmins and Buddhists regard the Talas as hells, but the word should be taken figuratively. We are in hell whenever we suffer, are in misery, misfortune, and so on. The lower you go in the Talas the more intellectual you become and the less spiritual. You may be a morally good man but not spiritual. Intellect may remain very closely allied with Kāma. A man may be in one of the Lokas, *i.e.*, on the plane of consciousness represented by that Loka, and may visit one or all the Talas, his condition in these depending on the Loka to which he belongs. Thus a man in Bhūrloka only may pass into the Talas, and may go to the devil. If he dwells

¹ [Also cf. below, “Additional explanations by Judge on Diagram 5.”]

² [In this Philaletheians edition of Diagram 5, the “double ruling” has been replaced by an orange band.]

in Bhuvārloka, he may visit the Talas and cannot become as bad. If he has reached the Satya state, he can go into any Tala without danger; buoyed up by his own purity he can never be engulfed. The Talas are the brain-intellect states, whereas the Lokas — or more accurately the three higher — are spiritual. Thus a Chela might be between Maharloka and Janārloka when spirituality was uppermost in him; between Talātala and Sutala when intellectuality was supreme.

The consciousness cannot be entirely on two planes, in two Lokas, at once. The higher and lower states are not wholly incompatible, but if you are on the higher you will wool-gather¹ on the lower. In order to remember the higher state on returning to the lower, the memory must be carried upwards to the higher. An Adept may apparently enjoy a dual consciousness; when he desires not to see he can abstract himself; he may be in a higher state and yet return answers to questions addressed to him. But in this instance, he will momentarily return to the material plane, shooting up again to the higher. This is his only salvation under adverse conditions.

The student who is not naturally psychic should fix the fourfold consciousness on a higher plane and nail it there. Let him make a bundle of the four lower, and pin them to a higher state. He should centre on this higher, trying not to permit the body and intellect to draw him down and carry him away;² play ducks and drakes³ with the body, eating, drinking and sleeping, but living always in the ideal.⁴ Vacillating people drift from one state of consciousness to another, without self-direction or control.

[The student must not put on this the gloss that bodily vices, passions, etc., are of no importance. H.P. Blavatsky on many occasions denounced this gloss as most mischievous and as being totally opposed to Occultism. Purity is essential, as a first step, and remains essential throughout, if dugpaship is to be avoided. But the body is to be treated with indifference, its tastes disregarded and even opposed, until their voices are no longer heard as a distracting element.]⁵

¹ [*i.e.*, indulge in aimless thought, day-dreaming]

² ["Having fixed his mind at rest in the true Self, he should think of nothing else. To whatsoever object the inconstant mind goeth out he should subdue it, bring it back, and place it upon the Spirit." — *Bhagavad-Gītā*, ch. VI, vs. 25-26.]

³ [By idly throwing flat stones so that they skim along the surface of the water, *i.e.*, squandering resources.]

⁴ [See "Theosophical Jewels - Live in the Ideal" in our Living the Life Series. — ED. PHIL.]

⁵ [This is one of the most important paragraphs in the book. It contains much that will take any student a long time to do and much effort.]

Those who are not naturally of the higher order of psychics are recommended to make a bundle of the four lower planes of consciousness and fix it on the higher. This is to be done, if benefit is to be derived, without intermission and at the same time the bodily wants are to be attended to, for by the words "making ducks and drakes" H.P. Blavatsky intended to allude to him who attends to the body by ascetic practices, and attempts to compel the body to observe certain rules the mind lays down.

But if one spends time in continual attention to the lower wants and regulations, the upper will be neglected surely, and the mind at last be steeped in such lower observances. The higher states must, then, be thought of and an attempt be made to pin the thoughts there. The very attempt to do this will result in a natural rising of the mind to the point aimed at, and if it be continued then a mental habit will ensue, so that from stage to stage the mind rises higher and higher toward that which it has resolved to seek. If persisted in, then times will come when a reach to the goal is accomplished, from which there will be a temporary falling down, but not to the lowest point. This is the law of nature, and knowing it, the student who is discouraged by not succeeding is unwise and forgetful, for all these cautions are given not only for information but also for use and encouragement. — W.Q. Judge, *op. cit.*, p. 687]

Lokas

[For Lokas, etc., not mentioned hereunder, see Diagram 5.]

Bhūrloka — Bhūrloka is the waking state in which we normally live; it is the state in which also animals are, when they sense food, a danger, etc. It begins with the Lower Manas. Animals do not feel as do men. The dog thinks more of his master being angry than he does of the actual pain of the lash. The animal does not suffer in memory and imagination, feeling past and future as well as actual present pain, as does man.

Svarloka — To be in Svarloka is to be completely abstracted on this plane, leaving only instinct to work, so that on the material plane you would behave as an animal. Yogis are known who have become crystallized in this state, and then they have to be nourished by others. A Yogi near Allāhābād has been for fifty-three years sitting on a stone, his Chelas plunge him into the river every night and then replace him. During the day his consciousness returns to Bhūrloka, and he talks and teaches. Another Yogi was found on an island near Calcutta, round whose limbs the roots of the trees had grown. He was cut out, and in the endeavour to awaken him so many outrages were inflicted on him that he died.

Rasatala — Mother-love, as an instinct, is between Rasātala and Talātala.

Vitala — Vitala represents a sublime as well as an infernal state. That state which for the mortal is a complete separation of the Ego from the personality is for a Buddha a mere temporary separation. For the Buddha it is a cosmic state.

Corresponding Hierarchies

No. 2. The elementals in the Astral Light are reflections. Everything on earth is reflected there. It is from these that photographs are sometimes obtained through mediums. The mediums unconsciously produce them as forms. The Adepts produce them consciously through Kriyāśakti, bringing them down by a process that may be compared to the focussing of rays of light by a burning glass.

No. 6. The *Vairājas* belong to, are the fiery Egos of, other Manvantaras. They have already been purified in the fire of passions. It is they who refused to create. They have reached the Seventh Portal and have refused Nirvāna, remaining for succeeding Manvantaras.¹

Principles

Body, Astral, Kāma, Lower Manas, Higher Manas, Buddhi, and Ātmic Aura or Auric Egg, are given as the principles. Life is a Universal Kosmic Principle, and no more than Ātman does it belong to individuals. Prāna and the Auric Envelope are essentially the same, and again as Jīva it is the same as the Universal Deity. The seven steps of Antahkarana correspond with the Lokas.

¹ [See "Sons of the Fire-Mist," in our Secret Doctrine's Third Proposition Series. — ED. PHIL.]

Senses

Touch and Taste have no order. Every sense pervades every other, there being really only one sense acting through different organs of sensation. All senses are but differentiations of the one sense-consciousness. Hence we can feel colours and see sounds. There is no general order; that sense which is most developed being the first for that person.

Colours

[A question was asked why Blue, the colour of the Auric Envelope, should be given in the diagram as corresponding with the earth. H.P. Blavatsky only said in reply that Blue was a colour by itself, a primary; that Indigo also was a colour, not a shade of Blue; and that Violet was a colour.]

Students should learn all the correspondences given in the diagram, so that any one Loka, sense, colour, etc., should at once recall without effort all its correspondences.

[NOTE. — Students, whether studying alone or in a group, are requested to note down difficulties that arise in the course of their study. If, after careful consideration, they find such difficulties insuperable, they are requested to write them down carefully and plainly, in an intelligible form, and to forward the statement to Annie Besant or William Q. Judge, according to the country in which they reside. Such difficulty will, if possible, be solved, and the questions and answers forwarded to all Members of the Second Degree before the next Instruction goes out.]¹

ANNIE BESANT

WILLIAM Q. JUDGE

London, July 1891



¹ [The explanation given on this page is not full, as every single word of the elucidation was not given at one time by H.P. Blavatsky, and was not at each time taken down *verbatim*; but it is as follows, understanding at the same time that a great deal more can be said at the right time. For in these matters the correspondences are almost endless and to be fully grasped require minds of great analytical power and memories not yet developed in this civilization.

The relation is not of blue to *the* Earth, but to earth or *prithivī*, and the colour given to that is dark blue, which to be properly known must be seen, as it is not possible to describe the shades of a colour. It is the same colour that Krishna is often painted, and in the sense it is given here it will — according to the use to be made — correspond to the Auric Envelope. For in one sense the A.E. is the earth; for the Ego who is going through the stream of evolution.

The nose and the next division similarly correspond, for the reason that smell, the characteristic of *prithivī*, is perceived especially by the nose, although, as said before, the senses may work out of their usual order. But it is very plain that generation corresponds to earth, and the metaphysical correspondence may be made with the A.E., for it is through the preserving power of that principle that we come to the earth again and again in our evolution. By taking the last division on the page we have now come to a part of the astral and inner physiology which is not clear to minds that do not in fact understand even as much as is known today in the world of physical anatomy and physiology. How then explain in full the other and hidden senses and organs? The sense spoken of as being highly developed in animals makes no confusion, because it is in that kingdom that the development begins, and hence in that development specializations and accelerations take place in single senses; in man these are hidden and potential through the greater power the others have and the great combination he has to use. This can be illustrated from any complicated machine of many parts made by man. In such a machine the smallest lever is as important as the others and has taken the time, thought and energy of one man to make, but when the complete machine is running the action of any one is not perceived and we see that the whole makes a great combination doing a certain work.

The mechanical device known as a “cam”^{*} is one of the most useful, necessary and common, yet it is sometimes in appearance rude and clumsy, but it has become known in all its many possibilities through the work of many years and many men. Yet without the machine in which to work it, it is not of much consequence. — W.Q. Judge, *op. cit.*, p. 686]

^{*} [A rotating or sliding piece in a mechanical linkage used especially in transforming rotary motion into linear motion or vice-versa. The cam is often a part of a rotating wheel, (*e.g.*, an eccentric wheel) or shaft (*e.g.*, a cylinder with an irregular shape) that strikes a lever at one or more points on its circular path.]

Additional explanations by W.Q. Judge on Diagram 5.

Esoteric Section Instruction No. IV

Strictly private and confidential

**Not the property of any member, and to be returned
on demand to the Agent of the Head of E.S.T.**

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. IV) XII pp. 680-85.
First supplementary paper to Instruction No. IV.

The whole relates to Lokas and Talas, as States of Consciousness or planes in which consciousness acts. The earth and the body, for instance, constitute a place, or strictly a Loka, from which consciousness may go into any other Loka or Tala. And when it speaks of a man going to or being in this or that Loka or Tala, the meaning is that the consciousness of a living person, having and using a body, may alter and thus go from Loka to Loka, or Tala to Tala, or from Loka to Tala. In that case his normal waking consciousness is in such a Loka or Tala — as the case may be — as properly represents his development.

Diagram 5 is both a table of correspondences and oppositions. For by opposition or “other extreme” there may be a correspondence. This would be known as “correspondence by opposition.”

The Lokas are qualified by the word “divine” and the Talas by “infernal,” so as to differentiate the words, since sometimes Tala may mean the same as Loka if not qualified. Thus as shown on page 664, in the Sāṅkhya, Loka is used, while in the Vedānta Tala is taken. Having explained the Talas from the Vedāntin standpoint and having given their corresponding States of Consciousness, H.P. Blavatsky proceeds to elaborate the Esoteric teaching and she then — needing two sets of words, to designate opposed conditions within one State of Consciousness — adopted Loka as representing the lofty pole, Tala as representing the degraded pole, or the divine and the infernal. Take any corresponding Loka and Tala. The two together represent a State of Consciousness in which a man is; in his highest moments in that state he is at the Divine pole, the Loka; at his lowest, he is at the Infernal pole or Tala. In this Diagram the word Tala is used to designate a lower state or place and is thus called “infernal.”

Take now the second and third columns to 4th. These are in opposition and hence any consciousness in any of them is in opposition to the other or is at its extremity. Bhūrloka, the habitat of thinking and good men, is opposed by Pātāla, the animal gross body and the astral personality as such. Hence if, while a man is placed among good men, his consciousness is fixed on the animal gross body, he is really in Pātāla.

Bhuvanloka is a state of consciousness in which he thinks more of his inner life and it is opposed by Mahātala because that is the abode of the astral shadow. It is not removed from the body but distinguishes the condition or vibration of the astral shadow when the thinker is working in Bhuvanloka.

In 3rd, Svarloka, the desires and passions have been almost wholly overcome, and it is opposed by Rasātala, or that condition wherein desires and passions have complete control. Rasātala is properly the name for the latter inasmuch as it is the flavour or savour of things and sensations that the desires bring up when they are un-subdued.

The 4th, Maharloka, is the point in development where Kāma has been subdued and Antahkarana¹ may be destroyed. Hence it is opposed, at the other extreme, by Talātala, where the Lower Manas has been so often sucked down by Kāma that the Antahkarana is atrophied and the loss of the soul results. This is plainly and graphically shown in the fourth division of the column headed “planes of corresponding Hierarchies.” For there the two opposite poles are given concluding with the words: “*The sphere of compassion at the one end, and that of intense selfishness at the other.*” In the Secret Teachings the *intensity of selfishness* is always given as the opposite pole of *intensity of compassion*.

The first five columns may be used together down to the [orange band].² But the six columns on the other page above the double ruling cannot be made to correspond with the former fully. For see page 672, that the senses have no regular order of precedence or priority, as they pervade one another and as they are only differentiations of one sense. But a correspondence may be made on certain occasions. Inasmuch as it is known very well in medicine, hypnotism and general experience, that a sensitive may taste with organs of touch, and hear with organs of taste, and otherwise reverse ordinary experience, it is quite evident that the senses as we know them have no unchangeable order. Further, as known to Masters, and to the Head of the E.S.T. and many students by personal experience, every sound produces its colour whether that be perceived or not. One might then be unable to *hear the sound* but might *see the colour* belonging to a sound produced.

From Bhūr- to Mahar-loka metaphysical states are mentioned; from Pātāla to Talātala physical and metaphysical places and states. And the use of the words “region,” “abode,” “state” and “plane” is to be made with the understanding that the physical limits in space are not intended to be inferred, inasmuch as “astral region” may coexist with physical body or region at the one place. This is shown in the seventh division of last column where it is said that so far as the Ākāśa in the skull is concerned, the various bodies and cells therein do not exist. This means that were your consciousness fixed solely on and in that Ākāśa in your own skull you would not see any of the contents of the skull pan, though regarding the place where they would be visible to the outer eye.

¹ [Ahamkāra? I-ness?]

² [In this Philaletheians edition of Diagram 5, the “double ruling” has been replaced by an orange band.]

These words lead us now to below the [orange band] on Diagram 5.¹ Above that line Rūpa states of consciousness are referred to, or those when in the body; below it the Arūpa or formless states are given. And in this the rule given above in respect to *op-position* prevails. Janar is a high spiritual state, Sutala the correspondingly low material state, using *material* here in the sense of invisible matter; in Vitala the loss of the soul is complete, thus opposing the Christos state; Atala is a continuation physically of Vitala because the physical force must be exhausted; it properly designates the next rebirth after that one in which the soul was lost, and therefore it opposes Satyaloka wherein the great choice may be made, whereas in Vitala no choice whatever is possible.

There is no contradiction, as some have hurriedly thought, between this and page 672, second paragraph, where Vitala may also represent a high state. In both there is what ordinary men call annihilation since the Ego is swallowed up. But in the higher swallowing up of the Ego is temporary or Cosmic until the new coming-forth, whereas in the lower it is swallowed up forever so far as concerns the person. And on page 672, H.P. Blavatsky made the remarks adverted to in an illustrative way only and not in order to confuse the nomenclature. For if the words Vitala and others are wholly abandoned, one must formulate the state of consciousness formerly designated by that word, by a series of words expressive of the idea involved. For example, if we destroy the word Atala, we will then describe the state thus: “that in which there is a continuation of combination of molecules of different planes into a living form devoid of a soul which had fled in a preceding life; and that may be either from spiritual or unspiritual causes.”

This will now be clear with a knowledge of the following fact in Occultism, to wit: A holy and high Yogi may desert the body and lower principles when he has arrived at Taparloka state, but the forces engendered on this plane may produce a body without a soul, but not in any way wicked. It will be like the revolving of the wheel when the potter’s foot is withdrawn. The real man then is in Satyaloka to make the great choice inevitably. But in Vitala the soul is gone and the forces on the physical plane bring out a body in the state of Atala or soulless and wicked inevitably beyond choice either way. This ought to make perfectly clear why H.P. Blavatsky spoke as recorded on page 672.

But to elaborate further. Let us for the moment abandon the words Taparloka and Vitala and Satyaloka and Atala, describing these opposed states in terms.

¹ [In this Philaletheians edition of Diagram 5, the “double ruling” has been replaced by an orange band.]

Taparloka That state, whether incarnate or not, of the Ego, when through many lives of devotion, etc., the Ego is invulnerable, etc. The forces on the material plane which produced the body used by such a Yogi have a force which may result in the production of a new body devoid of soul but protected from any entry by vicious influences of any kind. Such a body will be good, but being without soul is in the Vitala state.

Satyaloka Is that next step or stage for the Yogi who had reached Taparloka and it need not require in every case a new incarnation of the Ego. In this the great choice is made as inevitably as Atala follows Vitala. The Yogi becomes *Nirmānakāya*.

Vitala As applied to those who have lived wickedly, the soul is lost in the life when this state is reached and the whole trend of what is left physically, astrally and mentally, is wicked, and vicious. But the forces must exhaust and will produce a new body which is soulless from birth and wholly vicious.

Atala The exhaustion of the forces produced by the persistently wicked, and by which is brought forth the new, soulless and wicked body referred to under Vitala, above.

No. 7 under “Corresponding Hierarchies” is in line with Satyaloka and Vitala. It is the noumenal, the *consummatum est*¹ of the Universe, for here extremes meet. Atala is the point where the physical disappears or is disappearing into the noumenal, as Satyaloka is the state wherein the Yogi is truly joined with the All. Hence we may, from the standpoint so far taken, make a correspondence with Ākāśa, Satyaloka, Atala, the next unnamed state and Arūpa, for at this point form, as imposing any limits to perception, has disappeared.

There are many so-called mysteries of life which are additionally mysterious to the mind of the day from the effect of so many centuries of materialistic education, but all such so called mysteries are facts. Many of them are puzzling from the habit so many have of demanding in their minds, if not by words, that everything shall square by the rules they have learned or by their own development. And many facts are avoided by students from a fear that they look as if a belief in them bordered on superstition. Some of these relate to the very matters alluded to in the foregoing. It is well known to certain students, and has often been told them by H.P. Blavatsky, that Adepts in some cases wholly desert their bodies, which live on from that point until the day of death of the body entirely devoid of a soul, but the influence of the Adept on the atoms and consequently on all new physical atoms coming into the form, is such that no evil influence enters and the life led by that body is harmless and often actively good. Again, sometimes such a body may be given over to an unprogressed but deserving Ego which uses it for what can be gotten out of it. That Ego, however, cannot have such a body except where its Karma permits. But those Adepts who have been called Masters by H.P. Blavatsky have not deserted their bodies, and we

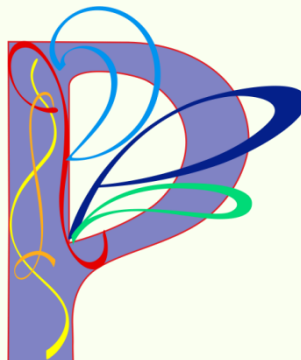
¹ [*i.e.*, it is completed, the last words of Christ; cf. *John* xix, 30]

feel compelled to provide for a question by this statement in advance because it might happen that some of the School might wonder — without giving time to reflect on the question — if those beings could be such as we have just spoken of.

But in the case of the desertion of a body by a black Magician the matter is very different, for there the whole line of lives preceding has been so essentially vicious that the atoms left and all atoms to come thereafter into the limits of the form are and will be wholly bad, and thus such a soulless being will be a terror to the race. But at the same time there are many in the Atala or Vitala state that are inactively bad, doing nothing much of any sort, and only carrying out the law of nature which provides for the dissipation in the right way of all those elements which have to be ground out, so to say, in the great mill of the Gods.

Now go to page 666, where it is said that Rasātala is blind inside blind. There is no confusion in reality here. The table giving the same name to a state refers to a man as he is now both physically and mentally, whereas the remarks on the page mentioned refer to other planes of being below and above ours, and hence similar terms have to be employed inasmuch as we have not the terms and language of those planes. Here the Instructions are speaking of the higher Elementals often mentioned by the Rosicrucians and by the ancients, as the Sight Devas. Some of these are below man and some above him in the sense of their belonging to another order of evolution; and therefore they may be said to be in either Rūpa- or Rasā-tala. The having but three senses shows that this has no reference to the diagram as applied to man. These elementals are some of those whom we have said it is dangerous for man to have any dealings with until he is fully fitted to be their master in every sense.

WILLIAM Q. JUDGE



Appendix A.

De Purucker on the Planetary Spirits.

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII pp. 643-45.
Excerpts from G. de Purucker's *Fountain-Source of Occultism*, selected by Boris de Zirkoff.

“The classes of spiritual beings which infill our solar system are twelve in number, often however referred to as ten, of which three are spoken of as residing in the silence, and seven as being manifested. As H.P. Blavatsky wrote in *The Secret Doctrine*:¹

Occultism divides the “Creators” into twelve classes; of which four have reached *liberation* to the end of the “Great Age,” the fifth is ready to reach it, but still remains active on the intellectual planes, while seven are still under direct Karmic law. These last act on the man-bearing globes of our chain.

“The four highest of the twelve classes of monadic or spiritual entities are the highest classes of the gods. The fifth class are entities who stand on the threshold of divinity, and may be regarded as quasi-divine; these are the various grades of the higher buddhas, whether Buddhas of Compassion or even the highest Pratyeka Buddhas. They are lofty spirits, liberated dhyāni-chohans, above the lower seven grades of manifested beings. This fifth class composes, collectively, the link by which all the lower septenary manifested universe is held as a pendant from the divine realms. As the apex of any one hierarchy blends into the lowest plane of the one superior to it, there must be links between them, connecting agencies, hierarchies of beings serving as intermediaries. It is this fifth class of lofty beings which directly links us with the gods. Their place in nature is in fact the realm of the Silent Watcher.

“The remaining seven classes of monads or cosmic spirits — dhyāni-chohans of many grades and degrees — are commonly divided into two groups: the upper three, and the lower four. Those of the upper three of this septenary host of spiritual beings are spoken of as the dhyāni-buddhas and it is they who comprise the Hierarchy of Compassion. They are the intelligences impelling the builders, *i.e.*, the dhyāni-chohans of the lower four, into action. It is the interacting of the energy-substances between these two lines which together comprise the totality of all evolutionary processes within our kosmos. These two lines should not be confused. The dhyāni-buddhas are the architects, the overseers who provide the model, lay down the plans, and their work is carried out by the inferior grades of dhyāni-chohans called the builders, who receive the creative impress from the beings of the luminous arc, and carry it out. The

¹ [II, p. 77]

builders not only work in, but actually form, the outer or material kosmos, and are (in one sense) the lower principles of the dhyāni-buddhas who compose the inner kosmos. Now each of these two lines is septenary: there are seven classes of dhyāni-buddhas, and seven classes of the inferior grades of dhyāni-chohans.

“A full-blown dhyāni-chohan was aeons upon aeons ago, in other solar manvantaras, a life atom; and every one of the hosts of life-atoms that compose our entire constitution on all its planes and in all its principles is in its outer self a dhyāni-chohan-to-be and at its heart of hearts a fully developed dhyāni-chohan — although as yet unexpressed. So man is not only *one essence*, which is already a dhyāni-chohan, but is also a host, a vast and almost infinite multitude of unevolved dhyāni-chohans. Even his human soul is on its way to evolving forth dhyāni-chohanship . . .

“The agnishvāttas¹ or solar Lhas are another aspect of this chohanic host. The agnishvātta pitris belong to the higher triad of the manifested seven which work directly in and through man. And it is precisely because we are straitly allied with this solar hierarchy, in fact belong to it, that we have these links of psychological and intellectual and spiritual connection with the solar divinity, Father Sun . . .

“The mānasaputras² are likewise dhyāni-chohans. There are seven classes of these mānasaputras, just as there are seven classes of agnishvāttas. In fact, the agnishvātta-energy and the mānasaputra-energy are two aspects of the same cosmic beings. The incarnation or entrance of these mānasaputras into the as yet mentally unawakened humanity, of the middle and later third root-race of this fourth globe during this present fourth round, took place in seven stages, according to the seven classes of the mānasaputras. It took ages before all the humanity of that period became self-conscious. The highest class of the mānasaputras incarnated first, so that the human vehicles in which they embodied were not only the first to become self-conscious, but likewise were the greatest humans of that far distant period; and the least advanced mānasaputras were they who entered the lowest human vehicles, which were also the last in time to become self-conscious . . .

“Kumāra³ is still another name for these gods or cosmic spirits, and constitutes a third aspect of the same host of beings. Each hierarchy, whether it be sun, planet, or man himself, is an aggregate of monads, all connected together by unbreakable bonds — not of matter or of thought, but of the essence of the universe. They are intrinsically one, just as every ray that springs from Father

¹ *Agnishvātta* is a Sanskrit compound: *agni*, fire and *svad*, to taste or to sweeten hence it means those who have tasted of or been tasted by fire — the fire of suffering and pain in material existence producing great fibre and strength of character *i.e.* spirituality. This word ‘taste’ likewise has the meaning of becoming one with. Thus to taste of fire is to become at one with it: the fire-part of one’s nature is the part in which the monadic essence is at the time manifesting itself around an egoic centre. From the standpoint of occultism, the term agnishvātta signifies an entity who has become through evolution one in essence with the æthery fire of Spirit. The agnishvātta pitris are our solar ancestors as contrasted with the barhishads, our lunar ancestors.

² *Mānasaputra* is a compound: *mānasa*, mental, from the word *manas*, mind, and *putra*, child — offspring of the cosmic mahat or intelligence, which later has always been described as the fire of spiritual consciousness.

³ A Sanskrit word: *ku*, with difficulty, and *māra*, mortal; the idea being that these spiritual beings are so lofty they pass through the worlds of matter. *i.e.*, become mortal, only with difficulty. Cf. *Occult Glossary*, pp. 2-4.

Sun is of the same fundamental stuff, and yet they are different as individuals. The monads are kumāras higher even than the agnishvāttas and mānasaputras. The agnishvāttas or mānasaputras are called kumāras because, as compared with us, they are beings of spiritual purity. Of these three terms, kumāras is the most general, and could likewise be applied to other hierarchies of beings which cannot technically be called mānasaputras or agnishvāttas.”¹



¹ G. de Purucker, *Fountain-Source of Occultism*. Pasadena, California: Theosophical University Press, 1974, pp. 477-82

Appendix B.

Subba Row on Raja versus Hatha Yoga.

From T. Subba Row. *Esoteric Writings*. (1st ed. 1895); Madras: Theosophical Publishing House, 1931 (2nd ed.); § I.8 (ORIGINAL ARTICLES) pp. 102-5.

The *Sushumnā* is connected with the tube that runs through the centre of the spine. It is a sort of vein of magnetic electricity, and the energy passing through the *Sushumnā* is a stream of vital electricity. The tube above-mentioned is connected with the ventricles of the brain.

The *Sushumnā* begins with the *Mūlādhāram* and ends in *Sahasrāram*. The former Chakram is at the base of the spine where it forms a triangle.

The *Brahmarandhra* is put in different places in different books, it should be taken to be the top of the head.

You may know the action of *Sushumnā* by feeling an accession of fire to the brain — as if a hot current of air were being blown through the tube from the bottom to the top.

Hatha Yogis say that *Idā* and *Pingalā* act alternately, but if you stop both of these the hot current is forced through the *Sushumnā*. Also without having anything to do with *Idā* and *Pingalā* — by practising Kumbhaka alone — the *Sushumnā* comes into play; but a *Rāja Yogi*, without using either of these methods, has a way of rousing the Kundalinī. The means the *Rāja Yogi* employs belong to the mysteries of initiation.

The reason why *Sushumnā* is reckoned to be the chief of the Nādīs is, because it is only through it that the *Monad* goes out in the case of a *Yogi*; and in the case of an adept, at the time of his death, his soul goes out through the *Sushumnā*. Moreover it is the seat of circulation of the soul or *Kārana-śarīra*.

The *Kārana-śarīra* is said to be in a state of sleep, but this is no ordinary sleep, it is *Yoga* sleep. It is the calm after the tempest spoken of in *Light on the Path*.¹

Samādhi includes the realization of *Yoga Ānandam*, but it is a generic term used to denote several conditions.

It is absurd to suppose, as stated in some of the books, that the solar system is contained in the *Sushumnā*. What is meant is that when consciousness is fixed for the time being in the *Monad* circulating in the *Sushumnā*, the *Yogi* becomes *en rapport* with [the] astral light and the universal mind and thus is able to see the whole cosmos.

¹ Rule 21

The six Chakrams are located in the *Sthūla-sārīra*, but they are not visible when a body is dissected, because the leaves and petals described in the books have no objective existence, but represent so many powers or energies.

For instance, *Sahasrāram* is considered to have eight main petals, and the meaning of this is that the brain has eight poles. Similarly the letters, characters, symbols, goddesses, etc., said in the books to exist in these Chakrams, all symbolize different power.

The reason of the differences between the Chakrams is that in the seven centres seven powers are located, and it is said that as the *Kundalinī* breaks through each *Chakram*, it causes the man to subdue that Chakram. As *Kundalinī* goes on breaking through the Chakrams one by one, it gains control over so many forces connected with the Elements, the astral counterparts of which are located in the respective *Chakrams*. The location of the mind is said to be between the eyebrows by the *Hatha Yogis*.

The *Chakra Sammelanam* mentioned in the books means that when *Kundalinī* passes through one *Chakram*, it takes its essence or energy, and so on with the rest, and finally joins all into a sort of united current.

The seven *Chakrams* are connected with the seven planets in the following order, beginning with *Mūlādhāram*: Saturn, Jupiter, Mars, Venus, Mercury, Moon, Sun. The moon is connected with the mind of man, because it is so changeable and vacillating.

The mind of man never penetrates (as sometimes asserted) into the *Chakrams*, but the *Kundalinī* does so penetrate, and the mind itself will finally combine with *Kundalinī* when this latter gets near the *Ājnā Chakram*, and then the man becomes clairvoyant.

Kundalinī is a power or energy in the *Mūlādhāram*, sometimes called the astral serpent. It has its head in the region of the navel; it can be roused by increasing the fire in the *Mūlādhāram*. It is said to be like a serpent, because it moves in curves, it appears to move round and round in a circle, *Idā* and *Pingalā* alternate on account of its motion.

Kundalinī is said in the books to have three and a half circles to show that it pervades the three and half *mātrās* of *Pranava*. In some cases it is represented as light, because its energy runs through *Astraprakriti*. Sometimes it is represented as four.

Some say that, in order to attain Raja Yoga, one should investigate *Mahāvākyam*; others that the mind must be concentrated on a point and the Yogi must contemplate *Parabrahman*; some say one's own Guru is the true subject of contemplation, and it is enough to lead a good life; some say the repetition of the *Pranava* is in itself Raja Yoga, and others say you must cultivate will-power: which of these ways is the true one?

All these are necessary and much more — read *Light on the Path*.

The end of Rāja Yoga is the attainment of immortality.

Appendix C.

Madame Blavatsky on the Bhutas and Tanmatras of Pistis-Sophia.

From *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS SOPHIA) XIII pp. 66-58.

[PS 198] “. . . when I shall have led you to the Region of the last Supporter (1) which surrounds the Treasure of Light . . . ”

(1) [*The Last Supporter.*] To understand the position of the Five Supporters in this marvellous system of æonology, the student should refer to pages 17 and 18. It is there stated that the three Vestures, that is to say the three Buddhic Robes, or the three grand degrees of Initiation, are endowed with the following characteristics respectively.

- 1 The Glory of all the Names of the Mysteries and of all the Projections of the Orders of the Spaces of the Ineffable.
- 2 The Glory of all the Names of the Mysteries and of all the Projections of the Orders of the two Spaces of First Mystery.
- 3 The Glory of all the Names of the Mystery, the Revealer, which is called the First Precept downwards to them of the Firmament.

We are also told on page 1 and elsewhere more elaborately, that the First Mystery surrounds or comprehends

- The First Precept.
- The 5 Impressions (*Types or Rudiments*).
- The Great Light of Lights.
- The 5 Supporters.

Rays of this Light of the Treasure of Light reach down to the World of Men, for they are the intelligences, or Light Powers, of all the planes below the Treasure, down to the terrestrial. These Orders may be figured by a series of concentric circles, the centre one representing the Treasure, the next the Last or Little Supporter surrounding it, and so on with spheres of ever greater diameter, typifying ever expanding states of consciousness.

The above category from the First Precept down to the 5 Supporters, gives a key to the numbers 5, 7, and 12 (5+7) which will prove of great assistance in the comprehension of the classification of the Mysteries and corresponding states of consciousness which follow. The Great Light is the reflection and *Upādhi* of the First Precept or First Mystery; and the 5 Supporters, reflections of the 5 Impressions, 12 in all. These

correspond to the 5 Subtle and 5 Gross Elements which, together with the 2 un-manifested elements, make up 12. Perhaps the following quotation from Professor Manilal Nabhubhai Dvivedi’s *Monism or Advaitism?*¹ will make it clearer:

“The *Advaita* begins with examining the divisions of *Prakriti* and clearly demonstrates, perhaps for the first time in the field of ancient Indian Rationalism, the truth that the five elements — *Ākāśa*, *Vāyu*, *Tejas*, *Jala*, *Prithivī* — are but five *states* of *prakriti* derivable from one another. From *Ākāśa*, whose specific mark is *Śabda* which, by the way, we render not by sound but *differentiation*, proceeds *Vāyu* (gaseous matter) with its specific mark *Sparśa* (touch) super-added to the original *śabda*; *differentiation* in *Vāyu* leads to *Tejas* (heated matter) with its specific mark *rūpa* (form, heat, light) super-added to *śabda* and *sparśa*; from *Tejas*, *Jala* (liquid matter) with its specific mark *rasa* (taste); and from *Jala*, *Prithivī* with its specific mark *Gandha* (smell). Thus the five *Tanmātras* [Rudiments] and the five *Bhūtas* [Elementals] of the *Sāṅkhya* are reduced to *Ākāśa*, the all-pervading potential form (ether) of original matter (*Mūlaprakriti*).”¹

Now we are taught that a new element evolves with every Root-Race and as we are two-thirds through the 5th Root Race, the fifth element of the seven is now in the course of its evolution. We have thus a key to the understanding of the 7 Amens and the 3 Amens; to the 5 Trees, 12 Saviours, etc., and the corresponding Mysteries. It must also be remembered that the explanation of the elements above quoted, is only their *last reflection* on the visible, material plane of matter. Their psychic, spiritual and divine prototypes are of a nature that cannot be described in words, as we can see by the terminology of Table VIII.

The orders of the inheritance of Light of the mysteries of the First Mystery itself, looking without.²

Mysteries, or States of Consciousness		Spaces, or Planes
3 rd	Trispiritual	Three Spaces
2 nd		
1 st		
12	24 Mysteries	1 st Space towards the Interior
12		1 st Space towards the Exterior
<i>(In a series starting from the 24th upwards)</i>		
	First Statute	3 rd Space

¹ *Monism or Advaitism?* Bombay: Subodha-Prakaśa Press, 1889; [pp. 34-35]

² [i.e., *Buddhi-Manas*, as opposed to the “Father” looking within, i.e., *Ātma-Buddhi*]

Suggested reading for students.



- ALL AVATĀRAS ARE IDENTICAL, WORLD-SAVIOURS GROWN OUT FROM A SINGLE SEED
- ARNOLD NOT AN INITIATE
- ARNOLD'S LIGHT OF ASIA
- AURA OF THE YOGI IN TRANCE
- BLAVATSKY ON APOLLONIUS OF TYANA
- BLAVATSKY ON COUNT ALESSANDRO DI CAGLIOSTRO
- BLAVATSKY ON DIVINE REINCARNATIONS IN TIBET
- BLAVATSKY ON SCHOPENHAUER
- BLAVATSKY ON THE COUNT DE SAINT-GERMAIN
- BLAVATSKY ON THE TRANS-HIMALAYAN FRATERNITY
- BLAVATSKY ON THE TRIALS AND TRIUMPH OF INITIATION
- BLAVATSKY PAYS TRIBUTE TO ÉLIPHAS LEVI
- BUDDHISM IN ACTION IS UNCONDITIONAL COMPASSION, WISE AND MERCIFUL
- BUDDHISM, THE RELIGION OF PRE-VEDIC INDIA
- BURNET AND BLAVATSKY ON ANAXAGORAS' IDEAS AND IMPACT
- CHANT FOR THE NEOPHYTES AFTER THEIR LAST INITIATION
- DATE OF GAUTAMA BUDDHA'S DISINCARNATION
- DRAWING 1 - FORCES AND STATES OF CONSCIOUSNESS
- DRAWING 2 - CHRIST OR HIGHER MANAS CRUCIFIED BETWEEN TWO THIEVES
- DRAWING 3 - NEOPHYTE ON TRIAL DYING IN THE CHRĒST CONDITION
- DRAWING 4 - NEOPHYTE ASCENDING TO THE CHRIST CONDITION
- DRAWING 5 - THE SECRET HEART SEAL
- DUTIES OF A DHYĀNI CHOCHAN
- EMERSON ON PLUTARCH'S MORALS

BUDDHAS AND INITIATES SERIES
SUGGESTED READING FOR STUDENTS

- EMPEDOCLES, PAGAN THAUMATURGIST
- ESOTERIC VERSUS TANTRIC TATTVAS (TABLE)
- EVERY INITIATE MUST BE AN ADEPT IN OCCULTISM
- G.R.S. MEAD'S ESSAY ON SIMON MAGUS
- GAUTAMA AND JESUS PARALLEL LIVES
- GAUTAMA BUDDHA BEATIFIED!
- GAUTAMA IS THE FIFTH TEACHER IN THE CURRENT PLANETARY ROUND
- HINTS ABOUT THE TRIADIC HYPOSTASIS OF BUDDHA
- HUMILITY IS NO VIRTUE
- IAMBlichUS ON PYTHAGORAS
- IAMBlichUS ON THEURGY (1915)
- JESUS BEN PANDIRA, THE HISTORICAL CHRIST
- JUDGE ON THE DWELLERS ON HIGH MOUNTAINS
- JULIAN AND SOCRATES WERE PUT TO DEATH FOR THE SAME CRIME
- KALI-YUGA AND THE KALKI-AVATĀRA
- LOHANS ARE THE MELLIFLUOUS DISCIPLES OF TATHĀGATA
- MAGIC OR THEURGY, PURPOSE AND PITFALLS
- MORALITY IS MAN'S PRISTINE EFFORT TO HARMONISE WITH UNIVERSAL LAW
- OCCULT METAPHYSICS UNRIDDED FROM MATERIALISTIC MISCONCEPTIONS
- OVID ON PYTHAGORAS' TEACHINGS AND ETHICS
- PARACELSUS BY FRANZ HARTMANN
- PARACELSUS ON SYMPATHETIC REMEDIES AND CURES
- PAUL AN INITIATE AND FOUNDER OF CHRISTIANITY
- PETER NOT AN INITIATE AND THE ENEMY OF PAUL
- PHERECYDES, AN EARLY WESTERN PHILOSOPHER
- PLUTARCH ON PHOCION CHRĒSTOS
- PLUTARCH ON THE TUTELARY DAIMŌN OF SOCRATES
- PORPHYRY ON PYTHAGORAS
- PROCLUS ON SOCRATES' DAEMON (TAYLOR)
- SAMSON AND HERCULES ARE PERSONIFICATIONS OF NEOPHYTES
- SHANKARA WAS A CONTEMPORARY OF PATAÑJALI AND HIS CHELA
- THE ADEPTS DESTROY THE WICKED AND GUARD THE PATH OF THE VIRTUOUS
- THE HOLY RITES OF ELEUSIS WERE ARCHAIC WISDOM RELIGION

BUDDHAS AND INITIATES SERIES
SUGGESTED READING FOR STUDENTS

- THE INITIATE'S CROWN OF THORNS
- THE KEY TO THE MYSTERY OF BUDDHA LIES IN THE CLEAR APPERCEPTION OF THE CONSTITUTION OF MAN
- THE LITTLE ONES ARE ABOVE THE LAW
- THE NOBLE GENIUS OF PARACELSUS
- THE REAL CHRIST IS BUDDHI-MANAS, THE GLORIFIED DIVINE EGO
- THE ROLE OF ADEPTS IN THE GREAT AMERICAN REVOLUTION
- THE TRIPLE MYSTERY OF BUDDHA'S EMBODIMENT
- THEOPHANIA AND OPTIONS OPEN TO THE ADEPT
- THEOSOPHICAL JEWELS – THE AURA OF SUGATA
- THEOSOPHICAL JEWELS – THE LOVE OF GODS
- THOMAS TAYLOR, THE ENGLISH PLATONIST
- WHY THE SECRECY OF INITIATES?
- ZANONI BY BULWER-LYTTON



- SONS OF THE FIRE-MIST, *in our Secret Doctrine's Third Proposition Series.*
- THE MASQUE OF LOVE, *in our Masque of Love Series.*
- THE SEVEN RAYS OF THE SUN, *in our Secret Doctrine's First Proposition Series.*

