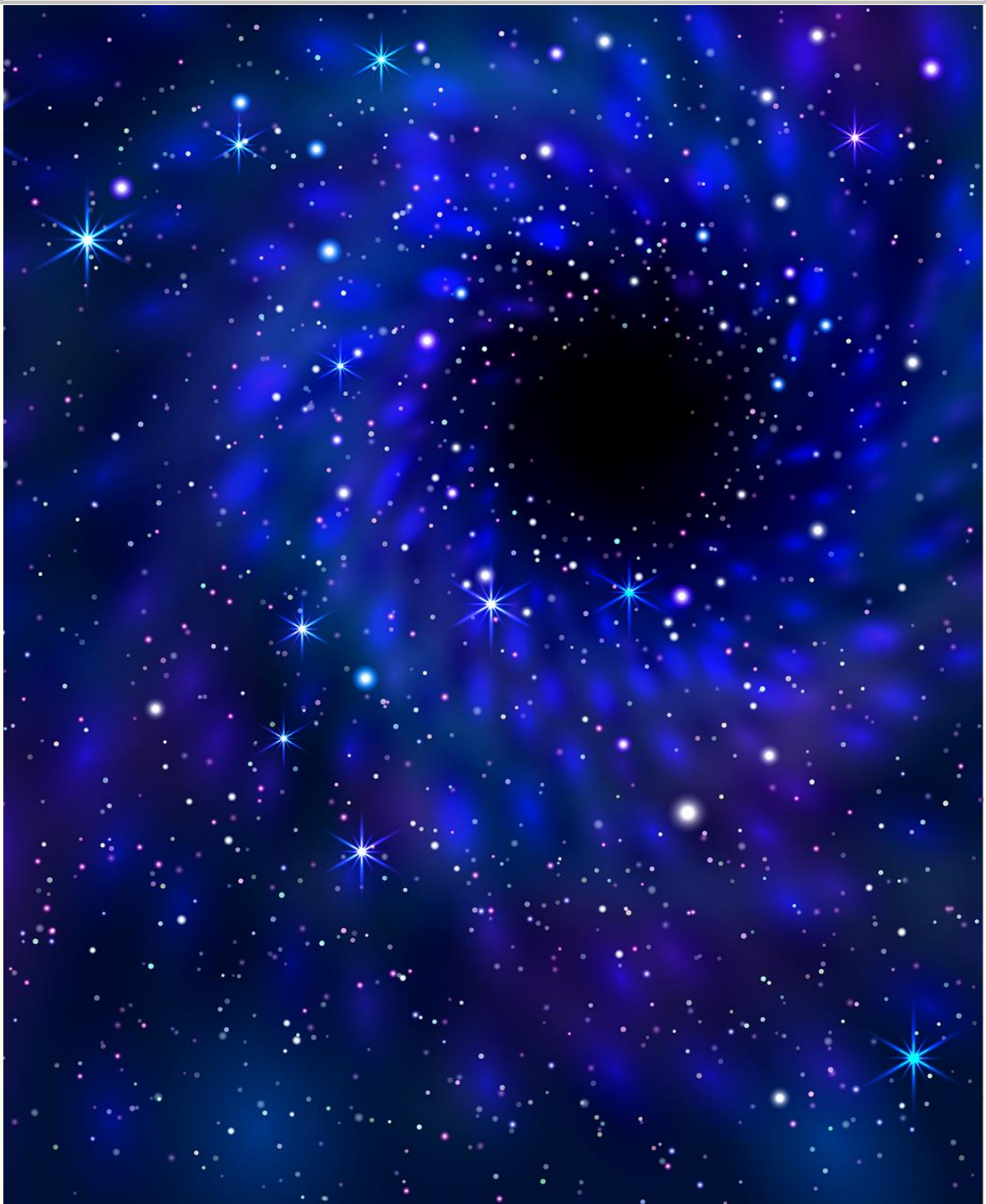


*Formless Space is Abstract  
Universe, Infinite, and  
Immutable Be-ness.*



## Contents and abstract of central ideas

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# Formless Space is Abstract Universe (Akasha), Infinite (of endless dimensions), and Immutable Be-ness (Absoluteness).

## A dialogue between a Buddhist Prince and Madame Blavatsky.

First published in *Lucifer*, Vol. III (15), November 1888, pp. 205-11. Republished in *Blavatsky Collected Writings*, (FOOTNOTES TO "A BUDDHIST PRINCE'S VIEW OF THE UNIVERSE AND NATURE OF MAN") X pp. 174-77. Heading and Tables by ED. PHIL.

[This essay was contributed by His Royal Highness, Prince Chandrdhat Chudhathar of Siam, and was published simultaneously in *The Theosophist* (Vol. X, November 1888, pp. 83-87). Various footnotes were appended by H.P. Blavatsky to certain passages which appear in square brackets. — *Boris de Zirkoff*.]

**The universe of being is subject to changes in its periodical manifestations. Man is the little universe (Microcosm) made in the image of his creator, the Great Universe (Macrocosm).**

[ This Akasha (or Universe) although it is self-existing, absolute, infinite is yet subject to the immutable law of change. ]

A contradiction. A thing cannot be absolute and still subject to change. What H.R.H. means to say, we suppose is that space or the abstract universe (Akasha) is infinite . . . and immutable; but that this universe is subject to changes in its periodical manifestations.

**The matter composing the objects we see and touch, continually returns to its pre-primordial condition of purity and light, which no mortal eye can see or bear its radiance.**

[ if this solar system . . . were to be destroyed . . . the matter which constitutes their bodies will . . . be turned into elements . . . other systems of heavenly bodies . . . will naturally . . . form out of the molecules of matter and dormant forces a new system to supply the vacancy. ] [175]

This is certainly not orthodox *exoteric* Buddhism. But it comes very near to our *esoteric* philosophy or "Budhism"<sup>1</sup> (Wisdom-Religion) taught by our Lord secretly to his elect Arhats.



### Akasha and Astral Light compared and contrasted (Table).

There now follows a table from our Confusing Words Series. Full text under the title "Astral Light is a term very little understood." — ED. PHIL.

<sup>1</sup> [Consult "Budhism is Inner Wisdom," in our Confusing Words Series. — ED. PHIL.]

## Akasha and Astral Light compared and contrasted

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

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

**The man of clay was the first human being to appear on earth, the animal kingdoms coming after him. Animals were “created” much later than Adam,<sup>1</sup> and brought to him to be named. Their bodies have been formed out of the cast off atoms of human life-waves that preceded ours.**

[ by virtue of the living species, new beings are made up by the attractions of their affinities from the remains of those which have died long before. ]

*This is precisely* the doctrine taught<sup>2</sup> with regard to the animal world, of which all the bodies of *mammals* have been formed out of the cast off atoms of various mankinds which preceded ours. Animals were “created” later than Adam and brought to him to be named.<sup>3</sup> In the *Purānas*, it is the various Rishis who are the reputed parents of divers animals, and even of birds and amphibious monsters.

**The constitution of man is seven-fold: his Immortal Higher Triad (Divine Self or Spiritual Soul) is his True Individuality; his Lower Tetrad, overshadowed by the Divine Self, is the false individuality (I-ness or “personality”) or soul of the man of clay who, being of the earth earthly, his animal soul and body are perishable — though his molecules are thrown off for the benefit of lower kingdoms.**

[ What I call a soul is nothing but the active force or attraction in man which, when he dies, must die with him. ]

This is too materialistic — we fear. The “Soul” is certainly not immortal, but the ETERNAL KARMIC EGO, *that* which re-incarnates, *is*. This is esoteric philosophy, of course, not orthodox Buddhism.



### **Semi-Exoteric Constitution of Man (Table).**

There now follows a table from “Constitution of Man – Overview.” Full text in our Constitution of Man Series. — ED. PHIL.

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<sup>1</sup> [Quick overview, by ED. PHIL. There are four Adams, one for each of the preceding Root-Races:  
Adam 1, Kadmon, or Heavenly Man (Second Logos).  
Adam 2, of *Genesis*, the ethereal, Self-born Astral Sons of Yoga (First Root-Race, Self-Existent).  
Adam 3 plus Eve, the sweat-born, asexual Sons of Passive Yoga (early Third Root-Race, Lemurian).  
Adam 4, of *Genesis*, the womb-born men and women (Fourth Root-Race, Atlantean].

<sup>2</sup> See *The Secret Doctrine*, Vol. II.

<sup>3</sup> See *Genesis* ii.

**Semi-Exoteric Constitution of the Microcosm or Man, Citizen of the Universe and Telesphoros.**

**Immortal Higher Triad, the Divine Self**

- True individuality, the Sutratman of the Upanishads.
- The Imperishable Monas, i.e., Atman–Buddhi–Manas, permeated by the One Universal Life, or Breath.
- Spiritual Self dying (**Death 4**), so that Its Ideation can live.

**Mortal Lower Tetrad, overshadowed by the Divine Self**

- False individuality of the common man, who identifies with the personal and the transient.
- Other ephemeral aspects of the quaternary personality.
- The heart, being the organ of Spiritual Consciousness, represents the Higher Triad. The liver and spleen represent the quaternary, taken as a whole.

Macrocosmic planes	<b>ADI-BUDDHA</b>	<b>MAHA-BUDDHI</b>	<b>MAHAT, COSMIC INTELLIGENCE</b>		<b>FOHAT</b>	<b>JIVA</b>	<b>ASTRAL</b>	<b>PRAKRITI</b>
Microcosmic planes	Atman	Buddhi	Manas or Dual Mind		Kama (Manas)	(Kama) Prana	Linga-Sharira	Sthula-Sharira
Consciousness' virtual foci	<b>Universal Self</b>	<b>Spiritual Ego</b>	<b>Higher Ego</b>	<b>Lower Ego</b>	<b>Animal Desires</b>	<b>Life Force</b>	<b>Astral Body</b>	<b>Visible Body</b>
Auric Egg (Atmic Aura)	<b>Principle ②: Auric Egg, monadic envelope and amnion of the physical man. Auric Egg and Prana are essentially the same.</b>							
Auric Egg dynamics	Periphery of the Auric Egg and our point of communication with Universal Planes.		The two are bridged by Antahkarana. When Ahamkara (selfish Self) is strong, Antahkarana is said to be “drunk or insane.”		Vital Animal, Living Soul, Nephesh.		Transitory emanation of the Auric Egg.	
Three? Five? Seven?	<b>Higher Principles</b>			<b>Middle Principle</b>		<b>Lower Aspects</b>		
	Potency of the spiritual man: divine, higher manas-mind, nous or noetic intelligence, the reincarnating ego.			Potential of the worldly man: animal, astral, lower mind or soul; psyche-périsprit.		Physical man is the musical instrument; his Higher Ego, the performing artist.		
Pauline ternary	<b>Spirit</b> (Plato's λόγον, ideal life or ζωή)		<b>Soul</b> (Plato's ἄλογον)		(Physical life or βίος)		<b>Body</b>	
Platonic terms	<b>Agathon</b>	<b>Nous</b>	<b>Phren</b>	<b>Thymos</b>		<b>Eidolon</b>	<b>Soma</b>	
Principles and aspects	Principle ①, Universal, not individual. I-ness	Principle ③ Spiritual Soul. I am, That I am	Principle ④ Enduring Individuality.	Aspect ③ I am I	Permeates every principle & aspect.	Aspect ① vitalising aspects ③ and ②.	Aspect ②	Medium of every principle & aspect.
Faculties, fields, and forte	The Will to Be, and to Become. The Amaranthine Dream.	Spiritual intelligence, discrimination, intuition by inner sight.	Abstract, impersonal, noble thoughts, and ideals.	Concrete, personal, selfish thoughts, and “realistic” interests.	Worldly desires, lust (επιθυμία), propensities, and proclivities.	Individualised breath of the One Life, electromagnetic vitality.	Protean model of the gross physical body; and its subtle counterpart.	Gross, bulky, living substance, the physical body.
Radiation and emanations	Radiation of the Ineffable One Pure Spirit. (First Logos)	Emanation of Alaya (Anima Mundi), Ray and Vehicle of Atman.	First emanation of Pradhana, or unevolved cause.	Reflection or shadow of Buddhi plus Higher Manas, having potentialities of both.	Closely linked with Lower Manas, the Green-Red animal monster in us.	Closely linked with Kama-Manas. Prana has no number, as it pervades every other principle.	Closely linked with Kama-Prana, and inseparable from it.	
Other terms and allegories	A Ray of Paramatman (Uncreated Ray) Jivatman.	Sophia-Wisdom, Beautiful Helena, Chase Penelope.	Manasaputras, Breaths or Principles.				Vehicle (Vahan) of Prana, Astral, Etheric Double.	
Metaphorical gender	Sexless	Female	Sexless	Male	Male	Sexless	Male	Male
Apparitions to distant places	Adepts can project consciously, and dying persons unconsciously, an illusory form or phantom of their personality to any distant location — while their physical body is left “entranced.” This double is termed Mayavi-Rupa.							
Deaths and post-mortem states	<b>After Death 2</b> the purified mind enters Devachan, a long period of personal “bliss during the interim between two incarnations, as a reward for all the unmerited suffering he has endured” and where unfulfilled aspirations are enacted subjectively.			<b>Death 2.</b> Kama-manas becomes a distinct body of ante-mortem desires (Kama-Rupa) and remains in “desire world” (Kama-Loka) until its final dissipation. Attempts to delay death, e.g., by necromancy, is Black Magic.		Eventually, Kama-Prana is released and re-becomes Jiva.	<b>Death 3.</b> Clinging to the physical body, it dissipates only with the disappearance of its last atom.	<b>Death 1.</b> Attempts to preserve death, e.g., by taxidermy, is Black Magic.

**Nirvana is an actionless yet impersonal subjective state, rooted in non-being, and a refuge against rebirth — but the nirvaneer can no longer return to earth, should he change his mind. Nirvana is illusion for it does not exist for us.**

[ if there exists an objective Nirvana ]

No “objective Nirvana” can exist in Nature. Nirvana is *a state*, not a mode of visible objectiveness, nor a locality. Nirvana, as Nagasena said to the king, IS — but does not exist.

**The immortality of Spirit is inculcated on the neophyte by the Hierophant, and realised during Initiation.**

[ I am unable to believe that an immortal soul exists ]

His Royal Highness is evidently unacquainted with esoteric philosophy. The latter believes neither in a God who fabricates souls out of nothing, nor that there is such a thing as any place “outside” the Universe, since the Universe is infinite and limitless. But we must also demur to the idea that SPACE can ever be “used up,” whether during Manvantara (or life cycle) or during *pralaya*, the period of absolute Rest, when SPACE remains the same, *i.e.*, eternal, immutable, as it ever was and as [176] it will ever be, since abstract SPACE is but another name for the absolute ALL.

**At the solemn moment of death, no man can fail to see himself under his true colours, and no self-deception is of use to him any longer.<sup>1</sup> Even when drowning, man follows with his mind's eye the whole of his life marshalling past, with all its events (causes and effects) to the minutest detail, and sees himself as he truly is, in all his moral nakedness, unadorned by either human flattery or self-adulation.**

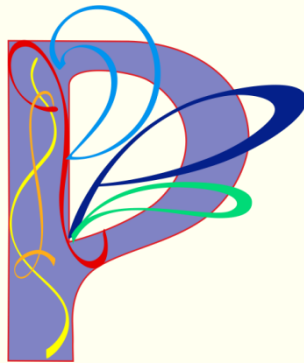
[ let us strive to cultivate a universal love, which will undoubtedly tend to good actions, the only tools with which we can paint our perfect likenesses at death.]

KARMA, TANHĀ and SKANDHAS, are the almighty trinity in one, and the cause of our re-birth. The illustration of painting our own present likeness at death, and that likeness becoming the future personality is very poetical and graphic, but we claim it as an occult teaching. What H.R.H. means to infer, as we understand it, is this. At the solemn moment of death no man can fail to see himself under his true colours, and no self-deception is of any use to him any longer. Thence the following thing happens. As at the instant of drowning man sees marshalled past his mind's eye the whole of his life, with all its events, effects and causes, to the minutest details, so at the moment of death, he sees himself in all his moral nakedness, unadorned by either human flattery or self-adulation and, as he is; hence, *as he*, or rather, as his astral double combined with his *Kāma* principle — *shall be*. For the vices, defects and especially the passions of the preceding life become, through certain laws of affinity and transference, the germs of the future potentialities in the *animal* soul (*Kāma-rūpa*), hence of its dependent, the astral double (*linga-śarīra*) — at a subsequent birth. It is the *personality* alone which changes; the real reincarnating principle, the EGO, remains always the same; and it is its KARMA that guides the idiosyncrasies and

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<sup>1</sup> [Consult “A Master of Wisdom on the panoramic vision at death,” in The Masters Speak Series. — ED. PHIL.]

prominent moral traits of the *old* “personality” that was (and that the EGO knew not how to control), to re-appear in the *new* man that will be. These traits and passions pursue and fasten on the yet plastic third and fourth principles of the child, and — unless the EGO struggles and conquers — they will develop with tenfold intensity and lead the adult man to his destruction. For it is they who are the tools and weapons of the Karmic LAW OF RETRIBUTION. Thus, the Prince says very truly that our good and bad [177] actions “are the only tools with which we paint our likenesses at death,” for the *new* man is invariably the son and progeny of the old man that was.





## Suggested reading for students.<sup>1</sup>



### From our Secret Doctrine's First Proposition Series.

- ALCHEMY IS THE QUINTESSENCE IN NATURE'S HIGHEST CORRELATIONS
- ALLEGORIES AND MYTHS UNDERLYING PURANIC COSMOLOGY
- BLAVATSKY AND MEAD ON THE GOSPEL ACCORDING TO JOHN
- BLAVATSKY ON THE TEN SEPHIROTH
- CROSS IS THE SYMBOL OF PRE-COSMIC DIVINE MIND
- DIAGRAM 1 - HINDU COSMOGONY
- DIAGRAM 2 - CHALDEO-JEWISH COSMOGONY
- DIAGRAM 3 - THE IDEAL TRIAD AND ITS REFLECTION
- DIAGRAM 4 - THE WHEEL OF EZEKIEL
- DRAWING 0 - BESTRIDE THE BIRD OF LIFE
- DRAWING 1 - THE SEVENTEEN-RAYED SUN
- DRAWING 2 - THE WINGED SUN
- FOHAT IS THE LIFE OF THE UNIVERSE
- HERMES' DIVINE PYMANDER - TR. EVERARD
- HERMES' VIRGIN OF THE WORLD - TR. KINGSFORD & MAITLAND
- HINDU VS. CHALDEO-JEWISH COSMOGONY
- HOW VIBRATION BRINGS FORTH SOUND, FORM, AND COLOUR
- INERTIA, THE GREAT OCCULT FORCE
- INFINITE IS THE CREATIVE POTENCY OF FEMININE LOGOS
- JUDGE ON THE GITA AND THE ZODIAC
- LUNAR MYTH AND WORSHIP THROUGH THE AGES
- MAHANARAYANA UPANISHAD - TR. VIMALANANDA
- MATTER IS THE UNCREATED PYTHAGOREAN MONAS, BEGINNINGLESS AND ENDLESS
- PROPOSITION 1 - AKASHA VS. ASTRAL LIGHT

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<sup>1</sup> Students should be fully conversant with the metaphysical concepts and learning aids set out in our Secret Doctrine's Propositions Series 2 and 3. — ED. PHIL.

**SECRET DOCTRINE'S FIRST PROPOSITION SERIES**  
**SUGGESTED READING FOR STUDENTS**

- PROPOSITION 1 - BESTRIDE THE BIRD OF LIFE
- PROPOSITION 1 - CENTRE + CIRCLE
- PROPOSITION 1 - CHAOS TO SENSE, LATENT DEITY TO REASON
- PROPOSITION 1 - CHURNING THE OCEAN OF MILK
- PROPOSITION 1 - CROSS + FIRE
- PROPOSITION 1 - DAWN OF CHAOS-THEOS-KOSMOS
- PROPOSITION 1 - DESIRE PROPER IS BEING
- PROPOSITION 1 - DIAGRAM
- PROPOSITION 1 - DIAGRAM NOTES<sup>1</sup>
- PROPOSITION 1 - ETYMOLOGY OF CONSCIOUSNESS
- PROPOSITION 1 - GOD DWELLS IN THE HEART
- PROPOSITION 1 - LIGHT DROPS ONE SOLITARY RAY (DRAWING)
- PROPOSITION 1 - NARAYANA FIRST OR THIRD LOGOS?
- PROPOSITION 1 - NOAH IS LOGOS
- PROPOSITION 1 - ONE LIGHT FOR ALL
- PROPOSITION 1 - SUN IS THE MIRROR OF FIRE
- PROPOSITION 1 - THE INEFFABLE NAME
- PROPOSITION 1 - THE MYSTERY OF BEING
- PROPOSITION 1 - THE ROPE OF THE ANGELS
- PROPOSITION 1 - THE SEVEN ETERNITIES
- PROPOSITION 1 - THE SEVEN FORCES OF NATURE
- PROPOSITION 1 - THE SEVEN RAYS OF THE SUN
- PROPOSITION 1 - TIME WAS NOT
- SONA, THE INDIAN RED RIVER, KEEPS WANDERING OFF ITS BED
- SQUARING THE CIRCLE IN HEAVEN
- TETRAGRAMMATON IS THE KEY TO OCCULT THEOGONY
- THE ATOMS OF SCIENCE ARE THE VIBRATIONS OF OCCULTISM
- THE COSMOGONY OF THE KALEVALA IS A FAITHFUL ECHO OF THE SECRET DOCTRINE
- THE HINDU PANTHEON DRESSED IN BIBLICAL GARB
- THE HOLY FOUR OF PYTHAGORAS
- THE MONADS OF LEIBNIZ ARE THE JIVAS OF OCCULTISM
- THE SIX-POINTED AND FIVE-POINTED STARS

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<sup>1</sup> Published under the title "How the Heavenly Snails clothed themselves in the Fabric of Darkness."

**SECRET DOCTRINE'S FIRST PROPOSITION SERIES  
SUGGESTED READING FOR STUDENTS**

- THE ZODIAC IS A VEIL THROWN OVER COSMOGENESIS
- THEOSOPHICAL JEWELS - COSMOGENESIS FOR BABIES
- THEOSOPHICAL JEWELS - COSMOGENESIS FOR GROWN-UPS
- VAST IS THE ANTIQUITY AND UNIVERSALITY OF THE ZODIAC
- WHAT IS MATTER AND WHAT IS FORCE?
- WORLDS OF BEING - EASTERN AND KABBALISTIC COSMOGONIES ARE IDENTICAL
- WORLDS OF BEING - THE ONE RAY STRIDES THROUGH 7 REGIONS IN 3 STEPS
- WORLDS OF BEING - THE PYTHAGOREAN WORLD, ROOT OF ILLUSION

