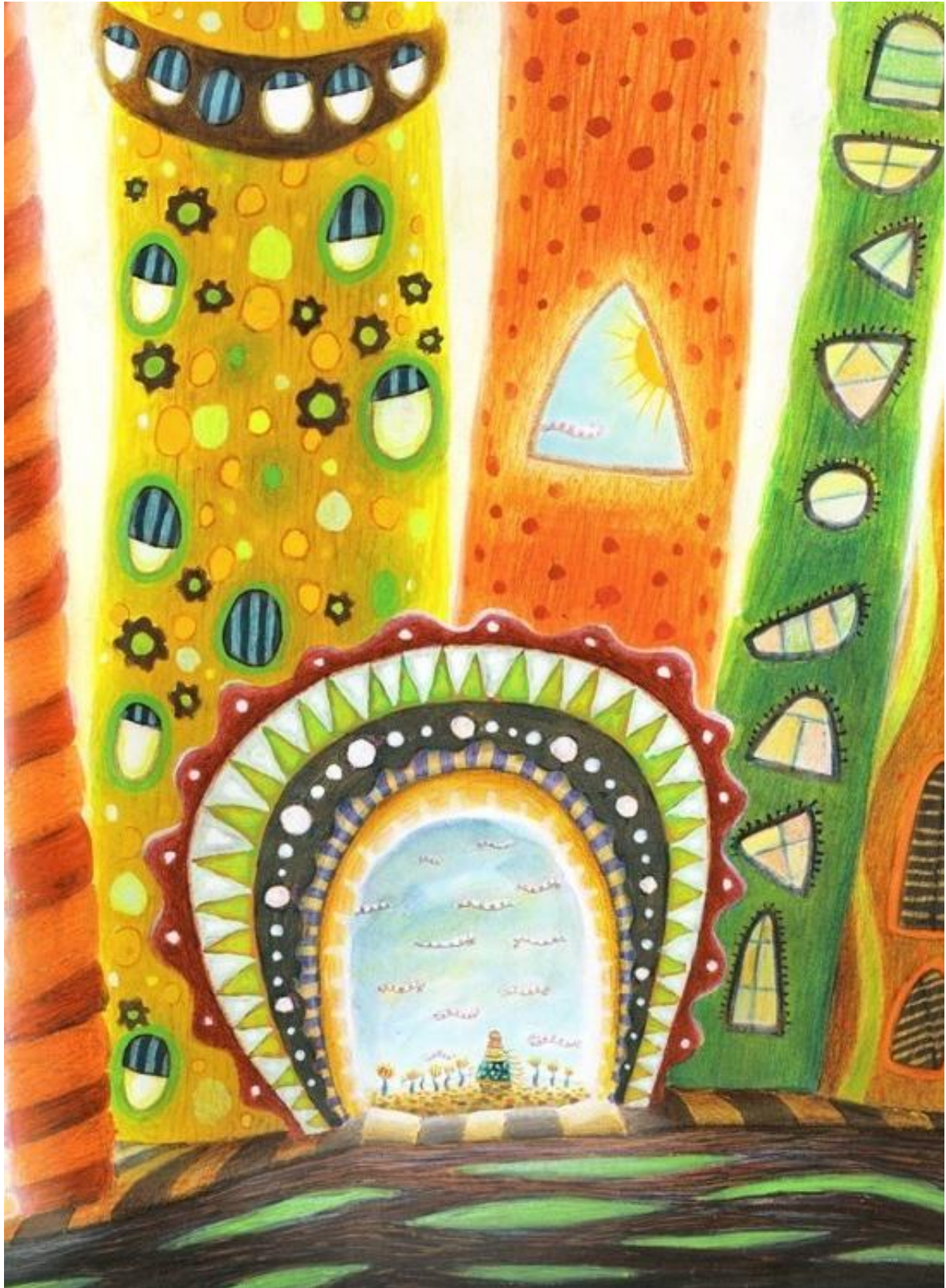


Akasha versus Astral Light



Contents

Abstract	3
Akasha versus Astral Light	
What is meant by prototypes existing in the Astral Light?	5
Then do the prototypes exist on a plane higher than that of the Astral Light?	6
And what is the Ākāśa proper?	6
What, in reality, is the Astral Light?	14
What relation have the Astral Light and Ākāśa to memory?	15
Akasha and Astral Light contrasted	17
Astral Light summed-up	18
Laya versus Alaya	
Beyond Laya	23
More questions answered	
And are these terms produced from the remaining pair of terms of each trinity; for instance, the Son from the Father and Mother, the men from the Chain and the Universe, etc., etc., and finally in Pralaya is the son merged back again into its parents?	24
Or the ultimate state in laya, or in the zero point, as in the beginning before the stage of the Father, Mother and Son?	24
Father, Mother are therefore later than the Laya condition?	24
Are the "Virgin-Egg" and the "Eternal Egg" the same thing, or are they different stages of differentiation?	24
Does "Alaya" mean that which is never manifested and dissolved, and is it derived from "a," the negative particle, and "laya"?	24
How is the Astral Light projected?	25
Kabbalistic symbols corrected	26



Abstract

In its highest aspect, Ākāśa is Divine mind reflected in the waters of Space or Chaos. It is undifferentiated Noumenal and Abstract Space, which will be occupied by Primordial Consciousness.

Ākāśa has several fields:

The first is the field of latent consciousness which is coeval with the duration of the First and Second Logos.

Another Ākāśic field is coeval with the emergence of the Third Logos.

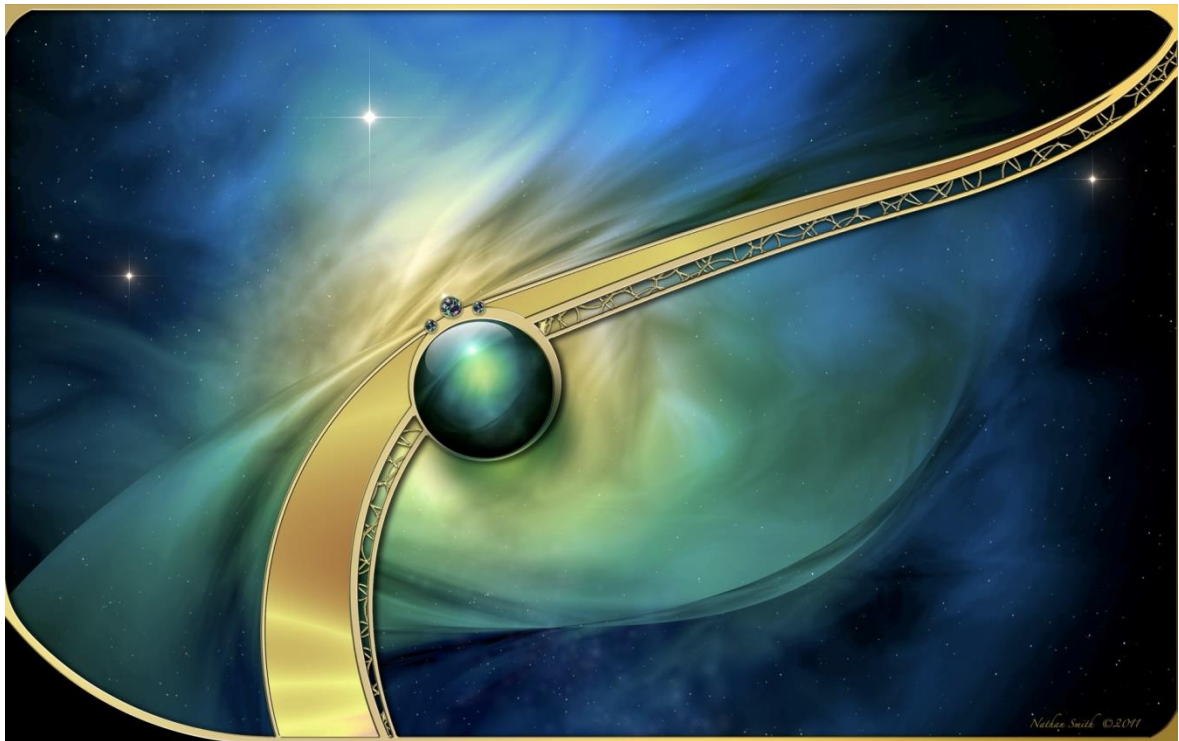
From the latent potentiality there radiates a lower field of differentiated consciousness, which is Mahat, or the entire collectivity of those Dhyāni-Chohans of sentient life of which Fohat is the representative on the objective plane and the Mānasaputras on the subjective.

- Ākāśa is eternal; Astral Light, periodic and ephemeral. The ideals of Divine Mind become reflected and reversed in the Astral Light, which also reflects the life of our Earth.
- Ākāśa is eternal divine consciousness, undifferentiated, and unconditioned. Astral Light is a periodic projection of the One Celestial Unconsciousness to myriads of terrestrial, individualised consciousnesses.
- Ākāśa is the germ within the acorn; Astral Light is the acorn.
- Ākāśa is the Divine Soul of Thought and Compassion, a perpetually reasoning Divinity. Compassion, being the Spirit of Truth, is the Law of laws.
- Ākāśa is the Soul of the World on the spiritual plane; Astral Light, the Body of the World on the psychic plane.
- Prakriti, Svabhāva, or Ākāśa are one and the same — Space as the Tibetans have it. Ākāśa is the noumenon of the sevenfold differentiated Prakriti. Its first differentiation is Universal Intelligence — Mahat or Logos.
- Ākāśa-Alaya, being Cosmic Buddhi, differentiates through seven planes. Our Buddhi, as the vehicle of Atman, is of the highest essence of Ākāśa and, therefore, it does not differentiate.
- Our Higher Mind is a ray of Ākāśa; our Lower Mind, its reflection leavened with Astral Light, the lowest element of Aether.
- Ākāśa is Primordial Substance, the vehicle of Divine Thought. Aether is Astral Light's lowest plane. Aether or Ākāśa are the first Idea of the yet unmanifested Universe, from which must emanate the future Kosmos, in its descending grades of materiality. But Ākāśa is not the Aether of the Kabbalists, of Science, and even of the Occultists. It is akin to Aether, as the Vedic god was to his son. Ākāśa is universal principle, Chaos, or the Great Spatial Void. It is neither Aether, nor Space. Its only attribute is Sound, of which it is the substratum, the Śabda Brahmā of the Mystics. To the Occultist, Space and Universe are synonymous terms.

AKASHA VERSUS ASTRAL LIGHT
ABSTRACT

- Ākāśa-Alaya is Pradhāna or unevolved cause, that which is eternal, and which at once comprehends what is, and what is not. In the very beginning there was neither day nor night, nor sky, nor earth, nor darkness, nor light, nor any other thing, save only ONE, inapprehensible by intellect, or *That* which is Brahma, Pums, and Pradhāna. Every thought, as much as action, is dynamic and is impressed in Ākāśa, the imperishable Book of Nature.
- Astral Light is the dregs of Ākāśa polluted by man's selfish and perverted thoughts and deeds, storehouse of all human and especially psychic iniquities. Astral Light is bi-sexual. The male part is purely spiritual; the female part, tainted with matter.
- Astral Light is not even the thought substance of the Universe, but a mere recorder of every thought. Astral Light retains the thoughts and deeds of the animal man; Ākāśa, those of the Spiritual Man.

“Happy are those whose astral sense is not opened, and who do not see all the terrible things that are about us.”



Akasha versus Astral Light

*What is meant by prototypes existing in the Astral Light?*¹

In its highest aspect, Ākāśa is “Divine mind reflected in the waters of Space or Chaos.” It is undifferentiated Noumenal and Abstract Space, which will be occupied by Primordial Consciousness. Ākāśa has several fields: The first is the field of latent consciousness which is coeval with the duration of the First and Second Logos.

Another Ākāśic field is coeval with the emergence of the Third Logos in this wise: “from the latent potentiality there radiates a lower field of differentiated consciousness, which is Mahat, or the entire collectivity of those Dhyāni-Chohans of sentient life, of which Fohat is the representative on the objective plane and the Mānasaputras on the subjective.”

Astral Light is here used as a convenient phrase for a term very little understood, *viz.*: “the realm of Ākāśa, or primordial Light manifested through the divine Ideation.” The latter must be accepted in this particular case as a generic term for the universal and divine mind reflected in the waters of Space or Chaos, which is the Astral Light proper, and a mirror reflecting and reversing a higher plane. In the ABSOLUTE or Divine Thought everything exists and there has been no time when it did not so exist; but Divine Ideation is limited by the Universal Manvantaras.

The realm of Ākāśa is the undifferentiated noumenal and abstract Space which will be occupied by *Chidākāśa*, the field of primordial consciousness. It has several degrees, however, in Occult philosophy; in fact, “seven fields.” The first is the field of latent consciousness which is coeval with the duration of the first and second unmanifested Logoi. It is the “Light which shineth in darkness and the darkness comprehended it not” of St. John’s Gospel. When the hour strikes for the Third Logos to appear, then from the latent potentiality there radiates a lower field of differentiated consciousness, which is Mahat, or the entire collectivity of those Dhyāni-Chohans of *sentient life* of which Fohat is the representative on the objective plane and the Mānasaputras on the subjective. The Astral Light is that which mirrors the three higher planes of consciousness, and is above the lower, or terrestrial plane; therefore it does not extend beyond the fourth plane, where, one may say, the Ākāśa begins.²

¹ Cf. *Secret Doctrine*, I p. 63

² *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 360

Ākāśa is eternal. Astral Light, periodic and ephemeral.

There is one great difference between the Astral Light and the Ākāśa which must be remembered. The latter is eternal, the former periodic. The Astral Light changes not only with the Mahā manvantaras but also with every sub-period and planetary cycle or Round.¹

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

The ideals of Divine Mind “become reflected and reversed in the Astral Light, which also reflects on its lower individual plane the life of our Earth.”

The prototypes or ideas of things exist first on the plane of Divine eternal Consciousness and thence become reflected and reversed in the Astral Light, which also reflects on its lower individual plane the life of our Earth, recording it on its “tablets.” Therefore, is the Astral Light called illusion. It is from this that we, in our turn, get our prototypes. Consequently unless the Clairvoyant or SEER can get beyond this plane of illusion, he can never see the Truth, but will be drowned in an ocean of self-deception and hallucinations.²

And what is the Ākāśa proper?

Ākāśa is “eternal divine consciousness,” undifferentiated, and unconditioned.

Astral Light is a periodic projection of the One Celestial Unconsciousness to myriads of terrestrial, individualised, consciousnesses.

Ākāśa is the germ within the acorn; Astral Light is the acorn.

The Ākāśa is the eternal divine consciousness which cannot differentiate, have qualities, or act; action belongs to that which is reflected or mirrored from it. The unconditioned and infinite can have no relation with the finite and conditioned. The Astral Light is the Middle Heaven of the Gnostics, in which is Sophia Akhamōth, the mother of the seven builders or Spirits of the Earth, which are not necessarily good, and among which the Gnostics placed Jehovah, whom they called Ialdabaōth. (*Sophia Akhamōth must not be confounded with the divine Sophia.*) We may compare the Ākāśa and the Astral Light, with regard to these prototypes, to the germ in the acorn. The latter, besides containing in itself the astral form of the future oak, conceals the germ from which grows a tree containing millions of forms. These forms are contained in the acorn potentially, yet the development of each particular acorn depends upon extraneous circumstances, physical forces, etc.³

¹ Blavatsky Collected Writings, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 361

² *ibid.*

³ *ibid.*

All the forces in nature, whether great or small, are trinities completed by quaternaries; *all* — except the ONE, the CROWN of the Astral Light. . . . It is only after reaching the stage called *Tribeni* and passing through the study of preliminary *sounds*, that a Yogi begins to see *Kala Brahmā*, i.e., perceives things in the Astral Light.¹

Ākāśa is the Divine Soul of Thought and Compassion, a perpetually reasoning Divinity.

This idea of Mahat (the great) Ākāśa or Brahmā's aura of transformation with the Hindus, of Alaya, "the divine Soul of thought and compassion" of the trans-Himālayan mystics; of Plato's "perpetually reasoning Divinity," is the oldest of all the doctrines now known to, and believed in, by man. Therefore they cannot be said to have originated with Plato, nor with Pythagoras, nor with any of the philosophers within the historical period. Say the *Chaldean Oracles*:

The works of nature co-exist with the intellectual [*νοερόν*], spiritual Light of the Father. For it is the Soul [*ψυχή*] which adorned the great heaven, and which adorns it after the Father.²

It is the "Ancient," because, whether it be called Sophia, Krishna, Buddhi-Manas or Christos, it is ever the "first-born" of *Alaya-Mahat*, the Universal Soul and the Intelligence of the Universe.³

Compassion is the Spirit of Truth, the LAW of Laws.

The Yajña [Compassion / Sacrifice], say the Brahmans, exists from eternity, for it proceeded forth from the Supreme One, the *Brahmā-Prajāpati*, in whom it lay dormant from "no beginning." It is the key to the TRAIVIDYĀ, the thrice sacred science contained in the *Rig* verses, which teaches the Yajus or sacrificial mysteries.

The Yajña exists as an invisible thing at all times, it is like the latent power of electricity in an electrifying machine, requiring only the operation of a suitable apparatus in order to be elicited. It is supposed to extend, when unrolled, from the *Āhavanīya* or sacrificial fire into which all oblations are thrown, to heaven, forming thus a bridge or ladder, by means of which the sacrificer can com-

¹ *Blavatsky Collected Writings*, ("THARANA," OR MESMERISM) IV p. 166; [on the "point," "centre," or "seat" of unmanifested deity, "the seventh principle within the six points of the *chakra*."]]

² *ibid.*, (THE MIND IN NATURE) XIII p. 267; [on "Thought Divine" or Anima Mundi, and quoting Proclus in *Timæus*, 106, as quoted by Cory, *Ancient Fragments* 1832, p. 251; in: Wizards Bookshelf, Minneapolis 1976]

³ *ibid.*, (THE DUAL ASPECT OF WISDOM) XII p. 313; [analysing Job's statement, "With the Ancient [man's Higher Ego] is Wisdom, and in the length of days [or the number of its reincarnations] is understanding," *Book of Job* xxviii, 12; and xii, 12]

municate with the world of gods and spirits, and even ascend when alive to their abodes.

This Yajña is again one of the forms of the Ākāśa, and the mystic world calling it into existence and pronounced mentally by the initiated Priest is the *Lost Word* receiving impulse through WILL POWER.¹

Ākāśa is the Soul of the World on the spiritual plane; Astral Light, the Body of the World on the psychic plane.

This first-born is the Sanskrit *aja*, the Greek *αμύος* or lamb. Lambs, sheep and goats were sacrificed to Kālī, the lower aspect of Ākāśa or the Astral Light. The “only begotten Son” was sacrificed to the Father; that is to say that the spiritual part of man is sacrificed to the astral. Grace (*χάρις*) is a difficult word to translate. It corresponds to the higher aspect of Ākāśa. The two aspects are as follows:

Spiritual plane: Ālaya (Soul of the Universe);
Ākāśa.

Psychic Plane: Prakriti (Matter or Nature); Astral Light or Serpent.²

“Prakriti, Svabhāva or Ākāśa is Space, as the Tibetans have it.”

. . . Space filled with whatsoever substance or no substance at all; *i.e.*, with substance so imponderable as to be only metaphysically conceivable.³

Ākāśa is “the noumenon of the sevenfold differentiated Prakriti.”

Its first differentiation is Universal Intelligence, Mahat, or Logos.

Ākāśa, then, is Pradhāna in another form, and as such cannot be Aether, the ever-invisible agent, courted even by physical Science. Nor it is Astral light. It is . . . the *noumenon* of the sevenfold differentiated Prakriti — the ever-immaculate “Mother” of the *fatherless* Son, who becomes “Father” on the lower manifested plane. For MAHAT is the first product of Pradhāna, or Ākāśa, and Mahat — Universal intelligence “whose *characteristic property* is *Buddhi*” — is no other than the *Logos*, for he is called “Īśvara,” Brahmā, Bhāva, *etc.*⁴

¹ *Isis Unveiled*, I pp. xliii-xliv; [& quoting M. Haug, *Aitareya-Brāhmanam*, Introduction, pp. 73-74]

² *Blavatsky Collected Writings*, (NOTES ON THE GOSPEL ACCORDING TO JOHN) XI p. 490

³ *ibid.*, (THE SEVENFOLD PRINCIPLE IN MAN) III p. 405 *fn.*

⁴ *Secret Doctrine*, I p. 256

Ākāśa-Alaya,¹ being Cosmic Buddhi, differentiates through seven planes. Our Buddhi, as the vehicle of Atman, is of the highest essence of Ākāśa and, therefore, does not differentiate.

Our Higher Mind is a ray of Ākāśa. Our Lower Mind, is its reflection, "leavened with the Astral Light, the lowest element of Aether."

Ākāśa is the Primordial Substance, vehicle of Divine Thought. Aether is Astral Light's lowest plane.

Cosmic Buddhi, the emanation of the Spiritual Soul *Alaya*, is the vehicle of Mahat only when that Buddhi corresponds to Prakriti. Then it is called Mahā-Buddhi. This Buddhi differentiates through seven planes, whereas the Buddhi in man is the vehicle of Atman, which vehicle is of the essence of the highest plane of Ākāśa and therefore does not differentiate. The difference between Manas and Buddhi in man is the same as the difference between the Mānasa-putra and the Ah-hi in Kosmos.²

. . . if the Higher Mind-Entity — the permanent and the immortal — is of the divine homogenous essence of "Alaya-Ākāśa," or Mahat — its reflection, the Personal Mind, is, as a temporary "Principle," of the Substance of the Astral Light. As a pure ray of the "Son of the Universal Mind," it could perform no functions in the body, and would remain powerless over the turbulent organs of Matter. Thus, while its inner constitution is Manasic, its "body," or rather functioning essence, is heterogeneous, and leavened with the Astral Light, the lowest element of Aether. It is part of the mission of the Manasic Ray, to get gradually rid of the blind, deceptive element which, though it makes of it an active spiritual entity on this plane, still brings it into so close contact with matter as to entirely becloud its divine nature and stultify its intuitions.³

Aether, this *hypothetical* Proteus . . . is one of the lower "principles" of what we call PRIMORDIAL SUBSTANCE (Ākāśa, in Sanskrit), one of the *dreams* of old, and which has now become again the dream of modern science. It is the greatest, just as it is the boldest, of the surviving speculations of ancient philosophers. For the Occultist, however, both AETHER and the Primordial Substance are a reality. To put it plainly, AETHER is the Astral Light, and the Primordial Substance is Ākāśa, the *Upādhi* of DIVINE THOUGHT.⁴

¹ "Another name for the universal mind." See *Blavatsky Collected Writings*, (PSYCHIC AND NOETIC ACTION) XII p. 371

² *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 324

³ *ibid.*, (PSYCHIC AND NOETIC ACTION) XII p. 371

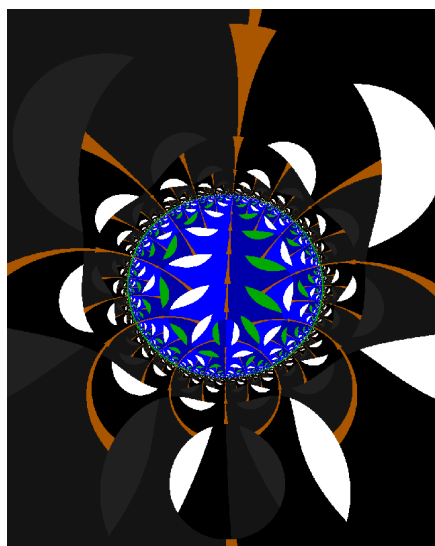
⁴ *Secret Doctrine*, I p. 326

**“Aether or Ākāśa being the first
Idea of the yet unmanifested
Universe; from which must
emanate the future Kosmos,
in its descending grades
of materiality . . . ”**

. . . The Aether is the “Vast abyss” on which the Spirit “dove-like, sat brooding”; it is also “the face of the waters” on which “the spirit rested.”¹

The 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 World. In the *Purānas*, for instance, it is again said that the first production of Ākāśa is Sound, and Sound means in this case the “World,” the expression of the unuttered thought, the manifested Logos, that of the Greeks and Platonists and St. John. Dr. Wilson and other Orientalists speak of this conception of the Hindus as an absurdity, for according to them Ākāśa and Chaos are identical. But if they knew that Ākāśa and Pradhāna are but two aspects of the same thing, and remember that Mahat, the *divine ideation on our plane* — is that manifested *Sound* or Logos, they would laugh at themselves and their own ignorance.²

**But Ākāśa is not the Aether of
the Kabbalists, of Science,
and even of the Occultists.**



The astral light of the Kabbalists is very incorrectly translated by some as “Aether”; the latter is confused with the hypothetical Aether of Science, and both are referred to by some theosophists as synonymous with Ākāśa. This is a great mistake. “A characteristic of Ākāśa will serve to show how inadequately it is represented by ‘Aether,’” writes the author of *Rational Refutation of the Hindu Philosophical Systems* [Nikilantha Gore], thus unconsciously helping Occultism. “In dimension, it is . . . infinite; it is not made up of parts; and colour, taste, smell, and tangibility do not appertain to it. So far forth it corresponds exactly to time, space, *Īśvara*, (‘The Lord,’ but rather creative potency and soul — *anima mundi*.) Its speciality, as compared therewith, consists in its being the *material cause of sound*. Except for its being so, we might take it to be one with vacuity.”³ (p. 120)

It is *vacuity*, no doubt, especially for Rationalists. At any rate Ākāśa is sure to produce vacuity in the brain of a materialist. Nevertheless, though Ākāśa is not that Aether of Science, not even the Aether of the

¹ Blavatsky *Collected Writings*, (THE NATIONAL EPIC OF FINLAND) X p. 146

² *ibid.*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 314; [on whether First Logos is the first point within the Circle.]

³ [Quoted in *Vishnu-Purāna* (Wilson), Vol. I, p. 34 *fn.* — Boris de Zirkoff.]

Ākāśa is akin to Aether, as the Vedic god was to his son.

Ākāśa is the Universal Principle or Chaos, the Great Spatial Void. It is neither Aether, nor Space. Its only attribute is "Sound, of which it is the substratum."



Occultist, who defines the latter as one of the principles of Ākāśa only, it is as certainly, together with its primary, the cause of sound, only a physical and spiritual, not a material cause by any means. The relations of Aether to Ākāśa may be defined by applying to both Ākāśa and Aether the words said of the god in the *Vedas*, "So himself was indeed (his own) son," one being the progeny of the other and yet itself. This may be a difficult riddle to the profane, but very easy to understand for any Hindu — though not even a mystic.¹

For once Ākāśa, an almost homogeneous and certainly universal principle, is translated Aether, then Ākāśa is dwarfed and limited to our visible universe, for assuredly it is not the Aether or Space. Aether, 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, but rather Chaos, or the Great Spatial Void. Esoterically, Ākāśa alone is *Divine* Space, which becomes Aether 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.

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.²

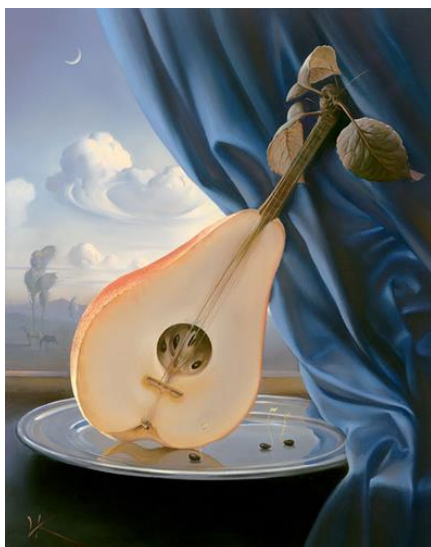
¹ *Secret Doctrine*, I p. 296 et seq., fn.

² *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 611; [on tattvic correlations and meaning.]

**Ākāśa is the Śabda Brahmā
of the mystics.**

It is the God Śabda Brahmā called also *Kala Brahmā Gouri* — one of the mystic names for ĀKĀŚA, which gives rise to occult sound — the initiates say. And the ancient Greek mystics, equally with the Western occultists and the adept Brahmans, all agreed in teaching that sound emanated from the Astral Light, or *Ākāśa*, in its purest essence. The Hindu occultist, or devotee, while practising Raja Yoga, hears the occult sounds as emanating from his own *Mūlādhāra* — the first of the series of six centres of force in the human body (fed at the inexhaustible source of the *seventh* or the *UNITY*, as the sum total of all) and *knows* that it emanates from there, and from nowhere else.¹

**“For the Occultist SPACE and
UNIVERSE are synonymous.”**



. . . In Space, there is not Matter, Force, nor Spirit, but all that and much more. It is the One Element, and that one the Anima Mundi — Space, Ākāśa, Astral Light — the Root of Life which, in its eternal, ceaseless motion, like the out- and in-breathing of one boundless ocean, evolves but to reabsorb all that lives and feels and thinks and has its being in it. As said of the Universe in *Isis Unveiled*, it is:

. . . the combination of a thousand elements, and yet the expression of a single Spirit — a chaos to the sense, a Cosmos to the reason.²

The spiral movement is the double movement of the astral light, one spiral inside the other. The diastole and systole of the heart are caused by that double movement of the Ākāśa.³

**Ākāśa-Alaya is Pradhāna or un-
evolved cause, that which is
eternal, and which at once
comprehends what is
and what is not.**

With [Esoteric Buddhists] “Alaya” has a double and even a triple meaning. In the Yogāchāra system of the contemplative Mahāyāna school, Alaya is both the Universal Soul (Anima Mundi) and the Self of a progressed adept. “He who is strong in the Yoga can introduce at will his Alaya by means of meditation into the true Nature of Existence.” The “Alaya has an absolute eternal existence,” says Āryāsanga — the rival of Nāgārjuna. In one sense it is *Pradhāna*; which is explained in *Vishnu-Purāna* as:

That which is the unevolved cause is emphatically called, by the most eminent sages, *Pradhāna*, *original base*, which is subtile *Prakriti*, viz., that which

¹ Blavatsky *Collected Writings*, (“THARANA,” OR MESMERISM) IV pp. 164-65

² *ibid.*, (NIRVANA-MOKSHA) XIV p. 412

³ *Judge Letters*, II (viii) p. 87

is eternal, and which at once is [or comprehends what is] and [what] is not, or is *mere process*.¹

“Prakriti,” however, is an incorrect word, and Alaya would explain it better; for Prakriti is not the “incognizable Brahma.”²

In the beginning there was neither day nor night, nor sky, nor earth, nor darkness, nor light, nor any other thing, save only ONE, inapprehensible by intellect, or That which is Brahma, and Pums, and Pradhāna.



No Hindu has ever mistaken *Prakriti* — the Astral Light being only above the lowest plane of Prakriti, the material Kosmos — for the “immortal Spirit.” Prakriti is ever called *Māyā*, illusion, and is doomed to disappear with the rest, the gods included, at the hour of the Pralaya; for it is shown that Ākāśa is not even the Aether, least of all then, we imagine, can it be the Astral Light. Those unable to penetrate beyond the dead letter of the *Purānas*, have occasionally confused Ākāśa with Prakriti, with Aether, and even with the visible Sky! It is true also that those who have invariably translated the term Ākāśa by “Aether” . . . have ignorantly imagined it to be “material,” in the physical sense. True, again, that if the characteristics are accepted literally, then, since nothing material or physical, and therefore conditioned and temporary, can be immortal — according to metaphysics and philosophy — it would follow that Ākāśa is neither infinite nor immortal. But all this is erroneous, since both the words *Pradhāna* (primeval matter) and *sound*, as a property, have been misunderstood; the former term (*Pradhāna*) being certainly synonymous with *Mūlaprakriti* and Ākāśa, and the latter (*sound*) with the Verbum, the Word or the Logos. This is easy to demonstrate; for it is shown in the following sentences in *Vishnu-Purāna*:

[In the beginning] there was neither day nor night, nor sky, nor earth, nor darkness, nor light, nor any other thing, save only ONE, inapprehensible by intellect, or That which is Brahma and Pums (Spirit) and Pradhāna (primordial matter).³

¹ [Wilson, *op. cit.*, Vol. I, p. 20, note by Fitzedward Hall.]

² “The indiscreet cause which is uniform, and both cause and effect, and which those who are acquainted with first principles call Pradhāna and Prakriti, is the incognizable Brahma who was before all” (*Vāyu-Purāna*, as quoted in Wilson, Vol. I, p. 21); *i.e.*, Brahmā does not put forth evolution itself or create, but only exhibits various aspects of itself, one of which is Prakriti, an aspect of Pradhāna. (*Secret Doctrine*, I pp. 49-50 & *fn.*)

³ *Secret Doctrine*, I pp. 255-56; [& quoting Book I, ch. ii; Wilson, Vol. I, p. 23]

“Every thought, as much as action, is dynamic and is impressed in the imperishable Book of Nature — the Ākāśa.”

Now it is a well-known principle of Occultism that the ONE LIFE which pervades ALL connects all the bodies in space. All heavenly bodies have thus mutual relation, which is blended with man's existence, since he is but a microcosm in the macrocosm. Every thought, as much as action, is dynamic and is impressed in the imperishable Book of Nature — the *Ākāśa*, the objective aspect of the UNMANIFESTED LIFE. All our thought and actions thus produce the vibrations in space, which mould our future career.¹

What, in reality, is the Astral Light?

Astral Light is the dregs of Ākāśa polluted by man's selfish and perverted thoughts and deeds, “storehouse of all human and especially psychic iniquities.”

As the Esoteric Philosophy teaches us, the *Astral Light* is simply the dregs of *Ākāśa* or the Universal Ideation in its metaphysical sense. Though invisible, it is yet, so to speak, the phosphorescent radiation of the latter, and is the medium between it and man's thought-faculties. It is these which pollute the Astral Light, and make it what it is — the storehouse of all human and especially psychic iniquities. In its primordial genesis, the astral light as a radiation is quite pure, though the lower it descends approaching our terrestrial sphere, the more it differentiates, and becomes as a result impure in its very constitution. But man helps considerably in this pollution, and gives it back its essence far worse than when he received it.

“Can you explain to us how it is related to man, and its action in dream-life?”

Differentiation in the physical world is infinite. Universal Ideation — or *Mahat*, if you like it — sends its homogeneous radiation into the heterogeneous world, and this reaches the human or *personal* minds through the Astral Light.²

Astral Light is “bi-sexual.” The male part is purely spiritual; the female part, tainted with matter.

The Astral Light, or *anima mundi*, is dual and bi-sexual. The male part of it is purely divine and spiritual; it is the *Wisdom*; while the female portion (the spiritus of the Nazarenes) is tainted, in one sense, with matter, and therefore is evil already. It is the life-principle of every living creature, and furnishes the astral soul, the fluidic *périsprit*, to men, animals, fowls of the air, and everything living. Animals have only the germ of the highest immortal soul as a third principle. It will develop but through a series of countless evolutions; the doctrine of which evolution

¹ Blavatsky *Collected Writings*, (ASTROLOGY) VI p. 228

² *ibid.*, (DREAMS) X pp. 251-52; [full text in our Blavatsky Speaks Series.]

is contained in the Kabbalistic axiom:

A stone becomes a plant; a plant a beast; a beast a *man*; a man a *spirit*; and the spirit a god.¹

Astral Light is not even the “thought substance” of the Universe, but a mere recorder of every thought.

According to Occult teaching the Astral light is *not* the “thought substance” of the Universe, but the recorder of every thought; the universal mirror which reflects every event and thought [of] every being and thing, animate or inanimate. We call it the great Sea of Illusion, *Maya*.²

What relation have the Astral Light and Ākāśa to memory?

Astral Light retains the thoughts and deeds of the Animal Man. Ākāśa, those of the Spiritual Man.

The former is the “tablet of the memory” of the animal man, the latter of the spiritual Ego. The “dreams” of the Ego, as much as the acts of the physical man, are all recorded, since both are actions based on causes and producing results. Our “dreams” being simply the waking state and actions of the true Self, must be, of course, recorded somewhere. Read “Karmic Visions” in *Lucifer*,³ and note the description of the real Ego, sitting as a spectator of the life of the hero, and perhaps something will strike you.⁴

“Happy are those whose astral sense is not opened and who do not see all the terrible things that are about us.”

. . . But [in] a holy life there is a kind of aura developed which protects a man from them. All Elementals and Dugpas are afraid of the Protean Power. Its very presence seems to strike terror into them. The Permanent Element has followers, but the Protean power does all its work itself. . . .

Referring to the function of the Permanent Element of the First Ray when the time comes directing each man's Logos to come to it, it exercises a kind of control over the other Logoi.⁵

¹ *Isis Unveiled*, I p. 301 fn.

² *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) XII p. 58

³ [Vol. II, No. 10, June, 1888, pp. 311-22. Incorporated into Vol. IX of the present series, in its correct chronological sequence. — *Boris de Zirkoff*.]

⁴ *ibid.*, (DREAMS) X p. 251

⁵ *Esoteric Writings*, (SACRIFICE AND RAYS) pp. 546 & 547



A modern artist's impression of the hideous beings and vulgar matter that pollute the earth's magnetic atmosphere

Imagine a given point in space as the primordial one; then with compasses draw a circle around this point; where the beginning and the end unite together, emanation and reabsorption meet. The circle itself is composed of innumerable smaller circles, like the rings of a bracelet, and each of these minor rings forms the belt of the goddess which represents that sphere. As the curve of the arc approaches the ultimate point of the semi-circle — the nadir of the grand cycle — at which is placed our planet by the mystical painter, the face of each successive goddess becomes more dark and hideous than European imagination is able to conceive. . . .

This picture is either a copy of the one described to posterity by Berosus, the priest of the temple of Belus, at Babylon, or the original. We leave it to the shrewdness of the modern archaeologist to decide. But the wall is covered with precisely such creatures as described by the semi-daemon, or half-god, Ōannēs, the Chaldean man-fish,¹ “ . . . hideous beings, which were produced of a two-fold principle” — the astral light and the grosser matter.²

¹ Berosus, fragment preserved by Alexander Polyhistor. Cf. Cory, *Ancient Fragments*, 1832, p. 24; [a searchable PDF of the latter can be found in our Theosophy and Theosophists Series. — ED. PHIL.]

² *Isis Unveiled*, I pp. 348, 349

Akasha and Astral Light contrasted

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

¹ 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 is Fire, Air, Water, and Earth. Cf. *Secret Doctrine*, II p. 599

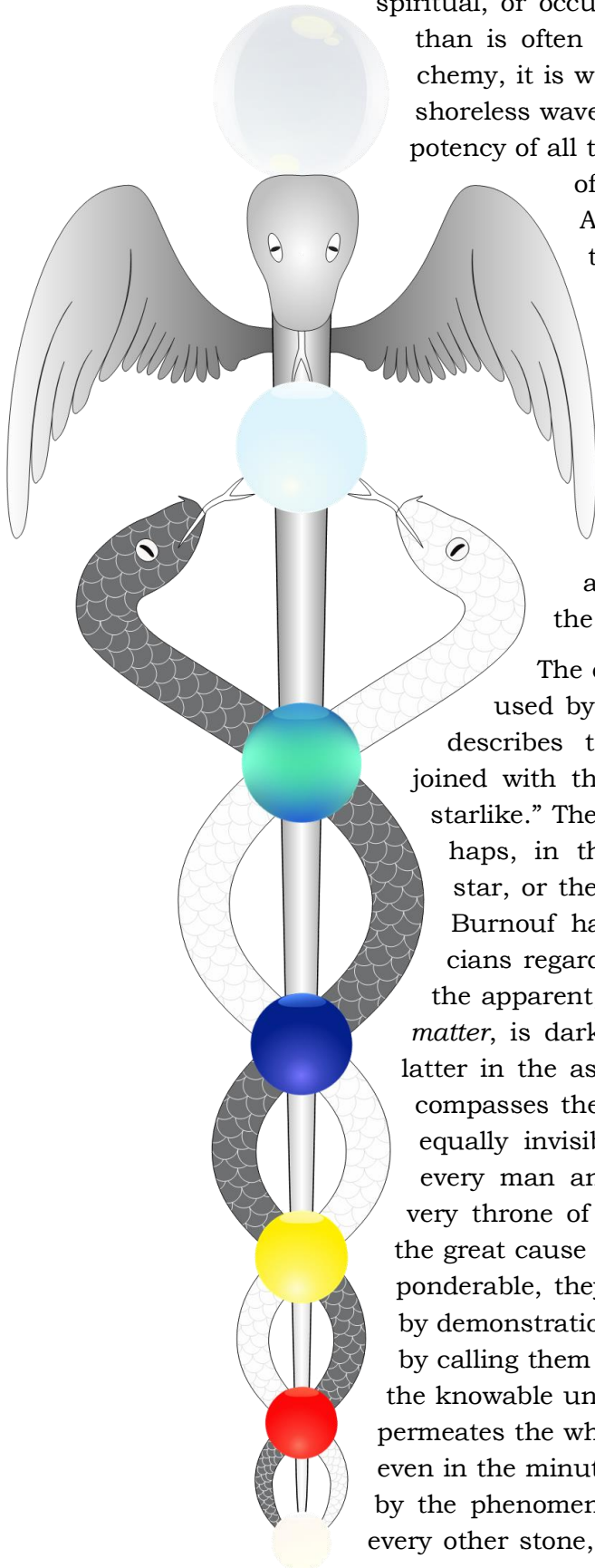
Astral Light summed-up

Astral Light is the same as the *sidereal light* of Paracelsus and other Hermetic philosophers. Physically, it is the aether of modern science. Metaphysically, and in its

spiritual, or occult sense, aether is a great deal more than is often imagined. In occult physics, and alchemy, it is well demonstrated to enclose within its shoreless waves not only Mr. Tyndall's "promise and potency of all terrestrial life," but also the *realization*

of the potency of every quality of spirit. Alchemists and Hermetists believe that their astral, or sidereal aether, besides the above properties of sulphur, and white and red magnesia, or *magnes*, is the *anima mundi*, the workshop of Nature and of all the cosmos, spiritually, as well as physically. The "grand magisterium" asserts itself in the phenomenon of mesmerism, in the "levitation" of human and inert objects, and may be called the aether from its spiritual aspect.

The designation *astral* is ancient, and was used by some of the Neoplatonists. Porphyry describes the celestial body which is always joined with the soul as "immortal, luminous, and starlike." The root of this word may be found, perhaps, in the Scythic *aist-aer* — which means star, or the Assyrian *Ishtar*, which, according to Burnouf has the same sense. As the Rosicrucians regarded the real, as the direct opposite of the apparent, and taught that what seems light to *matter*, is darkness to *spirit*, they searched for the latter in the astral ocean of invisible fire which encompasses the world; and claim to have traced the equally invisible divine spirit, which overshadows every man and is erroneously called *soul*, to the very throne of the Invisible and Unknown God. As the great cause must always remain invisible and imponderable, they could prove their assertions merely by demonstration of its effects in this world of matter, by calling them forth from the unknowable down into the knowable universe of effects. That this astral light permeates the whole cosmos, lurking in its latent state even in the minutest particle of rock, they demonstrate by the phenomenon of the spark from flint and from every other stone, whose spirit when forcibly disturbed



springs to sight spark like, and immediately disappears in the realms of the unknowable.

Paracelsus named it the *sidereal light*, taking the term from the Latin. He regarded the starry host (our earth included) as the *condensed* portions of the astral light which “fell down into generation and matter,” but whose magnetic or spiritual emanations kept constantly a never-ceasing intercommunication between themselves and the parent fount of all — the astral light. “The stars attract from us to themselves, and we again from them to us,” he says. The body is wood and the life is fire, which comes like the light from the stars and from heaven. “Magic is the philosophy of alchemy,” he says again.¹ Everything pertaining to the spiritual world must come to us through the stars, and if we are in friendship with them, we may attain the greatest *magical* effects.

“As fire passes through an iron stove, so do the stars pass through man with all their properties and go into him as the rain into the earth, which gives fruit out of that same rain. Now observe that the stars *surround* the whole earth, *as a shell does the egg*; through the shell comes the air, and penetrates to the centre of the world.”

The human body is subjected as well as the earth, and planets, and stars, to a double law; it attracts and repels, for it is saturated through with double magnetism, the influx of the astral light. Everything is double in nature; magnetism is positive and negative, active and passive, male and female. Night rests humanity from the day's activity, and restores the equilibrium of human as well as of cosmic nature. When the mesmerizer will have learned the grand secret of polarizing the action and endowing his fluid with a bisexual force he will have become the greatest magician living. Thus the astral light is androgyne, for equilibrium is the resultant of two opposing forces eternally reacting upon each other. The result of this is LIFE. *When the two forces are expanded and remain so long inactive, as to equal one another and so come to a complete rest, the condition is DEATH.* A human being can blow either a hot or a cold breath; and can absorb either cold or hot air. Every child knows how to regulate the temperature of his breath; but how to protect one's self from either hot or cold air, no physiologist has yet learned with certainty. The astral light alone, as the chief agent in magic, can discover to us all secrets of nature. The astral light is identical with the Hindu *Akasha*, a word which we will now explain.²

¹ *De ente spirituali*, lib. iv; *De ente astrorum* lib. i; and *Opera omnia* (Geneva, 1658), Vol. I, pp. 634, 698; [See “Paracelsus by Franz Hartmann,” and “Paracelsus by Madame Blavatsky,” in our Buddhas and Initiates Series. — ED. PHIL.]

² *Isis Unveiled*, I pp. xxv-xxvii

Laya versus Alaya

Whatsoever quits the *Laya* (homogenous) state, becomes active conscious life. Individual consciousness emanates from, and returns into Absolute consciousness, which is eternal MOTION.

— *Esoteric Axiom*¹

At the culmination of the Ascending Arc, Heterogeneity resumes its original state of Homogeneity once again through Seven Laya Centres.

Laya or *Layam* (*Sk.*). From the root *Li* “to dissolve, to disintegrate” a point of equilibrium (*zero point*) in physics and chemistry. In occultism, that point where substance becomes homogeneous and is unable to act or differentiate.² . . . the point of matter where every differentiation has ceased.³

Laya and Nirvana are one the same: luminous shadows of the matter that was, resting between Manvantaras.

No world, as no heavenly body, could be constructed on the objective plane, had not the Elements been sufficiently differentiated already from their primeval *Ilus*, resting in *Laya*. The latter term is a synonym of *Nirvāna*. It is, in fact, the *Nirvānic* dissociation of all substances, merged after a life-cycle into the latency of their primary conditions. It is the luminous but bodiless shadow of the matter *that was*, the realm of negativeness — wherein lie latent during their period of rest the active Forces of the Universe.⁴

The “Imperishable Laya Centres” are pivotal to the condition and direction of Consciousness.

The “imperishable Laya Centres” have a great importance, and their meaning must be fully understood if we would have a clear conception of the Archaic Cosmogony, whose theories have now passed into Occultism. At present, one thing may be stated. The worlds are built neither *upon*, nor *over*, nor *in* the *Laya* centres, the zero-point being a condition, not any mathematical point.⁵

¹ *Blavatsky Collected Writings*, (KOSMIC MIND) XII p. 133; [opening quotation]

² *Theosophical Glossary*

³ *Secret Doctrine*, I p. 138 fn.; [Commentary on Stanza VI.2a, THE SWIFT AND RADIANT ONE PRODUCES THE SEVEN LAYA CENTRES]

⁴ *ibid.*, I p. 130; [Commentary on Stanza VI.3a.]

⁵ *ibid.*, I p. 145; [Commentary on Stanza VI.4a.]

It is through these Centres that the “Seven Sons” of Life and Light, began journeying to the valley of matter.

The seven *Laya* centres are the seven Zero points, using the term Zero in the same sense that Chemists do, to indicate a point at which, in Esotericism, the scale of reckoning of differentiation begins. From the Centres — beyond which Esoteric philosophy allows us to perceive the dim metaphysical outlines of the “Seven Sons” of Life and Light, the Seven Logoi of the Hermetic and all other philosophers — begins the differentiation of the elements which enter into the constitution of our Solar System.¹

When the hour strikes for the Monad, that lives in solitude and darkness, to radiate from Itself the first number, the One² (point in circle) it falls into Heterogeneity through a Laya Centre (zero point), and emerges as 1+2 (triangle).

Therefore the Circle is the first geometrical figure and symbol in the subjective world, and it becomes a Triangle in the objective. The Triangle is the next figure after the Circle. The first figure, the Circle with the Point, is really no figure; it is simply a primeval germ, the first thing you can imagine at the beginning of differentiation; the Triangle must be conceived of once that matter has passed the zero point, or *Laya*. *Brahmā* is called an atom, because we have to imagine it as a mathematical point, which, however, can be extended into absoluteness. *Nota bene*, it is the divine germ and not the atom of the chemists.³

“The great Breath [Motion Unmanifested] digs through Space seven holes into Laya to cause them to circumgyrate [Motion Manifested] during Manvantara.”

When Fohat is said to produce “Seven Laya Centres,” it means that for formative or creative purposes, the GREAT LAW (Theists may call it God) stops, or rather modifies its perpetual motion on seven invisible points within the area of the manifested Universe (*Occult Catechism*). We have said that Laya is what Science may call the Zero-point or line; the realm of absolute negativeness, or the one real absolute Force, the NOUMENON of the Seventh State of that which we ignorantly call and recognise as “Force”; or again the Noumenon of undifferentiated Cosmic Substance which is itself an unreachable and unknowable object to finite perception; the root and basis of all states of objectivity and subjectivity too; the neutral axis, not one of the many aspects, but its centre.⁴

¹ *Secret Doctrine*, I pp. 138-39; [Commentary on Stanza VI.2a, THE SWIFT AND RADIANT ONE PRODUCES THE SEVEN LAYA CENTRES]

² Cf. “The One does not bear to be numbered in with anything else, with a one or a two or any such quantity; it refuses to take number because it is measure and not the measured”; Plotinus: *Ennead* V, v, ¶4; (tr. MacKenna and Page). Full text in our Hellenic and Hellenistic Papers Series. — ED. PHIL.

³ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE – IX) X p. 385

⁴ *Secret Doctrine*, I pp. 147-48; [Commentary on Stanza VI.4b.]

What is the “upper space” and “shoreless sea of fire”?

Motion Unmanifested always resides in the Upper Space.

Motion Manifested is a shoreless expanse of Consciousness, a “sea of fire.”

The “upper space” is the space “within,” however paradoxical it may seem, for there is no *above* as no *below* in the infinitude; but the planes follow each other and solidify *from within without*. It is in fact, the universe as it first appears from its *laya* or “zero” state, a shoreless expanse of spirit, or “sea of fire.”¹

Laya Centres are lighted and awakened into life by the noetic fire of another “pilgrim,” after which the new “centre” rushes into space and becomes a comet.

The birth of the celestial bodies in Space is compared to a crowd or multitude of “pilgrims” at the festival of the “Fires.” Seven ascetics appear on the threshold of the temple with seven lighted sticks of incense. At the light of these the first row of pilgrims light their incense sticks. After which, every ascetic begins whirling his stick around his head in space, and furnishes the rest with fire. Thus with the heavenly bodies. A *laya*-centre is lighted and awakened into life by the fires of another “pilgrim,” after which the new “centre” rushes into space and becomes a comet. It is only after losing its velocity, and hence its fiery tail, that the “Fiery Dragon” settles down into quiet and steady life as a regular respectable citizen of the sidereal family.²

Laya Centres are the Heavenly Gates through which Divine Mind keeps falling to matter before redeeming itself through the flesh.

This evolution — viewed from its several standpoints — *i.e.*, as the *universal* and the *individualized* Monad; and the chief aspects of the Evolving Energy, after differentiation — the purely Spiritual, the Intellectual, the Psychic and the Physical — may be thus formulated as an invariable law;



[1] a descent of Spirit into Matter, equivalent to an ascent in physical evolution;

[2] a re-ascent from the depths of materiality towards its *status quo ante*, with a corresponding dissipation of concrete form and substance up to the LAYA state, or what Science calls “the zero-point,” and beyond.³

¹ Blavatsky *Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE – VIII) X p. 378

² *Secret Doctrine*, I p. 203; [Commentary on Stanza VI.6b.]

³ *ibid.*, I p. 620; [on Gods, Monads, and Atoms]

Beyond Laya

The Aśvattha, tree of “Life and Being” of the *Bhagavad-Gītā*¹ grows with its roots above the Earth and its branches below. Its heavenly

. . . roots represent the Supreme Being, or First Cause, the Logos; but one has to go beyond the roots to *unite oneself with Krishna*, who, says Arjuna, is “greater than Brahman, and First Cause . . . the indestructible, that which is, that which is not, and what is beyond them.”²

Aśvattha’s germ or rootless-root is Alaya, undifferentiated noumenal and Abstract Space, the first of the “Two ONES,” permanent and indissoluble, beyond even the latent consciousness of First Logos.

. . . the One on the unreachable plane of Absoluteness and Infinity, on which no speculation is possible, and the Second “One” on the plane of Emanations. The former can neither emanate nor be divided, as it is eternal, absolute, and immutable. The Second, being, so to speak, the reflection of the first One (for it is the Logos, or Īśvara, in the Universe of Illusion), can do all this.³

In the Aśvattha tree allegory, the surface of the Earth (or, rather, the Earth’s “atmosphere”) is Laya, a kind of “ring pass-not”⁴ between the illusionary planes of *being* and the “one infinite changeless Spirit of Love, Truth and Wisdom in the Universe, as one Light for all, in which we live and move and have our Being.”⁵ This Ultimate Reality is also the Ultimate Limit, the Dhyāni-pāśa or “Rope of the Gods.”⁶ It can only be crossed on the Day “BE-WITH-US.”

The Lipikas separate the world (or plane) of pure spirit from that of Matter. Those who “descend and ascend” — the incarnating Monads, and men striving towards purification and “ascending,” but still not having quite reached the goal — may cross the circle of “Pass-Not,” only on the day “Be-With-Us”; that day when man, freeing himself from the trammels of ignorance, and recognising fully the non-separateness of the Ego within his personality — erroneously regarded as his own — from the UNIVERSAL EGO (Anima Supra-Mundi), merges thereby into the One Essence to become not only one “with us” (the manifested universal lives which are “ONE” LIFE), but that very life itself.⁷

¹ *Bhagavad Gītā*, 15 vs. 1-4

² *Secret Doctrine*, I p. 406; [quoting *Bhagavad Gītā* 11, vs. 37]

³ *ibid.*, I p. 130; [Commentary on Stanza V.6b.]

⁴ *i.e.*, “FOR THOSE WHO DESCEND AND ASCEND (*as also for those*), WHO, DURING THE KALPA, ARE PROGRESSING TOWARD THE GREAT DAY ‘BE-WITH-US.’” — *Secret Doctrine*, I p. 129; [Stanza V.6b.]

⁵ Cf. *Blavatsky Collected Writings*, (ONE ETERNAL TRUTH) XIII p. 269; cf. “For ‘In him we live, and move, and have our being,’ as even some of your own poets have said, ‘For we too are his offspring.’” *Acts* xvii, 28 (Paul quoting Aratus’ *Phainomena*.)

⁶ Cf. *ibid.*, (COMMENTARY ON THE PISTIS SOPHIA) XIII p. 32; [For an in-depth analysis consult “Proposition 1 - The Rope of the Angels,” in the same series.]

⁷ *Secret Doctrine*, I pp. 130-31; [Commentary on Stanza V.6b.]

More questions answered

And are these terms produced from the remaining pair of terms of each trinity; for instance, the Son from the Father and Mother, the men from the Chain and the Universe, etc., etc., and finally in Pralaya is the son merged back again into its parents?

Father-Mother is a compound term which means primordial Substance or Spirit-matter. When from Homogeneity it begins through differentiation to fall into Heterogeneity, it becomes positive and negative; thus from the “Zero-state” (or *laya*) it becomes active and passive, instead of the latter alone; and, in consequence of this differentiation (the resultant of which is evolution and the subsequent Universe), — the “Son” is produced, the Son being that same Universe, or manifested Kosmos, till a new *Mahapralaya*.

Or the ultimate state in laya, or in the zero point, as in the beginning before the stage of the Father, Mother and Son?

There is but slight reference to that which was before the Father-Mother period in *The Secret Doctrine*. If there is Father-Mother, there can, of course, be no such condition as *Laya*.

Father, Mother are therefore later than the Laya condition?

Quite so; individual objects may be in *Laya*, but the Universe cannot be so when Father-Mother appears.¹

Are the “Virgin-Egg” and the “Eternal Egg” the same thing, or are they different stages of differentiation?

The eternal egg is a pre-differentiation in a *laya* or zero condition; thus, before differentiation it can have neither attributes nor qualities. The “virgin egg” is already qualified and therefore differentiated, although in its essence it is the same. No one thing can be separated from another thing, in its abstract essential nature. But in the world of illusion, in the world of forms, of differentiation, everything, ourselves included, *seems* to be so separated.²

Does “Alaya” mean that which is never manifested and dissolved, and is it derived from “a,” the negative particle, and “laya”?

If it is so etymologically — and I am certainly not prepared to answer you one way or the other — it would mean the reverse, since *laya* itself is just that which is not manifested; therefore it would signify *that which is not unmanifested* if anything. Whatever may be the etymological vivisection of the word, it is simply the “Soul of the

¹ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE – III) X pp. 333-34; [on the different meanings of Father, Mother and Son explained in the Commentary, as

(a) Spirit, Substance and Universe,
(b) Spirit, Soul and Body,
(c) Universe, Planetary Chain and Man.]

² *ibid.*, (TRANSACTIONS OF THE BLAVATSKY LODGE – VI) X pp. 366-67

World,” *Anima Mundi*. This is shown by the very wording of the Śloka, which speaks of Alaya being in *Paramārtha* — i.e., in Absolute Non-Being and Unconsciousness, being at the same time absolute perfection or Absoluteness itself.¹

Research by David Reigle² has now shed light on the last question:

As can be seen from the Buddhist texts now available, ālaya is short for ālaya-vijñāna, which can be defined literally as the “storehouse consciousness.” This is the eighth and highest consciousness posited by the Yogāchāra school, where it is indeed understood to be the universal consciousness, or “soul,” as the basis of all.³

How is the Astral Light projected?

The astral light is projected by glance, by voice, and by the thumb and palm of the hand. Music is a potent auxiliary of the voice, and hence comes the word enchantment. No musical instrument has more *enchantment* than the human voice, but the far away notes of a violin or harmonica may augment its power.⁴



¹ Blavatsky *Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE – IV) X pp. 346-47

² EASTERN TRADITION RESEARCH INSTITUTE, <http://www.easterntradition.org/index.html>

³ Reigle D. *Technical Terms in Stanza I*. “Book of Dzian Research Reports,” 1995-99

⁴ *Transcendental Magic*, (THE MEDIUM AND THE MEDIATOR) pp. 233-34

Kabbalistic symbols corrected

Éliphas Lévi shows it [the Astral Light¹ very truly “a force in Nature,” by means of which “a single man who can master it . . . might throw the world into confusion and transform its face”; for it is the “great Arcanum of transcendent Magic.” Quoting the words of the great Western Kabbalist in their translated form,² we may explain them perhaps the better by the occasional addition of a word or two to show the difference between Western and Eastern explanations of the same subject. The Author says of the great Magic Agent: “This ambient and all-penetrating fluid, this ray detached from the [Central or ‘Spiritual’] Sun’s splendour . . . fixed by the weight of the atmosphere (? !) and the power of central attraction . . . the Astral Light, this electro-magnetic aether, this vital and luminous caloric, is represented on ancient monuments by the girdle of Isis which twines round two poles . . . and in ancient theogonies by the serpent devouring its own tail, emblem of prudence and of Saturn” [emblem of infinity, immortality, and Kronos (Chronos) — Time — not the god Saturn or the planet]. “It is the winged dragon of Medea, the double serpent of the caduceus, and the tempter of *Genesis*; but it is also the brazen snake of Moses encircling the Tau . . . lastly, it is the devil of exoteric dogmatism, and is really the blind force (it is not blind, and Lévi knew it), which souls must conquer in order to detach themselves from the chains of Earth; for if they should not, they will be absorbed by the same power which first produced them, and will return to the central and eternal fire.” . . . Éliphas Lévi commits a great blunder in always identifying the Astral Light with what we call Ākāśa. What it really is will be given in Part II of Vol. II.³



- “Astral Bodies or Doppelgängers” and “Releasing the astral soul from one’s ashes,” in our Constitution of Man Series.
- Drawing 2. Aura of the astral man in his waking state 1, *The True Colours of Man* (2015), in our Major Works Series.
- “Judge on Astral Intoxication,” and “Judge on Astral Light,” in our Black versus White Magic Series.
- “The Bright Spot of Light,” in our Blavatsky Speaks Series.

¹ [“ . . . which the paradoxical Éliphas Lévi calls in one breath “the body of the Holy Ghost,” and in the next “Baphomet,” the “Androgyne Goat of Mendes.” — *Secret Doctrine*, I p. 253]

² See *The Mysteries of Magic*, by A.E. Waite.

³ *ibid.*, I p. 253 fn.; [on “FIRE or pure ĀKĀŚA, the first Matter of the *Magnum Opus* of the Creators and ‘Builders.’”]