

the Silence, and in any works of weight and fair authority, and set down in writing all that is to be found upon the subject. The object is not to produce a fine literary article, but to give a condensed summary, for the benefit of all the Group, of all that can be found upon each topic from sources valid as teaching. All quotations should give chapter or volume and page (or verse) of the work quoted, to save trouble to other members who may wish to look the matter up for themselves. In this way, a great deal of information bearing upon the Instructions will be developed. Where the works quoted differ from the Instructions, the latter are to be followed, for they give the *esoteric* facts.

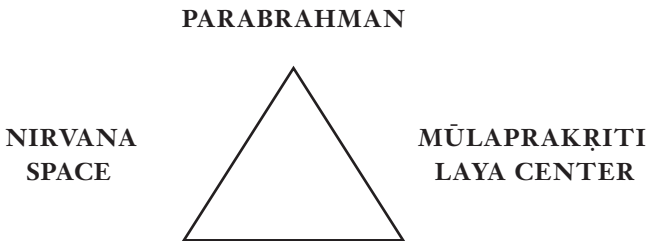
As an example of this method, we find that the first topic mentioned is on p. [516], Instructions No. I, paragraph 2: "the worlds: absolute, archetypal, spiritual, psychic, sidereal, astral, and elemental." Non-attached members should pursue this method except as to drawing slips.

In the Group where this plan was voted and is followed by the members, the following paper upon the subject of these seven worlds was handed in. It was marked "MS. 1, Instructions I, p. [516]; on 'The Seven Worlds.'" The papers thus marked are kept by the Secretary, or other custodian, for the benefit of future students joining the Group. Instructions I, p. [516], is similarly marked on the margin, "See MS. 1," and so forth.

THE SEVEN WORLDS

"A world, when called a 'higher world,' is not higher by reason of its location, but because it is superior in quality or essence." (*Secret Doctrine*, Vol. I, p. 221, footnote.)

WORLD I, THE ABSOLUTE — Of this we can predicate nothing. "Diagrammatically:



UNMANIFESTED LOGOS

The upper triangle is the root, on the one side, of the manifested, on the other, of the unmanifested Logos. The one Ray first becomes two, which meaning only divergence, cannot stand. It therefore becomes three, the base of the triangle being the 'point,' or unmanifested Logos, from which proceeds the manifested Logos, or Creative Word. The sexless 'life-giving principle of universal nature was called Eros by the Greeks. Metaphysically, it is the highest and noblest, absolutely sexless power of creation, symbolized by Brahmā, Ouranos, Kronos, etc. It is the noumenon of Fohat. Eros is thus a universal love, a desire for manifestation. It is unavoidable law, creating those divine powers which descend to the manifested plane, and which may be regarded as the personified desire of the One Absolute. Eros is often called the One Ray in the *Secret Doctrine*. It is that which "sets fire" to the Absolute and causes manifestation" (MS. of a Teacher). "Eros, . . . the divine desire in the gods, as well as in all nature, [is] to create and give life to beings. This, the rays of the one 'dark' . . . Flame could achieve only by themselves descending into matter" (*Secret Doctrine* II:234). We shall see later how they draw to themselves a mind and a body. They belong to World 2. This noumenon of Fohat is then:

WORLD II, THE ARCHETYPAL WORLD — Ālaya-Ākāśa; the plane of cosmic ideation. "What springs up in the Logos at first is simply an image, a conception of what is to be in the Cosmos" (S. Row's *Notes on Bhagavad-Gītā*, p. 13).^{*} This world seems to correspond to the Auric Egg in man, as in it are all formative powers and potentialities. In man imagination is the plastic or formative power of the soul. The *Secret Doctrine* speaks of this as the world of the divine flames, or formless fiery Breaths, the Lions of Life. "It is the nucleole of the superior divine world" (*Secret Doctrine* I:213 *et seq.*).

WORLD III, THE SPIRITUAL WORLD — This appears to be the "superior divine world" above mentioned; the plane of cosmic motion or the "light or energy" which "catches the image (in the Logos) and impresses it upon the cosmic matter which is already manifested. Thus spring into existence all the manifested solar systems" (S. Row's *Notes on the Bhagavad-Gītā*, p. 13). This light is what is known as Fohat. It seems to be the universal prototype of Buddhi as an *active* force (Ātma-Buddhi) in man.

"First the divine (vehicle) — the one from the mother Spirit (Ātman); then the *spiritual* (Ātma-Buddhi)" (*Secret Doctrine* I:213). It is the plane of noetic force. "The divine astral is a place or plane of Nature; the divine spiritual is a state" (MS. of a Teacher).

^{*}[TUP, Pasadena, 1978, p. 24.]

WORLD IV, THE MĀNASIC WORLD — This appears to be the “divine astral” above mentioned. It corresponds to the human soul (*Manas*) and to Mahat and Manas in the universe, from all that is said on the subject.

WORLD V, THE PSYCHIC WORLD — It is, in the universe, the plane of cosmic dust; of those interstellar atoms of which *The Secret Doctrine* says that the Divine Radiations (the Powers of World 2) attach them to themselves, to form objective bodies, just as they attach agglomerations of monads *from the next world above* (World 3, Monas), Mahat, to form an omniscient mind (*Secret Doctrine* I:632-3). This is the plane of magnetic, attractive *drawing* force, and seems to be the universal correspondent of the Kāma principle in man. *Isis*, I:168, says that Paracelsus “demonstrates further that in man lies hidden a ‘sidereal force,’ which is that emanation from the stars and celestial bodies of which the spiritual form of man — the astral spirit — is composed. This identity of essence which we may term the spirit of cometary matter, always stands in direct relation with the stars from which it was drawn, and thus there exists a mutual attraction between the two, both being magnets.” H.P.B. adds that even the spectroscope shows the “composition of man and the stars to be identical.” She elsewhere states: “Occultism calls the force transmitted [in magnetism] the ‘auric fluid’. . . the ‘fluid’ being a correlation of *atoms* on a higher plane, and a descent to this lower one [earth], in the shape of impalpable and invisible plastic Substances. . . .” [Article “Hypnotism,” *Lucifer*, Dec. 1890, p. 295; *BCW* XII:396]. This form of magnetic force seems to be that which inheres in the kāmārūpa for a time after death, and in which are the Skandhas. In *Lucifer*, Dec. 1888 [*BCW* X:219], H.P.B. says that the kāma or desire principle is used by the Adept as the *vehicle* for the Māyāvi-rūpa or thought body, so that we see why Paracelsus speaks of this force as forming the astral spirit of man. It is the attractive, pulling force.

WORLD VI, THE ASTRAL WORLD — This appears to be the lower astral, the plane of the astral light, corresponding to the līṅga-śarīra or astral body of man, and also to the psycho-physiological forces of the universe and of man, in which last the plane above shares. It is of this plane, apparently, that H.P.B. speaks in these terms: “A medium is simply one in whose personal Ego, or terrestrial mind (*psychē*), the percentage of ‘astral’ light so preponderates as to impregnate with it their whole physical constitution. Every organ and cell is thereby attuned, so to speak, and subjected to an enormous and abnormal tension. The mind is ever on the plane of, and quite immersed in, that deceptive light whose *soul* is divine, but whose body — the light waves on the lower planes — infernal; for they are but the black and disfigured reflections

of the earth's memories" [see *BCW XII:372*]. *The Voice of the Silence*, p. 11, says that the disciple must be able to destroy or paralyze his "lunar body," which is defined as the astral form. This identifies *liṅga-śarīra* in man with this sixth world.

WORLD VII, THE ELEMENTAL WORLD — While there are three classes of formless (*arūpa*) beings (*Secret Doctrine I:218, et seq.*) and numberless side branches, the above term here appears to refer especially to the lower classes, called nature spirits, while generally including all classes. "In their turn the *phenomenal* subdivisions were informed by the elementals, so called, the 'Nature Spirits' of lower grades" (*Secret Doctrine I:461*). Man's "physical body is shaped by the lowest elemental lives, through physical, chemical, and physiological evolution. 'The Blessed Ones have naught to do with the purgations of matter'" (*Secret Doctrine I:224*). Under the terms "atom" and "monad" in the index we find more upon this subject. All these atomic (and monadic) lives are among the *jīvas*, and this plane seems to correspond with *Prāṇa* in man. *Prāṇa* is said to fashion the physical body, and returns to the universal life-current as *jīva* after the "death" of a body. "Prāṇa is one stage finer than the gross matter of the earth" [*The Theosophist*, May 1888, p. 478].

WORLD VIII, THE EARTH — It corresponds to, and furnishes, says *Secret Doctrine*, the physical body of man (*I:181, 191 and 227*). It does not count among these seven worlds or planes, any more than the physical body of man counts among the seven principles. In this connection we are referred to a diagram in *Secret Doctrine*, *I:200*, showing the relation of our world to the other planes or worlds (exoterically given). It is instructive to note that, in this diagram, the seven worlds of our chain are placed in the same manner as the seven upper orifices, or centers of action in the head of man. (Instructions No. I, lower oval of double-page diagram.) [See *BCW XII*, DIAGRAM I, facing p. 524].

ON "VĀCH"

In an earlier paper we have seen that *Vāch* is the female aspect of *Brahmā*, and thus represents the passive generative power of Nature (*Secret Doctrine I:8*). *Brahma* is neuter, "the unmanifested, the universe *in abscondito*, and *Brahmā*, the manifested, is the *Logos*, made male-female in the symbolical orthodox dogmas" (*Secret Doctrine I:8*). *Isis*, *Vāch*, *Venus* were always synonymous, and the mothers of *Cupid*, or *Love*; the cow was their symbol, and *Vāch* is called the "melodious cow," but the *Logos* was also esoterically designated under the cow