

Future are inseparable; that they are written on the same page of the Eternal Duration. They are written already, and yet they are also being written at each second, in the Eternal Now.

The Present is a child of the past and a parent of the future. The whole family Duration goes together across Space, while infinite Space also travels through boundless Time.

Separation between Past and Present or Future is something exclusive to fake gurus and imaginary masters.

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For further reading, see the articles "[Krishnamurti and Theosophy](#)", "[The Making of an Avatar](#)" and "[Krishnamurti on Besantian Delusions](#)".

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On the Dimensions of Space **It Is From Its Depth That Mind Expands Outward**



It is said that each round [1] evolves a new dimension of space. I am convinced as anyone can be, of the utter uselessness of attempting to conjecture what the next unknown dimension may signify, let alone the others; but the case alters when the object is to account, or endeavour to account, for an acceptance of that teaching.

Three dimensions have successfully developed since the first ripple of our human wave, which has already doubled the great Manvantaric cape or turning point. The *second* was a projection from or on to the *first*, and the *third* from or on to the second. That is to say, the properties of length, width breadth and height were conceived by mind from *without*, as matter *infolded*, the latter's development being towards the centre. The *fourth* dimension,

which is to be, cannot follow the same rule; because concretion having attained its maximum, as regards this Manvantara's conditions, the unknown properties must be *within*.

Height and depth are generally convertible terms, but they were not so, apparently, for St. Paul says:

“That ye...may be strong to apprehend with all the saints (*i.e., initiated?*) what is the breadth and length and height and depth” (Eph. iii. 17-19).

It is from its depth that mind expands outward. A certain depth should unfold the fourth dimension; the latter that is to say, a deeper depth, the fifth, which, still farther in, yields the sixth. *The* depth would reveal all six dimensions, being itself the seventh. In matter, as we know it, there is no “depth” for us; how far soever we penetrate, surface is the only manifestation. Surface is the ternary, depth the quaternary.

(Visconde de Figanière)

NOTE:

[1] Round: a series of seven “incarnations”, “materializations” or Cycles of the planetary wave of life, including minerals. See “[The Secret Doctrine](#)”. (CCA)

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Reproduced from the article “Esoteric Studies - II, Dimensions of Space”, in “The Theosophist”, September 1887, p. 755. Also published on “The Aquarian Theosophist”, October 2002, pp. 10-11. In the year of 2002, “The Aquarian” was edited by Jerome Wheeler and published in the United States.

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Profile of the Independent Lodge **The Ten Basic Points that Define the ILT**

The Independent Lodge of Theosophists has some specific characteristics which make it distinct from other organizations.

[Click here to read](#)
[“Profile of the Independent Lodge”](#)

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A Community of Researchers

The ILT does not work with blind faith; it relies on research, instead. According to the lodge, the act of studying is not limited to memorizing. It consists in testing the knowledge in the daily life, taking notes and actively looking for information in legitimate sources, besides preserving in one's memory what is studied. The ILT sees the movement as a community of researchers.

(From [Profile of the Independent Lodge](#))

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About the Ego and the Unmanifested Being

Visconde de Figanière



Visconde, or Viscount, de Figanière (1827-1908) and Helena Blavatsky

A 2020 Editorial Note:

The following article is transcribed from “Lucifer” magazine, February 1890 edition, pages 471-480. The word “Lucifer” is a pre-Christian, Latin term meaning “light-bringer”. The word refers to the planet Venus, the morning star, the “elder sister” of our Earth, and has been grossly distorted by ill-advised theologians. See the articles “[Lucifer: What’s In a Name?](#)” and “[The History of a Planet: Venus](#)”.

Longer paragraphs of the article have been divided into shorter ones, so as to make a contemplative reading easier. Two of the footnotes to the article were written by Helena Blavatsky, the editor of the magazine.

Author of various valuable books, V. de Figanière (1827-1908) was a friend of H. P. Blavatsky and a member of her Esoteric School. During the 1870s, being the diplomatic representative of Portugal in Russia - envoy and minister plenipotentiary - , he lived in Saint Petersburg in a house which belonged to her family.

(CCA)

About the Ego and the Unmanifested Being

Visconde de Figanière

SECTION I

“The case for Metempsychosis”, by Edward Douglas Fawcett ¹, is an instructive, suggestive and learnedly-written treatise, which I have read with much interest and profit. There are, however, two important points to which I beg to demur, taking my stand upon Theosophical teachings, and inferences I have drawn therefrom. These last are possibly wrong, nor do I presume to offer them for more than they may be worth, which is not for me to judge.

In the first place, is there such a thing as an “animal Ego”, and is the human Ego a progress thereupon? In the SECRET DOCTRINE it is shown that the two monads, the *higher* and the *lower*, proceed from *opposite* points of the circle of evolution (see vol. I. pp. 177, 178, vol. II. pp. 45, 103, 421, 422). Seeing that Theosophical terminology is still somewhat backward, and in order to a clearer understanding between writer and reader, I shall, in this article, apply the word *soul* exclusively to man - and entities higher than man - as that which is *the vehicle of the Ego*; and *monad*, to that which, in the lower entities, is *the vehicle of consciousness* variously graduated. (Consciousness, in its wider sense, does not necessarily imply egoity.)

Now, the human soul proper is a resultant of the *fall* from a “higher” (albeit imperfect, or *inexperienced*) sphere of existence; whilst its *lower element* signifies a *rise* of the *monad* (the *animal monad*, as the latter means a rise for the *vegetable monad*, and this a rise for the *mineral monad*). I am considering the phenomenon in its *initial* stage or aspect. That lower *spurious* element, or *animal* psychic essence, is what is cast off, in Kama Loka, by the human soul, so far as it can be cast off. Ergo, the sphere of Kama Loka is the *nec plus ultra* of the monad, as it finally manifests itself in the human soul. And this is quite logical, in that it is on a corresponding plane that the monad *began* its career, *i.e.*, what is usually termed the “astral” sphere, the world of prototypes. In this said world the last comer was the human prototype; human only by the grace of *form*; the respective entity could claim to be of no higher category than the *sub-human*, the uppermost principle of which was the *monad*. So that there were four principal grades of the monad, originally, as there still are in the astral planes, *viz.*, mineral, vegetable, animal and *sub-human* (not human proper). It was by the union of *gravitating* “souls” with the “monads” of the *sub-humans* (and therefore with monads on the *rising* scale) that *human* entities first appeared - this is what the SECRET DOCTRINE denominates “perfected” or “finished” men (in contradistinction to the “mindless” men, or sub-humans), and simply owing to the *Ego’s* advent. Hence, how can there be such a thing as an “animal Ego”? But of this anon.

Leaving, now, the initial aspect, for that of *continuity*, the “animal psychic element” in man (being the analogue of the monad in lower creatures and things) is that which comes by *heredity*, proceeding from the corresponding psychic essence of the parents (just as the monad, in animals and plants, is transmitted from parent to offspring - for, like the flame or

¹ “Lucifer” magazine, October and November 1889, pp. 107 and 199. (V. de F.)

light, a monad gives off its power to countless existences without that power diminishing one iota). Whereas the “soul” comes direct from its long rest in Devachan, and takes possession of the foetus by precipitating itself *into that lower element or animal psychic essence*.

Nothing of the kind occurs in the other kingdoms. This psychic essence (of the kingdoms), in its different types, is of course bound to *progress*, but not in an *individual* sense; its individuality only affects the *group* of essence manifesting under a given type. Doubtless, when life leaves a single plant or animal it is because the monad has withdrawn; for “life” is nothing else but the *sum* of the monad’s occult *activities*, and not an element *per se*. What becomes of the monad which thus withdraws? It goes to a *higher* astral level than that from which it issued when it manifested on the physical plane; but it *does not return to earth* during the same round or cycle.² This requires some explanation.

The astral planes are the “reservoir” of the monadic types constituting four great divisions (embracing many sub-divisions), viz., mineral, vegetable, animal and sub-human. The bases, as it were, of this reservoir are the original centres from which the physical prototypes issued. The *progress* of the monad implies *retrocession* of form (otherwise called the “law of retardation”). That is to say a group of monadic essence “progresses” by manifesting under a *type* of life corresponding to that abandoned by a group *in advance* of it, whilst the said type, developed by it on earth and abandoned when it withdraws, accrues to the group which *follows* it, and so forth (this will be made clearer just beyond). So that a *type* which has completed its physical evolution, is always *falling back*, serving at each break for an *inferior* monadic group (it is the *astral* power, or dynamic centre, of that type which “falls back”, not objectively, but subjectively speaking).

The monad’s progress is through successive stages *within* the Kingdom before it passes to those of another, etc. This progress being tantamount to *physical* evolution, it follows that the withdrawing monads go, for their temporary rest, to a *higher* astral plane than the one they belonged to at their departure from that sphere; and as they have no individuality, the in-flowing monads form one with the essence-group constituting that higher level. This signifies a *centre of consciousness* - a final course of the *dynamic* centre above mentioned - and the *power* of a *new* dynamic centre.³ Each *astral* centre corresponds either to a *physical* group *in being*, or to such a group *of the future*. Now, it is not by that *new* centre that the physical species or variety from which it issued can be *influenced*. For, be it remembered, as Theosophy teaches, there is constant action and reaction between the physical and astral worlds. Besides the complex general aspect, there is a special one between an astral centre or subcentre and the corresponding species or its subdivisions. This special action from the astral

² The monad that withdraws leaves, or has left, its power in the *seed*. (V. de F.)

³ The escape of monadic essence identifies the *periphery* in regard to matter, and constitutes a centre of “consciousness” which is the power of a new centre of “force”. This, the dynamic centre (the *laya* of the SECRET DOCTRINE), develops matter, and is periphery in regard to consciousness, being the power of a new conscious centre. The “new” centre, of either category, may be a *material* or an *ethereal* progress, according to the aspect contemplated. The whole process of evolution is an inverted manifestation of such centres, at one time developing distance, at another approximating. At the extremes only one is manifested. The inorganic state is a *centre of force*. Primeval superorganic existence was a *centre of consciousness*. (V. de F.)

plane - which may be something analogous to what is called “overshadowing” - is, and cannot be otherwise than, *collective* as identified in a monadic group or centre. Well, this influence, as stated, cannot proceed from the *new* centre (since the latter constitutes an advanced mode of the law), and can only come from the *old* centre, *i.e.* that forming part of the “reservoir”, as I have expressed it.

Now - the case being thus briefly stated - it is quite conceivable that when a *species* on earth (plant or animal) *is dying out*, this results from the fact that that collective influence *has ceased*. For the latter will cease *before* complete extinction of the species. This calls for consideration under two heads. *Firstly*, if a monad can communicate its essence indefinitely without losing power, it is no doubt due to that *maintained* influence from the original centre. Therefore, when the latter ceases to act, the corresponding monads manifesting on earth will no longer be able to transmit their power without loss to themselves; whence a gradual subsidence on the field of manifestation. *Secondly*, as that centre depends as much on the earth monads as the latter do upon it ⁴, a time must come when the latter’s progress is such that correspondence loses ground. That is to say, the astral centre (which does not progress, but merely subsists) is no longer in tone with the requirements of the *type* developed on earth. Therefore, on the one hand, the latter loses the benefit of that *staying* influence - and its extinction becomes a mere question of time (does not decline always follow upon culmination?).

Whilst, on the other hand, the astral centre has been left behind, as it were, the energy expended being in process of accumulation at that *new* centre, as transmitted by the intervening physical type. It, the old centre, does not dwindle, however, or lose its energy; its inactivity only regards its ex-objective. Its energy is now concentrated on a *lower* group of monadic essence, whereby the type of which it is the power (and whose earth-career is over or closing) is in *retardation* (since it is objectivizing an inferior group), whilst the essence it formerly objectivized has *progressed* (the new centre).

What alone perishes - and for ever - are consummated effects, the intervening value, *i.e.* the physical species, in as far as this means *type* (a certain *form*, a certain *mode* of life, and a certain by-law of *cohesion* the *three* lower occult activities, being properties of the *body*.) ⁵

In view of what precedes, I suggest that the “vague conception” *exhaustion of prolific force* is nearer the truth, for explaining sterilisation, than *withdrawal of the animal Egos previously*

⁴ But little light has been thrown on the subject of *elementals*, but that little intimates that elementals are a sort of parasites; and that a given elemental group will relapse into inactivity (in regard to its counterpart), except at the expense of that counterpart, its earth-correspondence. Giving and receiving are reciprocal; but in what the *difference* consists is the question.... The word “elemental” seems sometimes rather loosely used. As far as I can make out, the *real* elementals are those connected with the *inorganic* states. The others are of a more advanced category, and I prefer calling them “monadic types”, the highest order of which are the *sub-humans* the rest being astral counterparts of the *vegetable* and *animal* kingdoms. (V. de F.)

⁵ Observe the difference: in the case of mankind, *consummated* effects are *four*, not *three*; the fourth activity does not outlive Kama Loka. In other words, the “soul” depends on its *fifth* activity, the monad on its *fourth*. (V. de F.)

“*informing*” *that force* (paragraph 205). There is no *rebirth* for the monad; no monadic essence returns to the physical plane under the *same type* wherewith it departed; and with regard to the lower kingdoms there can be no “*informing*” power having the character of an *Ego*.

As to racial sterilisation in man, there seems no doubt it arises from the dearth of Egos in respect of a given race, family, or individual couple. That is, as Mr. Fawcett tersely puts it: “no birth-seeking Ego, no birth”, and this is quite thinkable, in that, as the Ego’s cyclic level rises, the Ego-affinities will become more and more estranged from those of inferior, worn-out races, and such Egos will only seek incarnation in races of higher standard, etc. But this shows that the inferior or hereditary psychic essence (commonly called the “animal soul”) can have nothing or very little to do in the matter. It will merely constitute the dominant law of the foetus - *i.e.*, the *animal* or physical heat - up to the Ego’s advent, whereupon the foetus falls at once under the higher law - that of the *soul*, which is no doubt the power that determines the *sex*, and consequently the definitive mould of the person. Embryology has established that up to a certain period the embryo shows no difference of sex, and it is presumable that incarnation takes place immediately prior to such manifestation. Falling under the new law means that the animal life of the embryo becomes essentially dependent on the soul, to the extent that a withdrawal of the latter (whether the withdrawal be pre-natal or post-natal) is followed by death.⁶

This leads to the question, Is it possible that when an embryo has developed to a certain stage, no Ego should be forthcoming, or, in other words, that among the Egos seeking birth, there should be none with the affinity subjecting it to that particular attraction? It seems to me the answer must be in the *negative*. Otherwise we should have to admit the possibility of birth being given by a human being to a creature *without an Ego*, to a non-descript (!); or else suppose that such cases are met by the accidents classed as premature birth, etc. But it is hardly worthwhile to entertain such suppositions, nor would they advance the point chiefly under consideration - racial sterility. I quite agree with Mr. Fawcett when he says (page 201, “Lucifer” magazine, November 1889), that consciousness is the contribution of the Ego *overshadowing* a nascent organism. What I contend for is that the “overshadowing” Ego is not the analogue in man of what he calls an “animal Ego”. This I have sufficiently dwelt

⁶ I may add that my idea of the process is, to state it briefly, as follows. The *psychic essence* of the embryo being of a panchi-kritan nature, whilst the *vehicle* of the Devachanic soul is of a tanmatric nature, the latter, at incarnation, is involved by the former, in consequence of a certain revival or manifestation of the latent tanmatric integrants of the embryo’s panchikritas (for each of the five grosser elements - panchikritas - is an atomic integer whose quintuple value is tanmatric). That is to say, the basic value of the *highest* panchikrita, “*akas*” (numerically the 5th), which basic value is the 5th tanmatra (also present, at various degrees, in the other four embryonic panchikritas), becomes the attractive influence exerted on the soul’s *lowest* tanmatra (numerically the 1st, which is the factor of cohesion, in whatever degree). Then, at precipitation - by means of the inverted correspondences of those two subtle elements - the panchikritan tanmatras and those of the soul assimilate or unite, each of the five with its similar, whereupon the tanmatric “body” or form - the soul’s *vehicle* - falls into latency, the vehicle now becoming panchikritan. But as the soul-tanmatras identify a higher plane (the *fifth*) than the embryo’s panchikritan tanmatras (whose genetic plane is the *fourth*), it is the higher law that prevails; and henceforth the embryo and its panchikritas are subject to that law, for energy in its ultimate is *tanmatric*. (V. de F.)

upon. As to the “overshadowing”, it may be suggested that as the Ego, when passing from Kama Loka (where it leaves the lower element) into Devachan, conveys an adhering vestige (*vasoma*, or aroma) of that element - being that precisely which impels it to rebirth - it is the sympathy between that vestige and the *lower* psychic element of a human couple that brings about the overshadowing, as the term goes. Consequently, it is inferable that, in the absence of any such sympathy or mutual affinity or overshadowing, in respect of a given couple, or of a given race, the said lower psychic essence *ceases to manifest itself* - that is to say, not only “no embryo can mature into a perfectly organized infant”, but *there will be no embryo whatever*.

SECTION II

“In the unity of Nirvana Spirit attains to complete self-realisation through the perfected Egos now restored to It. Perchance the drama of Evolution has this end as its justification, and tends in consequence, as M. Renan has suggested, to the perfection of Deity. Hegel’s profoundly significant teaching, to the effect that the Absolute is ‘*essentially result*’ cannot in this connection be too strongly insisted upon. Finality, however, in speculations such as these is beside the question” (Page 209 of the November 1889 edition of “Lucifer”).

This is quite admissible in the light of Pantheism; nay, I think it is the logical conclusion to which it leads. The question is whether Pantheism - as the word is commonly understood - is in agreement with the best teachings of Theosophy. In view of some texts, it is; in that of others, it is not, I mean as I understand them, while perhaps I have misunderstood them. Without going deeply into the subject, I may observe that the Great Breath which “never ceases” (SECRET DOCTRINE, Vol. I. p. 55, see pp. 14, 573), and is above or behind all manifested causes, is not presented in the light of a *constitutive* principle. No class of phenomena can be traced farther than the Logos (Ishwara, etc.). If the Great Breath *never ceases*, even when the Universe has reverted to its germ-state, it stands to reason that the eternally Unmanifested Cause can have nought in common with that which proceeds from the germ.

The inferences which, I think, are to be drawn from the above, and other texts, are what may be summarized as follows. Eternity and time can never be assimilated. Time is a mere correlative of all that springs from, and reverts to, germ; it belongs to *Maya*. The Great Breath, the Never-manifested, the Changeless, Consciousness-one are equipollent terms, whose attribute is Eternity, and which may be rendered by the expression GOD-ONE. Nothing that is subject to Time can ever merge in the Eternal; there is an abyss, so to speak, between one and the other, an impassable gulf. This does not imply that God is extra cosmic. God is not *at* the centre of any *thing*, but is *the centre* of every possible “centre”; yet, while no centre is immutable - save the real centre - and every centre will yield a deeper one, the *real* centre, how far soever the depth were carried, is never yielded, can never be reached - it may be compared to the case of asymptotical lines. There can be no contact between Eternity and what belongs to Time.

Therefore *phenomenal consciousness* has not the essence of CONSCIOUSNESS-ONE; it is only an *effect* of the latter. The *power* of phenomenal consciousness is in the indestructible germ. The Great Breath or Consciousness-one does not act *directly* on the germ - if it did there would never more be “germ”, for, as the *power* of germ is *illimitable*, the resultant phenomena would be *eternal* - that is to say, the Unmanifested would have communicated its *essence* (eternal *actuality*). But as the latter is never communicated, there must be something -

which *we* would call a medium - intervening between eternal action and what is *latent*, but which nevertheless is not a medium - for a medium must partake of the essence of either term. And this intervening something must be *limited*, else the effect would stand for ever; and then adieu to phenomena whose essence is *change*.

...Now, that which *ever* and *only* is affected *directly* by the ceaseless act of the Eternal one, is FORCE in its *three* primeval modes. Force partakes neither of the essence of the One, nor of the essence of the Germ; but on one hand, governs the potencies of the latter, and on the other *falls* and *rises* (so to speak) according as equilibration of its three modes is receded from or approached - but however far it may recede from, or however near it may approach to, the plane of that action, it will never participate in its essence - and indeed such expressions (*distance* and *nearness*) are false, being only apparent, or due to the aspect forcibly taken by us. The effect of said action on the germ *through* Force, is *phenomenal consciousness*⁷ and *motion*. This, because of the disequilibration of its three modes; and although the latter, as consciousness, is prior to motion in its *cause*, it is not so according to *time*, and the two phenomena are *simultaneous*.

In other words, the First Principle (Force) - sometimes called the Seventh - is manifested at the same time as the Second Principle (the *first* power of the germ) - sometimes called the Sixth Principle - whereby the two are for ever *inseparable* throughout the cosmic cycle. Strictly speaking the intervention in question is not identified in Force, as such; but (firstly) in the fact that a *perfect* equilibrium between the modes of Force is never attainable; and (secondly), as stated, in that Force is *limited* by its modes. Were a perfect equilibrium effected the postulate that Force is *increate* and *indestructible* - as much so as germ is - would have to be abandoned. The indestructibility of Force resides in the fact that the action of the Unmanifested is *ceaseless*, and that Force being limited by its primordial moods⁸, and no one mode being able to preponderate without a *medium* - whence there will always be *two* against *one*, alternately - no perfect or *absolute* equilibrium is verified (the so-called "perfect" equilibrium is only *relatively* so). Which means that one of the modes, at least, must at all times answer to the influence, or respond to the action, of the Great Breath, covertly when not manifestly - aye, even when pralaya culminates. It is by its *illimitable* action that the Unmanifested is the true preserver of the *limited* factor. Indestructibility of the *germ* has its proximate cause in the indestructibility of Force. Although *things* are finite, the *powers* of the germ - measured by the interminable series of cycles - are *infinite*; but entelecheia [*entelechy*]

⁷ Which primordially is *conditioned* omniscience - *i.e.*, limited by the powers or scope of the cycle. (V. de F.)

⁸ *Harmony* in motion, *Inertia* in motion, and *Activity* in motion - not to be mistaken for unmanifested "action" - three in one and one in three. Or two *positives* and a *neuter*, through which the dominion of one passes to the other, the latter meanwhile acting as the *negative* - a mere *aspect*, for the negative, as such, is non-extant; till the "neuter" as *radically* untrue as the negative - becomes in its turn a positive, namely the phase of attraction called *gravitation* - for it is only *one* phase of a *triple* fact, that is, *latent will*; the other two modes of attraction being *manifested will*, one now prevailing in *organic* states, whilst the third, as a dominant, is the compatibility of *super-organic* states. With the latter objection we concur heartily. (Note by Helena Blavatsky, the Editor)

must be *limited*, an act which has passed from the potential is subject to limitation; and the immediate alterant cause is Force.

To go thoroughly into the subject would exceed the measure of an article, but if what has been submitted have any value, is it reasonable to suppose that a phenomenal plane or centre (including all that is realizable in man) can ever assimilate with the plane or centre of eternity? How can the human soul, nay, the very highest angel soul or mayavic god, ever be conceived to merge in the bosom of God-One? How imagine that anything should “tend to the perfection of Deity”?⁹ or that “the Absolute is *essentially result*”?! Aristotle, I opine, was ahead of Hegel and others, when advancing that essential energy belongs to God as his best and everlasting life (or, as commented on by Themistius, that nothing in God is *acquired*, quoted in Bohn’s ed.) and that the Deity is eternal and most excellent in nature (*Metaphys.* xi. 7, § 6), therefore *perfect*. If perfect, how in the name of Logic can Deity be perfectible?

SECTION III

I submit that the reason why most systems of *exoteric* Philosophy run into Pantheism, when pushed to their logical conclusions - whether they belong to the Western or the Oriental school of thought - is because the argument rests on *Cosmic unity*. Whence the consequences: the Cause of causes is a *principle*, that which to some degree communicates its essence, or answers to the sum total of possibilities, in short, that which is *constitutive*, and not merely regulative. Among the Easterns the Night of Brahma is the period when *all* is dissolved, or on the way to dissolution; and the Day of Brahma, when *all* is in activity, or on the way to action.

It has been said the UNMANIFESTED BEING should not be meddled with. If so, we might as well accept the dogma of the Catholic Church - “believe and hold your tongue”! which makes it the most logical of all *churches*. I take it that unless we strive to form a *sufficient* concept of the Great Unmanifested, it is *Metaphysics* that had better be left alone altogether. To attain to a sufficient concept of the Unmanifested, we should, I think, commence by the proposition: the “Day” and “Night” (of Brahma) only affect phenomena, and in nowise God-One. That is, during the Day *individualities* and their correlations are in divers states of activity, actuality or manifestation, or advancing thereto; and during the Night in divers states of rest, potency or germ, or progressing thereto. Whereas, on the other hand, there is neither Day nor Night for God-One, which is always *action*, as never being in a potential state.

But then we should give up the notion that any period is *absolute*. Otherwise stated, *unity* is an exclusive attribute of the Unmanifested Being, and its action; whilst every period, however incommensurate, is only *relative*. Hence the Universe, in its aspect of *totality*, must not be considered as subject to *the same mode* of the Law in respect of Time and Space.

The totality is a composite of universes; a universe is a composite of solar systems; a solar system is a composite of worlds and so forth. A cosmic period would thus be referable only to *a single* universe, having its Day and Night, its *mahamanvantara* and *mahapralaya*, etc.

Consequently, there is *no period whatever* in which all is reduced to germ, and none where equilibrium is absolute. Albeit Time and Space (to say nothing of Matter, etc.) will cease as regards the *part* (meaning the process of a *change* in the *mode* of the Law, or the opening of a

⁹ If, instead of Deity, *Gods* (plural) had been written, I would say *hear, hear!* (V. de F.)

new period), Time and Space are always manifest in regard to the *totality*. Yet Time and Space are neither absolute nor eternal; they have a beginning and an end relatively to a single Universe; whilst as mere symbols of *change*, they are not assimilable from Universe to Universe (*i.e.*, one universe cannot objectivise another).

A universe, *in posse*, will coincide with another or others *in esse*. Taking ours (all systems objectivisable by man, if he possessed the instrumental means) as the measure of comparison, there are universes which must be in advance, as there must be others less progressed.¹⁰

The *mahapralaya*, or “universal” dissolution of a universe, begins at that point of time when no new solar system is in evolution, that is, when all the archetypal potencies of that universe are come into manifestation, or have been actualized. Now, as all is subject to the law of the Spiral (which is a *necessity* having its cause in the three modes of Force, but would require a long digression to explain), while every sub-period is the analogue of another, no two are ever alike - this, from the very outset, which is *germ*, to the final close, which again is *germ*.

Consequently, the germ never constitutes a reversion to the same condition *precisely*, as that which conditioned it at the outset; the progress attained to is degree, and is only measurable by Maya - it is the resultant of “experiences” This, likewise, would demand too much space to be sifted, and I merely wish to point out that it is the *powers* of the germ - and not Deity - which are “essentially *result*”, and which are *perfectible* (not in Reality, but under the law of *Maya*, which I have translated “Phenomenal Consciousness”).

To conclude. Space is not illimitable. Changes are illimitable. The chain of universes, and the series identifying each universe, are illimitable; but the phenomena (space, time, matter, etc.,

¹⁰ This seems to me a logical conclusion, especially since the appearance of that luminous work, THE SECRET DOCTRINE. By a careful reading of the same it will be seen that matters have been wonderfully simplified on more than one point, and that what at first was incomprehensible - because apparently illogical - has been made clear if not evident. Now, taking a sectional view, this new light shows that a *planetary chain* (space and matter), a *manvantara*, (time and motion), and determined *human wave* (a given value of phenomenal consciousness, as I might express it) form three correlates of a certain line of evolution in its objectivity and subjectivity. The chain is a link in a sequence of chains, and that particular human wave will accompany the vicissitudes of the chains constituting the said line. This is but *one* of our solar system. Venus belongs to *another*, and will (comparatively speaking) soon cease to be a world, says the Master; whilst the Moon *was* the world of *our* line before the Earth took its place. Now, what does this tell us, if not that the *manifesting* world of one chain does not coincide as to Time, etc., with that of another; or in other words, that while some worlds are *in posse*, others are *in esse*, and that manifestation overlaps? Apply this to the universal scale, and it follows that there must *always* be a universe *in esse*, if not more than one, and that no *mahapralaya* is *absolute*. It shows likewise that the DIVINITY (ex-humanity) of our Universe will not only never merge in that of another, but also that it will never objectivise ALL that is *in esse*; and that it is as much bound by necessity to its own chain of universes, as the *adscripti* [servants in the Middle Ages, CCA] were to their soil. How childish then to hope to be lapped in the lap of the Eternal? How idle to talk of “immortality” otherwise than such as afforded by successive series of varied life-manifestation with their *respective* Nirvanas or Paranirvanas; that is to say, as anything save Duration in *change!!* (V. de F.)

referable thereto) are *limited*. The *illimitedness* of such limitations is the only reality of phenomena, I mean, the only thing relating thereto which *does not change*. Withal it is not Reality, but its effect always *subsistent*. The Changeless (Reality, or the Unmanifested cause) and the Changeable are ever in presence. Spaces and periods are the objectivity of eternal subjectivity.

Phenomenal Consciousness is like a line that never meets another. If here, in the nether spheres, we are able to conceive that there must be such Another, rather such a "Beyond", shall we not say that Consciousness, on soaring to its highest point (in *Maya*), must realize the fact *better* than we can, albeit TRUTH can never be realized?

Truth is as near our plane as it is to that height, for it is omnipresent - *Maya* is that which ever stands away from Truth. The difference, then, is this, namely, here we vaguely perceive the *necessity* of that Beyond; there, at the apogee of Consciousness, *knowledge* exists of such necessity; and it is believable such knowledge includes the *certainty* that the Beyond is *unattainable*. Speculation at one end, Certitude at the other. Why? Because, in proportion as mayavic Consciousness enlarges its horizon, the laws of *Maya* or Nature become more and more familiar to it, so that Consciousness ends by mastering all the laws, and every secret referable *to its cycle* (*i.e.*, to its universe, its time, its space, its circle of phenomena, etc.).

That knowledge, at the culmination of a great cosmic cycle ¹¹, to whatever time, etc. it belong, is the key to the arcanum, and discloses two supreme items: firstly, that the Beyond (which Consciousness *knows* to exist, but cannot fathom, nor objectivize) is forever *closed* to it; secondly, that it has reached the *nec plus ultra* of *its* time, but likewise that the *nec plus ultra* is nowhere for it is in relation to *all* times. (This refers to Humanity as a whole; but the *individual* may realize that knowledge long before the cycle ends, only very few *do*.)

There is nothing pessimistic in this. In order to rise to that *certitude* man must merge in the bosom of mayavic (or subject) Divinity. We men aspire to eternity; in our blind idiocy nothing less will satisfy us. Divinity - ex-humanity - is resigned ..., it is not the word, *rejoices*; for it is at the pinnacle of Wisdom. It knows that to realize Eternity is not within the Law. It does not aspire to contradict; its happiness is to *know* that *it knows* such to be the Law; Ultimate truth must for ever remain sealed up and impenetrable to it. ... Such is PARANIRVANA, not of the schools, but logically interpreted. ¹²

The end of a cosmic cycle must differ from its advent. Conditioned omniscience is not of the same nature at one juncture as at the other. At the opening, the manifestation first in order is

¹¹ That is, the so-called "unity", or Cosmic Soul, pre-existing and post-existing (the extreme aspects), manifesting its true character, the *multiple* in abeyance. (V. de F.)

¹² Paranirvana, no less than Nirvana, belongs to Time, a Mahamanvantara at the longest. Is it not rather inconsistent in those who, on one hand, represent Nirvana or Paranirvana (the ultimate aim of Soul, or the Ego) to be an "eternal" state; and on the other hand, have it that the great cosmic cycle (*mahamanvantara*) is only one in a sequence without beginning and without end? This involves periodic *entrance* into, and *exit* from, Nirvana. Nothing that changes can ever be *eternal*. *Everything* that changes must perforce belong to Time, or rather to *times*. (V. de F.) [**Sub-note by H.P. Blavatsky**: This is just what one of the greatest of India's mystic sons, the late Pundit and Swami, Dayanand Sareshvati taught, and just what occult philosophy teaches.]

Resistance; at its close, all is *Obedience*. That former phase means Happiness in Ignorance (want of “experiences”, still in contingency); the Peace of Innocence, followed by the Fall. The final phase is equivalent to Happiness in Knowledge and Wisdom; it is Redemption, and HARMONY in its loftiest aspect.

The exit from Nirvana or Paranirvana signifies the gradual unfolding of the germ, or re-manifestation of *individualities*. Entrance into that, or those states, is tantamount to the process by which individualities revert to germ. When this is accomplished, nothing of a Universe remains *manifest* save a grand centre of Phenomenal Consciousness. But that does not prevent other Universes being in existence; albeit Consciousness-one, the Eternal, can alone objectivize them.

(V. de F.)

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Thoughts Along the Road

How Inner Peace Expands Happiness and Contentment



- * **I**gnorance is more comfortable than wisdom, or so it seems.
- * For this reason many do not know that the very fact of having no attachment to material things and positions of “personal importance” allows us to conquer the most valuable goals of all, which are invisible.
- * Those who have discernment realize that by letting go of selfishness they achieve its opposite. And they see that right action and altruism produce contentment.

* Voluntary poverty is close friends with wisdom. Fulfilling his duty to his spiritual soul, the pilgrim gradually leaves aside the territory of ignorance and - little by little - he attains bliss in his inner self.

The Alchemy of Life's Daily Renewal

* After adopting an experiential method in his studies, the theosophist can feel that a slow and constant change takes place in his inner world. Such a transmutation, however, cannot be noticed every day. It becomes visible in special moments of his evolutionary journey. It seldom attracts much attention, and can go on for years without being noticed.

* As we all know, every human being is slowly born again each day, step by step.

* The constant recording of new altruistic experiences in one's personal memory; the examples (seen and transmitted to others) of correct attitudes towards life; correct information about the law of the universe and about eternal wisdom, and the growth of one's feeling of goodwill: the combined power of these factors, among other positive aspects of daily life, constantly change for the better the old cells and atoms of the student's subconscious world. Such purifying influences have a strong and beneficent impact on the unceasing process of replacement of the physical cells in one's body, which keeps us apt to live and to work.

* And when an individual treads the spiritual path, it happens that each new cell, destined to replace an old one in his or her body, puts itself in harmony with an equivalent portion of astral and mental energies, which are higher and purer than the previous ones.

* In other words, noble feelings produce, adapt and attract to the body new and more suitable physical cells, which will live in correlation with higher emotions. There is a transfusion of vitality between physical cells and feelings and ideas, and the quality of them all slowly expands if the mind is being purified. This is what the real "inner rebirth" consists of.

* The cells that are reborn each day are not mere repetitions of the old lifeless cells left aside, but bring with them new skills, more harmony, and a greater affinity with the One Law.

Practical Effects of Inner Peace

* It is certainly not an easy task to enumerate the effects of harmony in people's souls.

* A profound peace of mind can become a sociological fact, as it expands and produces a sense of good will among different human groups and social classes. Political and religious forms of hatred then disappear.

* Emotional harmony with oneself and those close to us radically reduces fear. It heals or reduces the effects of most forms of disease, prevents nearly all forms of illness, makes a thousand ways of hostility unnecessary and unappealing. It mysteriously helps multiply cooperation and mutual help in Parliament, expands creativity in every social and economic action, and allows nations to save money that otherwise would be wasted in war, or in military preparations.

* Individually, peace within expands happiness and contentment. It removes the causes of anxiety, promotes love and well-being in marriage and other forms of family life and cures the emotional disease of consumerism. It enables one to make progress along the spiritual path, paves the way for people to be better friends to the trees and animals, and helps

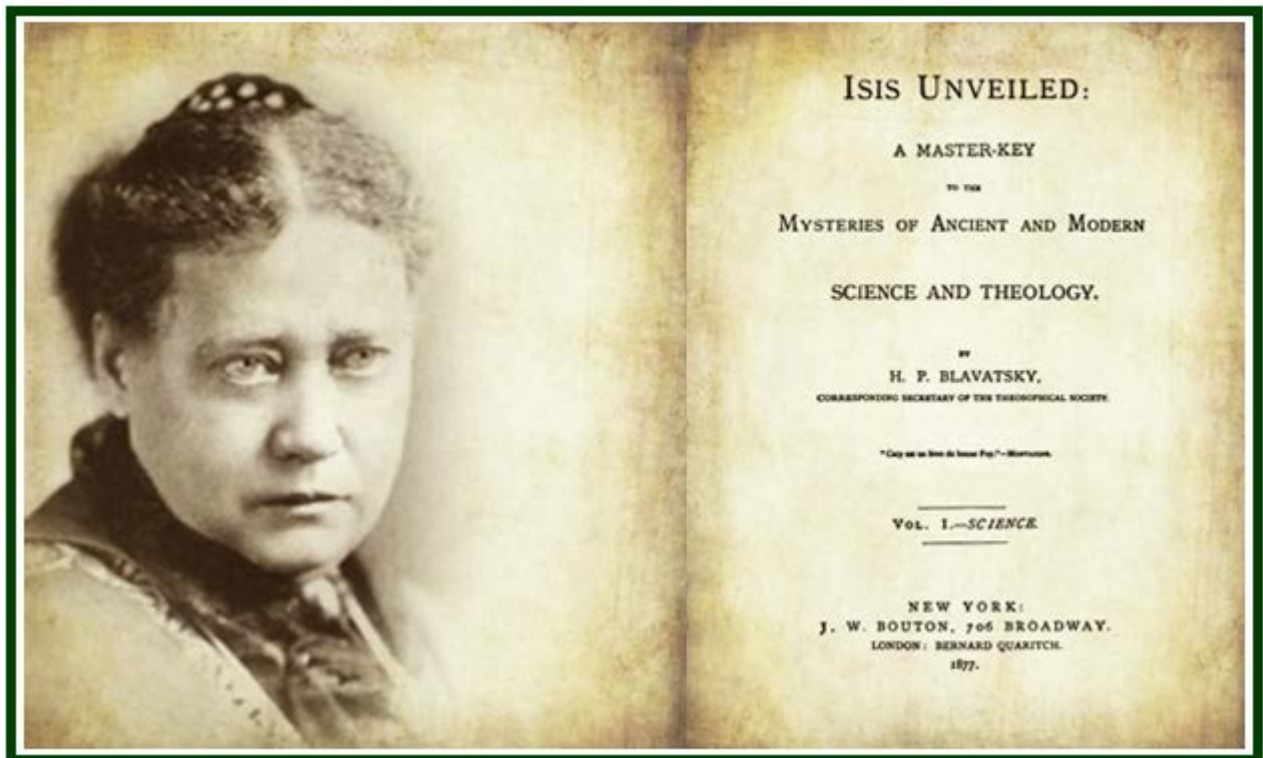
individuals act in wiser ways regarding every aspect of life. These examples easily expand as we think of them.

* Animals act with moderation thanks to instinct, but humans must have wisdom by their own merit. The present and the future of every community depend on the self-control of individuals. Self-restraint makes it possible for a citizen to have respect in his own soul for the common good, and to defend and preserve the happiness of others.

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Passages From Blavatsky That Refer to Mesmer and Mesmerism - 7 (Concluded)

Astral Light and the Science of Psychometry



Says Professor E. Hitchcock, when speaking of the influences of light upon bodies, and of the formation of pictures upon them by means of it:

“It seems, then, that this photographic influence pervades all nature; nor can we say where it stops. We do not know but it may imprint upon the world around us our features, as they are modified by various passions, and thus fill nature with daguerreotype impressions of all our actions; it may be, too, that there are tests by which nature, more skilful than any photographer, can bring out and fix these portraits, so that *acuter* senses than ours shall see

them as on a great canvas, spread over the material universe. *Perhaps*, too, they may never fade from that canvas, but become specimens in the great picture-gallery of eternity.”¹

The “perhaps” of Professor Hitchcock is henceforth changed by the demonstration of psychometry into a triumphant certitude. Those who understand these psychological and clairvoyant faculties will take exception to Professor Hitchcock’s idea, that acuter senses than ours are needed to see these pictures upon his supposed cosmic canvas, and maintain that he should have confined his limitations to the external senses of the body. *The human spirit, being of the Divine, immortal Spirit, appreciates neither past nor future, but sees all things as in the present.* These daguerreotypes referred to in the above quotation are imprinted upon the astral light, where, as we said before - and, according to the Hermetic teaching, the first portion of which is already accepted and demonstrated by science - is kept the record of all that was, is, or ever will be.

Of late, some of our learned men have given a particular attention to a subject hitherto branded with the mark of “superstition”. They begin speculating on hypothetical and invisible worlds. The authors of the *Unseen Universe* were the first to boldly take the lead, and already they find a follower in Professor Fiske, whose speculations are given in the *Unseen World*.

Evidently the scientists are probing the insecure ground of materialism, and, feeling it trembling under their feet, are preparing for a less dishonorable surrender of arms in case of defeat. Jevons confirms Babbage, and both firmly believe that every thought, displacing the particles of the brain and setting them in motion, scatters them throughout the universe, and think that “each particle of the existing matter must be a register of all that has happened”.²

On the other hand, Dr. Thomas Young, in his lectures on natural philosophy, most positively invites us to “speculate with freedom on the possibility of independent worlds; some existing in different parts, others *pervading each other, unseen and unknown*, in the same space, and others again to which space may not be a necessary mode of existence”.

If scientists, proceeding from a strictly scientific point of view, such as the possibility of energy being transferred into the invisible universe - and on the principle of continuity, indulge in such speculations, why should occultists and spiritualists be refused the same privilege? Ganglionic impressions on the surface of polished metal, are registered and may be preserved for an indefinite space of time, according to science; and Professor Draper illustrates the fact most poetically.

“A shadow”, says he, “never falls upon a wall without leaving thereupon a permanent trace, a trace which might be made visible by resorting to proper processes. The portraits of our friends, or landscape-views, may be hidden on the sensitive surface from the eye, but they are ready to make their appearance, as soon as proper developers are resorted to. A spectre is concealed on a silver or glassy surface, until, by our necromancy, we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done.”³

¹ “Religion of Geology”. (Note by HPB)

² “Principles of Science”, vol. ii., p. 455. (Note by HPB)

³ J. W. Draper: “Conflict between Religion and Science”, pp. 132, 133. (Note by HPB)

If an indelible impression may be thus obtained on inorganic matter, and if nothing is lost or passes completely out of existence in the universe, why such a scientific levee of arms against the authors of the *Unseen Universe*? And on what ground can they reject the hypothesis that “Thought, conceived to affect the matter of another universe simultaneously with this, may explain a future state?”⁴

In our opinion, if psychometry is one of the grandest proofs of the indestructibility of matter, retaining eternally the impressions of the outward world, the possession of that faculty by our inner sight is a still greater one in favor of the immortality of man’s individual spirit. Capable of discerning events which took place hundreds of thousands of years ago, why would it not apply the same faculty to a future lost in the eternity, in which there can be neither past nor future, but only one boundless present?

Notwithstanding the confessions of stupendous ignorance in some things, made by the scientists themselves, they still deny the existence of that mysterious spiritual force, lying beyond the grasp of the ordinary physical laws. They still hope to be able to apply to living beings the same laws which they have found to answer in reference to dead matter. And, having discovered what the kabalists term “the gross purgations” of Ether - light, heat, electricity, and motion - they have rejoiced over their good fortune, counted its vibrations in producing the colors of the spectrum; and, proud of their achievements, refuse to see any further.

Several men of science have pondered more or less over its protean essence, and unable to measure it with their photometers, called it “an *hypothetical* medium of great elasticity and extreme tenuity, *supposed* to pervade all space, the interior of solid bodies not excepted”; and, “to be the medium of transmission of light and heat” (Dictionary). Others, whom we will name “the will-o’-the-wisps” of science - her pseudo-sons - examined it also, and even went to the trouble of scrutinizing it “through powerful glasses”, they tell us. But perceiving neither spirits nor ghosts in it, and failing equally to discover in its treacherous waves anything of a more scientific character, they turned round and called all believers in immortality in general, and spiritualists in particular, “insane fools” and “visionary lunatics”⁵; the whole, in doleful accents, perfectly appropriate to the circumstance of such a sad failure.

Say the authors of the *Unseen Universe*:

“We have driven the operation of that mystery called *Life* out of the objective universe. The mistake made, lies in imagining that by this process they completely get rid of a thing so driven before them, and that it disappears from the universe altogether. It does no such thing. It only disappears from that *small circle* of light which we may call the universe of *scientific perception*. Call it the trinity of mystery: mystery of matter, the mystery of life and - the mystery of God - and these three are *One*.”⁶

Taking the ground that “the visible universe must *certainly, in transformable energy, and probably in matter, come to an end*”, and “the principle of continuity still demanding a continuance of the universe.....” the authors of this remarkable work find themselves forced

⁴ “Unseen Universe”, p. 159. (Note by HPB)

⁵ F. R. Marvin: “Lecture on Mediomania”. (Note by HPB)

⁶ “Unseen Universe”, p. 84, et seq. (Note by HPB)

to believe “that there is something *beyond* that which is visible ⁷ and that the visible system is not the whole universe but only, it may be, a very small part of it.”

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Transcribed from the book [*Isis Unveiled, vol. I*](#), by H. P. Blavatsky, pp. 184-187. In order to make a contemplative reading easier, longer paragraphs have been divided into shorter ones.

Previous parts of the present compilation can be seen in the former issues of “The Aquarian”, starting in [March 2020](#).

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The Daily Work of a Pioneering Project: **Independent Theosophy on Facebook**



By doing one’s best and with the right motive, one learns. “Theosophist is, who Theosophy does”, says Helena Blavatsky on page 20 of “[The Key](#)”. As we help others, we ourselves obtain help. Before hoping to harvest, one must sow.

Taking such facts into consideration, these are some action fronts of the Independent Lodge of Theosophists on Facebook, in English, Spanish and French, updated 10 September 2020:

Groups:

*[Theosophy and Future](#), 1204 members.

*[Teosofia Iberoamericana](#), 1076 members.

Pages:

*[Art and Theosophy](#), 4396 followers.

*[E-Theosophy](#), 10.136 followers.

*[Raja Yoga Books](#), 2624 followers.

⁷ Ibid., p. 89. (Note by HPB)

- *[Teosofía en Español](#), 4642 followers.
- *[TheosophyOnline](#), 2154 followers.
- *[Visconde de Figanière](#), 133 followers.
- *[The Fire and Light of Theosophical Literature](#), 1526 followers
- *[The Aquarian Theosophist](#), 10.177 followers.
- *[Théosophie et Philosophie](#), 823 followers.
- *[Carlos Cardoso Aveline](#), 9471 followers.
- *[Independent Lodge of Theosophists](#), 731followers.
- *[Logia Independiente de Teósofos](#), 442 followers.
- *[Helena Blavatsky](#), 5912 followers.

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The Yoga of Editorial Work

Right Action and Self-Discipline in the Theosophical Movement

Since ancient time, the frontline of philosophical schools has been kept alive by editorial work, including research, writing, proof-reading and publishing. It has been so both in the East and the West, in Vedantic and Platonic literature alike.

The modern theosophical movement is no exception to the rule. Its main founders were notably its hardest-working authors, translators, researchers and editorial workers. The fact is well-documented that as long as the masters of the wisdom were in direct touch with the movement, they themselves took part in editorial tasks and actively helped the work of publications like “The Theosophist”.

The original Pedagogy of the Masters and Helena Blavatsky recommends a living process of research and study in which the dead-letter memorization is avoided.

The seemingly endless effort in proof-reading philosophical texts - among other tasks - is a form of training. It develops abilities like patience, perseverance, flexibility, attention and concentration. Planning and the right use of time and energy are critically important.

[**Click to Read the Article**](#)
[**“The Yoga of Editorial Work”**](#)

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By the way: Footnote **8** to V. de Figanière’s article in this edition was written by H.P. Blavatsky. See p. 10. Her paragraph was included in the volume XII, p. 119 of her **Collected Writings** by editor Boris de Zirkoff, who, by the way, qualifies Figanière’s text as “scholarly”.

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Planting the Seeds of the Future: **New Items in Our Websites**



On 10 September we had 2750 items in the associated websites, including texts, books, poems, audios and videos. Of these, 03 items were in Italian, 18 items were in French, 193 in Spanish, 1257 in English and 1279 in Portuguese. [1]

The following items were published in English, French and Spanish between 14 August and 10 September 2020:

(The more recent titles above)

1. **Los Siete Principios de la Consciencia** - *Carlos Cardoso Aveline*
2. **La Esfera de Pascal** - *Jorge Luis Borges*
3. **Youth and Old Age in One's Soul** - *Carlos Cardoso Aveline*
4. **Everything is Constructed in Silence** - *António Ramos Rosa*
5. **Lettres Japonaises** - *Visconde de Figanière* [a book]
6. **Don't Ask Who Is Born at Christmas** - *Carlos Cardoso Aveline*
7. **Magias Parciales del Quijote** - *Jorge Luis Borges*
8. **The Lesson of the Sun in Leo** - *Carlos Cardoso Aveline*
9. **El Libro del Destino** - *Malba Tahan* [a short story]
10. **The Aquarian Theosophist, August 2020**

NOTE:

[1] These are some of our associated websites: www.HelenaBlavatsky.net, www.HelenaBlavatsky.org, www.TheosophyOnline.com, www.FilosofiaEsoterica.com, www.CarlosCardosoAveline.com, and www.TheAquarianTheosophist.com.

