

# Chapter 3 –The Life Waves

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## Part 1- The Three Great Outpourings – First Life Wave

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### **Three Senses of the Term Life-Wave**

The conception of the successive life-waves which pour out from the Logos should not be a difficult one, yet it frequently happens that some confusion seems to arise in the mind of the student in connection with it.

Perhaps this comes partially from the fact that the term “life-wave” has been employed in our literature in three distinct senses.

- First, it has been used to denote the three great outpourings of Divine Life by means of which our solar system came into existence - by which its evolution is carried on.
- Secondly, it has been applied to the successive impulsions of which the second outpouring is formed . . .
- Thirdly, the expression has been accepted as signifying the transference of life from one planet of our chain to another in the course of evolution.

A life-wave of this third type does not at all correspond to the life-wave of the second type, but consists of synchronous portions of seven of the latter, treated as though they constituted a single entity. As we all know, we have with us at the present time seven kingdoms in manifestation - the human, the animal, the vegetable, the mineral, and the three elemental kingdoms which precede the mineral.

We must realize that all these are manifestations of the same life - the one life of the Logos manifesting in that second great outpouring which comes from His second aspect after the primitive matter has been prepared for its reception by the action of the first outpouring which comes from the third aspect. . . That second outpouring comes forth in a series of successive waves, following one another as the waves of the sea follow one another. Each of these waves has reached its present stage by passing through all the earlier stages, and in each of those it has spent a period of time corresponding to the life of a chain of seven worlds, sometimes called a manvantara.

(IL2 -Successive Life-Waves)

## Logos

The Logos - not yet a first, since there is yet no second - is seen as a Point irradiating a sphere of Matter, drawn round Him as the field of the future universe, flashing with unimaginable splendour, a true mountain of light . . . but Light invisible save on the spiritual planes. (SIC)

## Second Logos

The Point, speaking symbolically - in order to make the suggestion of Form as seen from the side of appearances - vibrates between center and circumference, thus making the Line which marks the drawing apart of Spirit and Matter, rendering cognition possible, and thus generating the form for the second Aspect, the Being we call the Second Logos, symbolically the Line, or Diameter of the Circle.

It is said of this in mystic phrase: 'Thou art My Son; this day have I begotten Thee' <sup>1</sup>; this relation of Father and Son within the unity of the divine existence, of the First and Second Logoi, belongs, of course, to the Day of Manifestation, the life-period of a universe. It is this begetting of the Son, this appearance of the Second Logos, the Wisdom, which is marked in the world of forms by the differentiation, the drawing apart, of Spirit and Matter, the two poles between which is spun the web of a universe; the separation, as it were, of the neutral inactive electricity - which may symbolize the First Logos - into the dual form of positive and negative - symbolizing the Second - thus making the unmanifest manifest.

## Cell Multiplication Analogy

This separation within the First Logos is vividly imaged for us in the preparation for cell-multiplication that we may study on the physical plane, wherein we see the processes that lead up to the appearance of a dividing wall, whereby the one cell becomes two. For all that happens down here is but the reflection in gross matter of the happenings on higher planes, and we may often find a crutch for our halting imagination in our studies of physical development. 'As above, so below.' The physical is the reflection of the spiritual. (SIC)

## Third Logos

Then the Point, with Line revolving with it, vibrates at right angles to the former vibration, and thus is formed the Cross, still within the Circle, the Cross which thus 'proceeds from the Father and the Son,' the symbol of the Third Logos, the Creative Mind, the divine Activity now ready to manifest as Creator. Then He manifests Himself as the Active Cross, or Svastika, the first of the Logoi to manifest outside the two highest planes, though the third stage of the divine Unfolding. . (SIC)

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<sup>1</sup> Psalms, ii. 7.

## Trinity

At the top of the diagram appear three circles symbolizing the Three Aspects of the Logos, the three Persons of the Blessed Trinity.

Thus appear in every universe the three Logoi, the three Beings who create, preserve, and destroy their universe, each showing forth predominantly in his function in the universe one ruling aspect, to which the other two are subordinate, though of course ever-present. Hence every manifested God is spoken of as a Trinity. (SIC)


### The Three Great Outpourings

*Second Logos*            *First Logos*  
    *Third Logos*

Trinity - Manifested God	First Logos	Second Logos	Third Logos
Symbol	☉	☽	⊕
Expression of Consciousness	Will	Wisdom/Love	Activity
Aspect	Dissolver - Destroyer	Preserver - Builder of forms	Creator
Hindu	Śiva	Vishnu	Brahma
Christian	Father	Son	Holy Spirit
Kabbalist	Kether	Binah	Chokmah

(SIC)

# The Planes

The Three Great Outpourings		
		
1. <i>Ādi</i>	<i>The Field of Logoic manifestation only</i>	<i>Divine</i>
2. <i>Anupādaka</i>		<i>Monadic</i>
3. <i>Ātmic</i>	<i>The Field of Supernormal Human Evolution</i>	<i>Nirvānic</i>
4. <i>Buddhic</i>		<i>Intuitional</i>
5. <i>Mental</i>		<i>Manas</i>
6. <i>Astral</i>	<i>The Field of Elemental, Mineral, Vegetable, Animal and Normal Human Evolution</i>	<i>Kama</i>
7. <i>Physical</i>		<i>Sthūla</i>

## The Planes of the Evolution Humanity and Consciousness

The matter in a solar system exists in seven great modifications, or planes; on three of these, the physical, emotional (astral), and mental - often spoken of as “the three worlds”, the well-known *Trilokia*, or *Tribhuvanam*, of the Hindu cosmogony - is proceeding the normal evolution of humanity. (SIC)

## The Planes of the Initiate

On the next two planes, the spiritual - those of wisdom and power, the buddhic and the ātmic - goes on the specific evolution of the Initiate, after the first of the Great Initiations. These five planes form the field of the evolution of consciousness, until the human merges in the divine. (SIC)

## Planes of Divine Activity

The two planes beyond the five represent the sphere of divine activity, encircling and enveloping all, out of which pour forth all the divine energies which vivify and sustain the whole system. They are at present entirely beyond our knowledge, and the few hints that have been given regarding them probably convey as much information as our limited capacity is able to grasp.

We are taught that they are the planes of divine Consciousness, wherein the Logos, or the divine Trinity of Logoi, is manifested, and wherefrom He shines forth as the Creator, the Preserver, the Dissolver, evolving a universe, maintaining it during its life-period, withdrawing it into Himself at its ending.

We have been given the names of these two planes: the lower is the Anupādaka, that wherein “no vehicle has yet been formed”;<sup>2</sup> the higher is the Ādi, “the first”, the foundation of a universe, its support and the fount of its life.

We have thus the seven planes of a universe, a solar system, which, as we see by this brief description, may be regarded as making up three groups:

- I. The field of Logic manifestation only
- II. The field of super-normal human evolution, that of the Initiate
- III. The field of elemental, mineral, vegetable, animal and normal human evolution.

The two highest planes may be conceived of as existing before the solar system is formed, and we may imagine the highest, the Ādi, as consisting of so much of the matter of space - symbolized by points - as the Logos has marked out to form the material basis of the system. He is about to produce. As a workman chooses out the material he is going to shape into his product, so does the Logos choose the material and the place for His universe.

Similarly, we may imagine the Anupādaka . . . as consisting of this same matter modified by His individual life, coloured, to use a significant metaphor, by His all-ensouling Consciousness, and thus differing in some way from the corresponding plane in another solar system. (SIC)

## Origination of the Monads

But before considering the creative activity of the Third Logos, we must note the origination of the Monads, or units of consciousness, for whose evolution in matter the field of a universe is to be prepared.

### The Monads Originate Within the First Logos

The myriads of such units who are to be developed in that coming universe are generated within the divine Life, as germ cells in organisms, before the field for their evolution is formed.

Of this forthgiving it is written: ‘THAT willed: I shall multiply and be born;’<sup>3</sup> and the Many arise in the One by that act of will. Will has its two aspects of attraction and repulsion, of inbreathing and outbreathing, and when the repulsion aspect energizes there is separation, driving apart.

This multiplication within the One by the action of Will marks the place of origin - the First Logos, the undivided Lord, the Eternal Father. These are the sparks of the Supreme Fire, the “Divine Fragments”, named generally ‘Monads’. A Monad is a fragment of the divine Life, separated off as an individual entity by rarest film of matter, matter so rare that, while it gives a separate form to each, it offers no obstacle to the free intercommunication of a life thus incased with the surrounding similar lives. (SIC p12)

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<sup>2</sup> From the *Pranavavāda*, published as *The Science of the Sacred Word* or *The Pranavavāda of Gargyāyana*

<sup>3</sup> *Chhān-dogyo-panishat*. VI, ii. 3.

### **The Monads Pass into the Second Logos**

Let us try to see the stages through which he passes. He is first a spark in a flame: “I sense one Flame, O Gurudeva; I see countless undetached sparks shining in it”<sup>4</sup>. The Flame is the First Logos, the *undetached* sparks the Monads. His Will to manifest is also theirs, for they are the germ-cells in his body, that will presently have a separate life in His coming universe. Moved by this Will, the sparks share the change called “the begetting of the Son”, and pass into the Second Logos and dwell in Him. Then, with the “proceeding” of the Third, there comes to them from Him the “spiritual individuality” that H. P. Blavatsky speaks of, the dawning separateness. But still there is no sense of “others”, needed to react as the sense of “I”. (SIC p36)

### **The Monads are of Triple Aspect**

The life of the Monads is thus of the First Logos, and is therefore of triple aspect, consciousness existing as Will, Wisdom, and Activity; this life takes form on the plane of divine manifestation, the second, or Anupādaka, Sons of the Father even as is the Second Logos, but younger Sons with none of their divine powers capable of acting in matter denser than that of their own planes; while he (*the second logos*), with ages of evolution behind him, stands ready to exercise his divine powers, ‘the First-born among many brethren’. (SIC p12-13)

### **The Monads Await the Work of the Third Logos**

Fitly they dwell on the Anupādaka plane, the roots of their life in the Ādi, as yet without vehicles in which they can express themselves, awaiting the day of ‘manifestation of the Sons of God’. There they remain while the Third Logos begins the external work of manifestation, the shaping of the objective universe. He is going to put forth his life into matter, to fashion it into the materials fitted for the building of the vehicles which the Monads need for their evolution. (SIC p13)

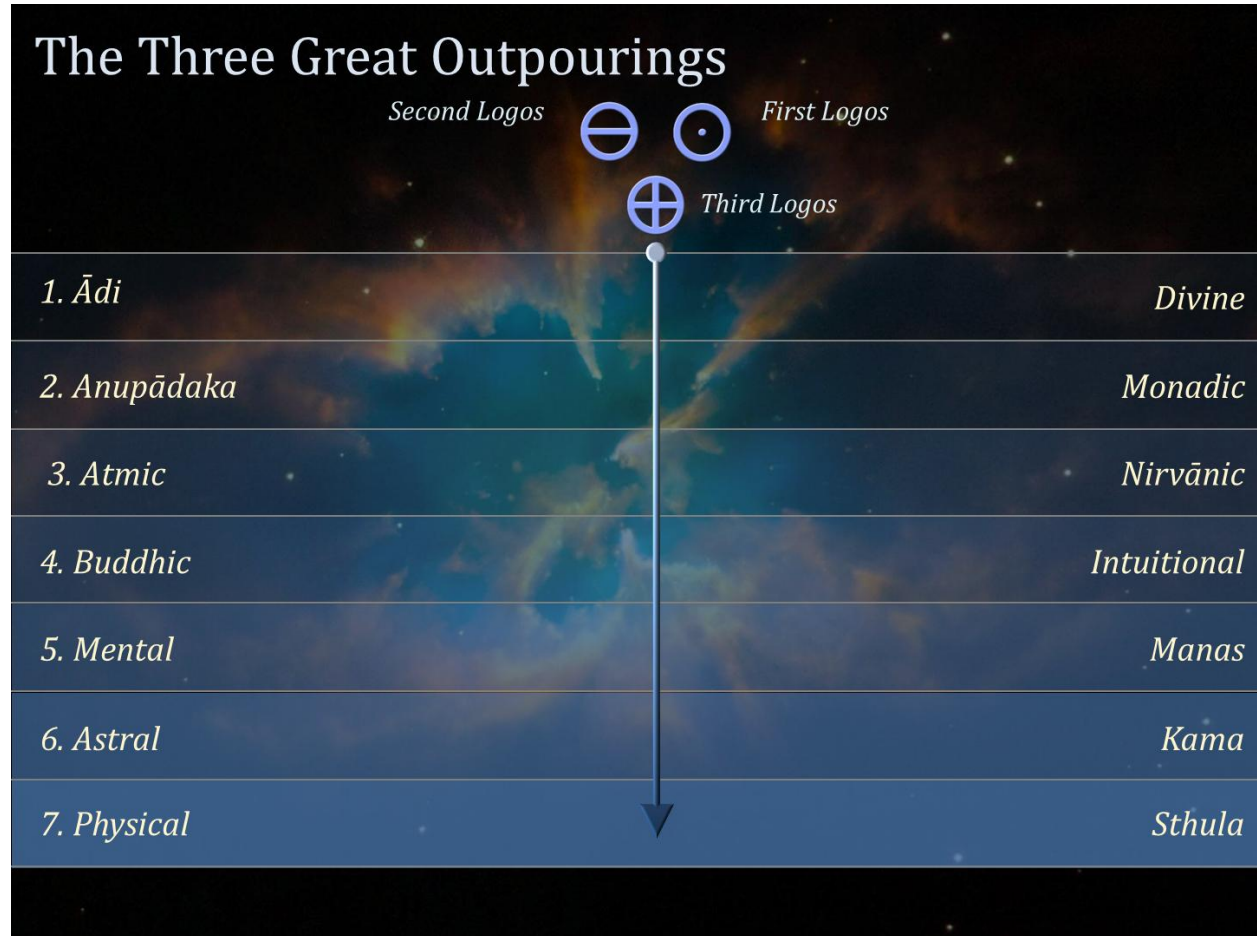
### **The Logos Creates the Cosmos with only a portion of Himself**

But He will not be merged in his work; for, vast as that work seems to us, to him it is but a little thing: ‘Having pervaded this whole universe with a portion of Myself, I remain.’ That marvelous individuality is not lost, and only a portion thereof suffices for the life of a cosmos. The Logos, the Oversoul, remains, the God of His universe. (SIC p13)

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<sup>4</sup> Occult Catechism, quoted in *The Secret Doctrine*, Vol. 1, p120 of the Quest Books Edition.

# The First Life Wave



That from the lowest circle (the Third Aspect), a line runs down, crossing at right angles the horizontal lines which signify the seven planes of nature, growing heavier and darker as it descends, showing how the Holy Spirit vivifies the matter of the various planes, first building their respective atoms, and then aggregating those atoms into elements. (TMTP)

## The First Great Outpouring from the Third Aspect

It is from this Third Aspect that the first movement towards the formation of the system comes. Previous to this movement we have in existence nothing but the atomic state of matter in each of the planes of nature, none of the aggregations or combinations which make up the lower sub-planes of each having yet been formed. But into this sea of virgin matter (the true Virgin Maria) pours down the Holy Spirit, the Lifegiver, as He is called in the Nicene Creed; and by the action of His glorious vitality the units of matter are awakened to new powers and possibilities of attraction and repulsion, and thus the lower subdivisions of each plane come into existence. It will be seen that this is symbolized in the diagram by a line descending from the lowest circle straight through all the planes, growing broader and darker as it comes, to show how the Divine Spirit becomes more and more veiled in matter as it descends, until many are quite unable to recognize it as divine at all. Yet the living force is nevertheless there, even when it is most strictly confined in the lowest of its forms. (MVI Chapter VI - The Earlier Outpourings)

## The Preparation of the Field

### Matter for the Building of the Solar System

The Third Logos, the Universal Mind, begins His creative Activity by working on the matter drawn in from the infinite space on every side for the building of our solar system. This matter exists in space in forms incognizable by us, but is apparently already shaped to the needs of vaster systems. (SIC p14)

### Musical Overtone Analogy

If we think of the atoms of that cosmic plane as symbolized by a musical note, our atoms, as formed by the Third Logos, may perhaps be symbolized by the overtones in such a note. (SIC p14)

### Formation of the Atoms

The formation of the atom has three stages.

First, the fixing of the limit within which the ensouling life - the life of the Logos in the atom - shall vibrate; this limiting and fixing of the wavelength of the vibration is technically called '*the divine measure*'; this gives to the atoms of a plane their distinctive peculiarity.

Secondly, the Logos marks out, according to this *divine measure*, the lines which determine the shape of the atom, the fundamental axes of growth, the angular relation of these, which determines the form, being that of the corresponding (kosmic) atom;<sup>5</sup> the nearest analogy to these are the axes of crystals.

Thirdly, by the measure of the vibration and the angular relation of the axes of growth with each other, the size and form of the surface, which we may call the surface or wall of the atom, is determined. Thus in every atom we have the measure of its ensouling life, its axes of growth, and its enclosing surface or wall.

### *Each of the five planes Have their own Atom*

Of such atoms the Third Logos creates five different kinds, the five different "measures" implying five different vibrations, and each kind forms the basic material of a plane; each plane, however various the objects in it, has its own fundamental type of atom, into which any of its objects may ultimately be reduced. (SIC p16)

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<sup>5</sup> Collectively, a *Tattva*.



# Spirit-Matter and the Formation of the Planes

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## Formation of the Atoms of Ādi Plane

Fohat, the energy of the Logos, says H. P. B., “digs holes in space”, and no description could be finer and truer. That whirling energy forms innumerable vortices, each shaped by the divine energy and the axes of growth, and each shelled with the matter of space, Ātma in a shell of Mulaprakriti, spirit in a shell of matter, the “atoms” of the Ādi, or highest plane, the first.

### Sub-Planes are formed by Molecular Combinations

Some of these remain as “atoms”; others join together and form “molecules”; “molecules” join together and make more complex molecular combinations; and so on till six sub-planes below the atomic are formed. (This by analogy with what may be observed below, since these highest planes are incognizable.) (SIC p17)

## Formation of the Atoms of Anupādaka Plane

Now comes the forming of the atoms of the second plane. Their measure and axes of growth being fixed as above described by the Third Logos, some of the atoms of the Ādi, or first plane, draw round themselves a shell of the combinations of their own lowest sub-plane; the Spirit plus its original shell of cosmic matter (Mulaprakriti), or the atom of the first plane, is the spirit of the second plane, and permeates the new shell, formed out of the lowest-grade combinations of itself. These shells, thus ensouled, are the atoms of the Anupādaka, or second, plane. (SIC p17-18)

## Formation of Atoms on the Five Lower Planes

By the ever more complicated aggregations of these the remaining six sub-planes are brought into being. Some of the atoms of the Anupādaka plane, in like manner, become clothed with the aggregations of their own lowest sub-plane, and thus become the Ātmic atoms, the Spirit now being clothed with two shells, inside its atomic wall of aggregations of the lowest sub-plane of the Anupādaka, and the original Spirit, or Life, *plus* its two shells, being called the spirit of the Ātmic plane, while the wall of its atom is regarded as the matter. This atom, ensheathed once more in the aggregations of the lowest Ātmic sub-plane, becomes the atom of the Buddhic plane, Spirit on the Buddhic plane having thus three enclosing films within its atomic shell of lowest Ātmic aggregations. On the Mental plane the Spirit has a fourfold sheath within the atomic wall, on the Astral plane a fivefold, and on the Physical a sixfold, with the atomic wall in each case in addition. (SIC p18)

## Only The Outermost Sheath is the Form

But the Spirit plus all its sheaths save the outermost is ever regarded as Spirit, and the outermost sheath only as form or body. It is this involution of Spirit which makes evolution possible, and complicated as the description may sound, the principle is simple and can be easily grasped. Truly then, may we speak of “spirit-matter” everywhere. (SIC p18)

## **The Ultimate Atoms of the Physical Plane**

Now the ultimate atoms of the physical plane are not the “atoms” of the modern chemist; the ultimate atoms are aggregated into successive typical groups, forming “states of matter”, and the chemical atom may be in the fifth, sixth, or seventh of these states, a gas, a liquid, or a solid.

Familiar are the gaseous, the liquid, and the solid states of matter, or, as they are often called, the gaseous, liquid, and solid sub-planes; and above the gaseous are four less familiar conditions, the three etheric states of matter, or sub-planes, and the true atomic. (SIC p19)

### **The Atoms As Created By the Third Logos Are Not Identical With Those Now Existing**

But it must not be supposed that these seven sub-planes, as formed by the Third Logos, are at all identical with those which are (now) existing. Taking the physical plane as an illustration, they bear something of the same relation to the present sub-planes as that which the chemist calls proto-hydrogen bears to the chemical element said to be built up out of it.

The present conditions were not brought about by the work of the Third Logos only, in whom Activity predominates; the more strongly attractive or cohesive energies of the Second Logos, who is Wisdom and therefore Love, were needed for the further integrations. (SIC p19-20)

This work of the Third Logos is usually spoken of as the First Life Wave. (SIC p24)

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