

Chapter 3 – The Life Waves

Part 3 – The Three Great Outpourings - The Second and Third Life Waves

The Weaving

The Second Life Wave Imparts Qualities to Matter of the Planes

Meanwhile the preparation for the awakening, the giving of qualities to matter, that which may be likened to the formation of the tissues of the future body, is done by the life-power of the Second Logos - the Second Life-Wave, rolling through plane after plane, imparting its own qualities to that seven-fold proto-matter. (SIC p51)

Monadic Essence

The life-wave, as said above, carries the Jivātmās with it as far as the atomic sub-plane of the fifth plane, the plane of Fire, of individualized creative power, of mind. Here they each have already an atom, the manasic, or mental veil of the Monad, the Logos flooding these and the remaining atoms of the plane with His life.

All these atoms, forming the whole atomic sub-plane, whether free or attached to Jivātmā, may rightly be termed Monadic Essence; but as in the course of evolution, presently to be explained, differences arise between the attached and the non-attached atoms, the term Monadic Essence is usually employed for the non-attached, while the attached are called, for reasons which will appear, “permanent atoms”.

We may define Monadic Essence then as atomic matter ensouled by the life of the Second Logos. It is His clothing for the vivifying and holding together of forms; He is clad in atomic matter. His own life as Logos, separate from the life of Ātma-Buddhi-Manas in the man, separate from any lives on the plane - though He supports, permeates, and includes them all - is clothed only in atomic matter, and it is this which is connoted by the term of Monadic Essence.

The matter of that plane, already by the nature of its atoms capable of responding by vibrations to active thought-changes, is thrown by the Second Life-Wave into combinations fit to express thoughts - abstract thoughts in the subtler matter, concrete thoughts in the coarser. (SIC p52)

Elemental Essence

The Second Life Wave on the Mental Plane – First and Second Elemental Kingdoms

The combinations of the second and third higher sub-planes (*of the Manasic Plane*) constitute the First Elemental Kingdom; the combinations on the four lower sub-planes constitute the Second Elemental Kingdom. Matter held in such combinations is called Elemental Essence, and is susceptible of being shaped into thought-forms.

The student must not confuse this with Monadic Essence; one is atomic, the other molecular, in constitution. (SIC p52-53)

The Second Life Wave on the Astral Plane – Third Elemental Kingdom

The Second Life-Wave then rolls on into the sixth plane, the plane of Water, or individualized sensation, of desire. The before-mentioned Devas link the Jivātmā - attached, or permanent, units of the fifth plane (*of the Manasic Plane*) to a corresponding number of atoms on the sixth plane, and the Second Logos floods these and the remaining atoms with His own life - these atoms thus becoming Monadic Essence as explained above. The life-wave passes onwards, forming on each sub-plane the combinations fit to express sensations. These combinations constitute the Third Elemental Kingdom, and the matter held in such combination is called Elemental Essence, as before, and on this sixth plane is susceptible of being shaped into desire-forms. (SIC p53)

Elemental Essence Does Not Exist On the Atomic Sub-Plane

Elemental Essence is thus seen to consist of aggregations of matter on each of the six non-atomic sub-planes (*the atomic being the highest sub-plane*) of the mental and desire planes, aggregations which do not themselves serve as forms for any entity to inhabit, but as the materials out of which such forms may be built. (SIC p53)

The Second Life Wave on the Physical Plane

The life-wave then rolls on into the seventh plane, the plane of Earth, of individualized activities, of actions. As before the Jivātmā-attached, or permanent, atoms of the sixth plane are linked to a corresponding number on the seventh plane, and the Second Logos floods these and the remaining atoms with His own life - all these atoms thus becoming Monadic Essence. The life-wave again passes onwards, forming on each sub-plane combinations fitted to constitute physical bodies, the future chemical elements, as they are called on the three lower sub-planes. (SIC p53-54)

The Second Life-Wave and the Making of Primary Tissues - Weaving

Looking at this work of the Second Life-Wave as a whole, we see that its downward sweep is concerned with what may fairly be called the making of primary tissues, out of which hereafter subtle and dense bodies are to be formed. Well has it been called in some ancient scriptures a “weaving”, for such it literally is. (SIC p54)

The Eternal Weaver and the Eternal Chemist

The materials prepared by the Third Logos are woven by the Second Logos into threads and into cloths of which future garments - the subtle and dense bodies - will be made. As a man may take separate threads of flax, cotton, silk-themselves combinations of a simpler kind - and weave these into linens, into cotton or silk cloth, these cloths in turn to be shaped into garments by cutting and stitching, so does the Second Logos weave the matter threads, weave these again into tissues, and then shape them into forms. He is the Eternal Weaver, while we might think of the Third Logos as the Eternal Chemist. The latter works in nature as in a laboratory, the former as in a manufactory. These similes, materialistic as they are, are not to be despised, for they are crutches to aid our limping attempts to understand. (SIC p54)

Materials of the Mechanism of Consciousness

This “weaving” gives to matter its characteristics, as the characteristics of the thread differ from those of the raw material, as the characteristics of the cloth differ from those of the threads. The Logos weaves the two kinds of cloth of manasic matter, of mind-stuff, and out of these will be made later the causal and the mental bodies. He weaves the cloth of astral matter, of desire-stuff, and out of this will be made later the desire body. That is to say, that the combinations of matter formed and held together by the Second Life-Wave have the characteristics which will act on the Monad when he comes into touch with others, and will enable him to act on them. So will he be able to receive all kinds of vibrations, mental, sensory, etc.

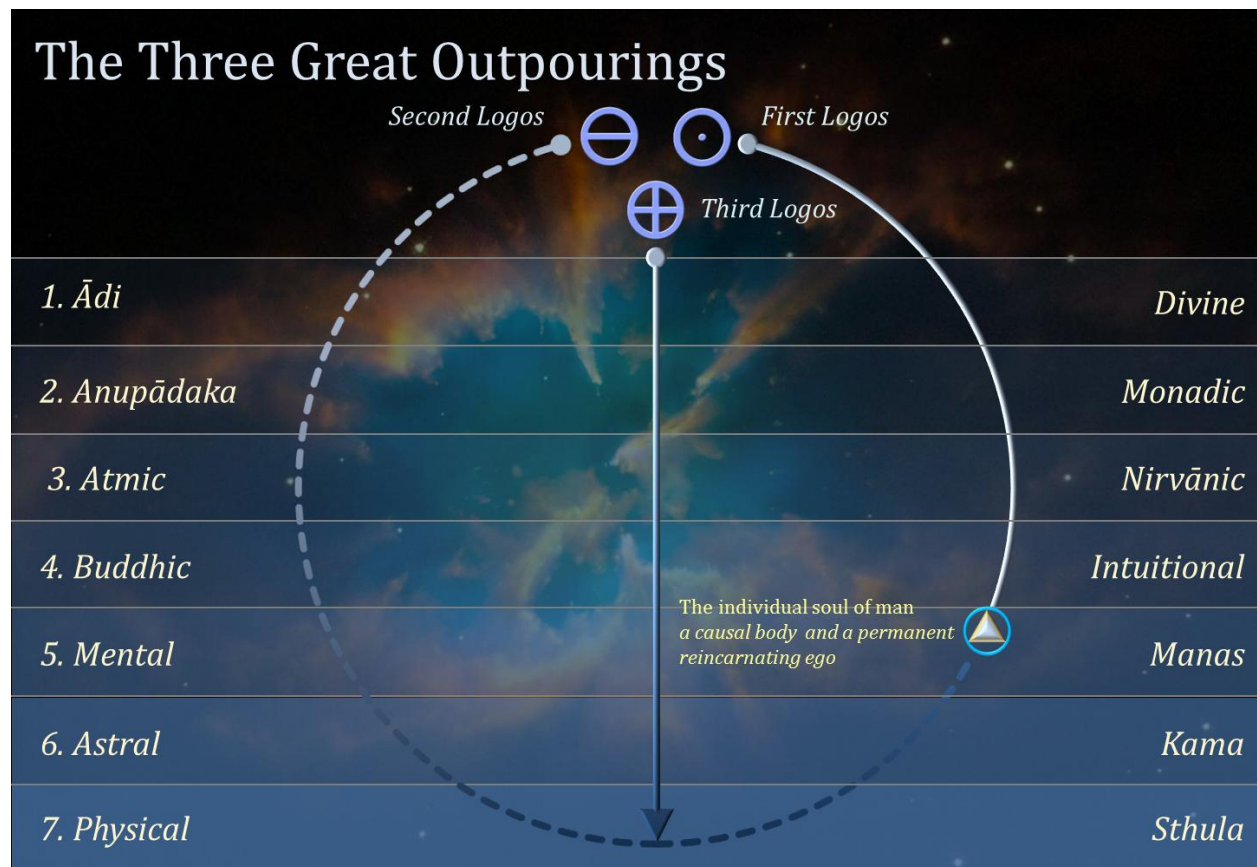
The characteristics depend on the nature of the aggregations. There are seven great types, fixed by the nature of the atom, and within these innumerable sub-types. All this goes to the making of the materials of the mechanism of consciousness, which will be conditioned by all these textures, colorings, densities.

Downward Sweep of the Life-Wave and the Turning Point

In this downward sweep of the life-wave through the fifth, sixth, and seventh planes, downward till the densest matter is reached, and the wave turns at that point to begin its sweep upwards, we must think, then, of its work as that of forming combinations which show qualities, and so we sometimes speak of this work as the giving of qualities. In the upward sweep we shall find that bodies are built out of the matter thus prepared.

(SIC - Chapter III, *The Peopling Of The Field; The Coming Forth Of The Monads*)

The Third Life Wave



The Third Outpouring of the First Aspect

When it has risen to the highest level of the animal kingdom a very remarkable change takes place, and an entirely new factor is introduced - that of the Third Outpouring, which comes from the highest circle, the First Aspect of the Logos, commonly called God the Father.

That force which has hitherto been the ensouler now becomes in its turn the ensouled, and the new force from the First Person seizes upon what has heretofore been the soul of the animal, and actually makes it into a body for itself, though a body of matter so exceedingly fine as to be utterly inappreciable to our physical senses. Thus is born the ego in his causal body, and he at once draws into himself the result of all the experience that has been gained by that animal soul in all the aeons of its previous development, so that nothing of the qualities which have been acquired in the course of its evolution is lost. (TMTP)

The Third Outpouring

In order to understand the formation of the soul in man there is another great factor which must be taken into account. This is the third outpouring of the divine life, which comes from the first aspect of the Logos, and makes within each man that distinctive "spirit of the man which goeth upward" in contradistinction to "the spirit of the beast which goeth downward" - which, being interpreted, means that while the soul of the animal pours back after the death of the body into the group-soul

or block to which it belongs, the divine spirit in man cannot so fall back again, but rises ever onward and upward towards the divinity from which it came. This third wave of life is represented by the band on the right in *[the slide]*, and it will be noticed that in this case the outpouring does not become darker or more materialized as it proceeds. It appears to be unable of itself to descend lower than the Buddhic plane, and there it hovers like a mighty cloud, waiting for an opportunity of affecting a junction with the second outpouring, which is slowly rising to meet it. Although this cloud seems to exercise a constant attraction upon the essence below it, *yet the development which makes the union a possibility must be made from below.* (MVI 48, 49)

The Water Spout Analogy

The illustration usually given in the East to help the neophyte to comprehend this process is that of the formation of the water-spout. There also we have a great cloud hovering above the sea, on the surface of which waves are constantly forming and moving. Presently a great finger is extended from the cloud - an inverted cone of violently whirling vapor. Underneath this a vortex is rapidly formed in the ocean, but instead of being a depression in its surface, as is the ordinary whirlpool, it is a whirling cone rising above that surface. Steadily the two draw closer and closer together, until they come so near that the power of attraction is strong enough to overleap the intervening space, and suddenly a great column of mingled water and vapor is formed where nothing existed before. (MVI 49)

From Group-Soul to Individuality

In just the same way the group-souls of the animal kingdom are constantly throwing parts of themselves into incarnation, like the temporary waves on the surface of the sea, and the process of differentiation continues until at last a time comes when one of these waves rises high enough to enable the hovering cloud to effect a junction with it, and it is then drawn up into a new existence neither in the cloud nor in the sea, but between the two and partaking of the nature of both. Thus it is separated from the group-soul of which hitherto it has formed a part, and falls back again into the sea no more. (MVI 49)

Mental Efforts to Understand One's Master Leads to the Third Outpouring

Anyone who has made a friend of a really intelligent domestic animal will readily understand how this happens, for he will have seen the intense devotion manifested by the animal for the master whom he loves, and the great mental efforts which he makes to understand his master's wishes and to please him. Obviously both the animal's intellect and his power of affection and devotion will be enormously developed by these efforts; and the time will come when in this way he will raise himself so much above the general level of his group-soul that he will absolutely break away from it, and in doing so become a fit vehicle for this third outpouring, by the junction with which the individual is formed, which thereafter follows its own course of evolution back again to divinity. (MVI 50)

The Causal Body – a Quick Comment

The ego, the spiritual triad, Ātma-Buddhi-Manas at our present stage of evolution inhabits and uses the causal body which rests on the higher mental plane.

Never forget that the ego is not the manas only, but the spiritual triad; at our present stage of evolution he rests in his causal body on the higher levels of the mental plane, but as he passes onwards his consciousness will be centered on the buddhic plane, and afterwards, when he attains adeptship; on the nirvanic.

(IL1 - The Triple Spirit)

After the gradual development of life in Group Souls, until eventually, after aeons of existence, the point of Individualization is reached, the causal body for the first time appears.

The etheric, astral and mental bodies exist for one human incarnation only, i.e., are distinctly *mortal*, the causal body persists throughout the whole of man's evolution, through many incarnations, and is therefore relatively *immortal*. We say relatively immortal advisedly because, there is a point where a man, having completed his purely normal human evolution, commences his supernormal human evolution, and actually loses the causal body in which he has lived and evolved during the past ages of his growth. (TCB A.E. Powell)

The Monad and the Ego

The Flash of the Third Outpouring

What then is this wonderful force that rushes from the Highest Aspect of the Solar Logos which is known to us? It is in very truth the actual Life of God Himself. So, you may say, are the First and Second Outpourings. That is quite true, but they have come down slowly and gradually through all the sub-planes, drawing round themselves the matter of each of these, and enmeshing themselves in it so thoroughly that it is scarcely possible to discern them for what they are, to recognize them as Divine Life at all. But this Third Outpouring flashes straight down from its source without involving itself in any way in the intermediate matter. It is the pure white light, uncontaminated by anything through which it has passed. (TMTP)

The Third Outpouring hovers on the Second Plane

Although for clearness' sake our diagram shows this Third Stream of the Divine Life as coming forth directly from the Logos, it has in fact issued forth from Him long ago, and is hovering at an intermediate point in the second of our planes. When hovering at that level it is called the Monad, and perhaps the least misleading manner in which we can image it to ourselves is to think of it as a part of God - a part, but of That which cannot be divided - a paradox, truly, to our mortal intellect; yet enshrining an eternal truth which is far beyond our comprehension. (TMTP)

Logos - Monad - Ego - Personality

The general method of this descent of Spirit into matter seems to be always the same, though the diverse conditions of the different planes naturally produce many variations in detail. The Logos Himself puts down the Monad - a tiny fragment of Himself - into a level far below His own; of course such a descent must mean a most serious limitation, though it is all too far above the utmost reach of our consciousness to be described or understood. In exactly the same way the Monad puts down a tiny fragment of Himself which becomes the ego; and in that case also the limitation is enormously increased. The very same thing happens once more when the ego repeats the operation and projects a minute portion of himself into the mental, the astral and the physical bodies of the man - a fragment which we call the personality. (TMTP)

This last tiny fragment is the point of consciousness which those of us who are clairvoyant can see moving about within the man. According to one system of symbology this is seen as "the golden man the size of a thumb," who dwells in the heart; but many of us see it rather in the form of a star. I think I have always seen it myself as a brilliant star of light. A man may keep this star of consciousness where he will - that is to say, in any one of the seven principal centers [Chakras] of the body. Which of these is most natural to a man depends largely upon his type or Ray, and I think also upon his race and sub-race. We of the fifth sub-race of the fifth root race nearly always keep that consciousness in the brain, in the center dependent upon the pituitary body. There are, however, men of other races to whom it comes more natural to keep it habitually in the heart, the throat or the solar plexus. (TMTP)

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