

# Chapter 3 – The Life Waves

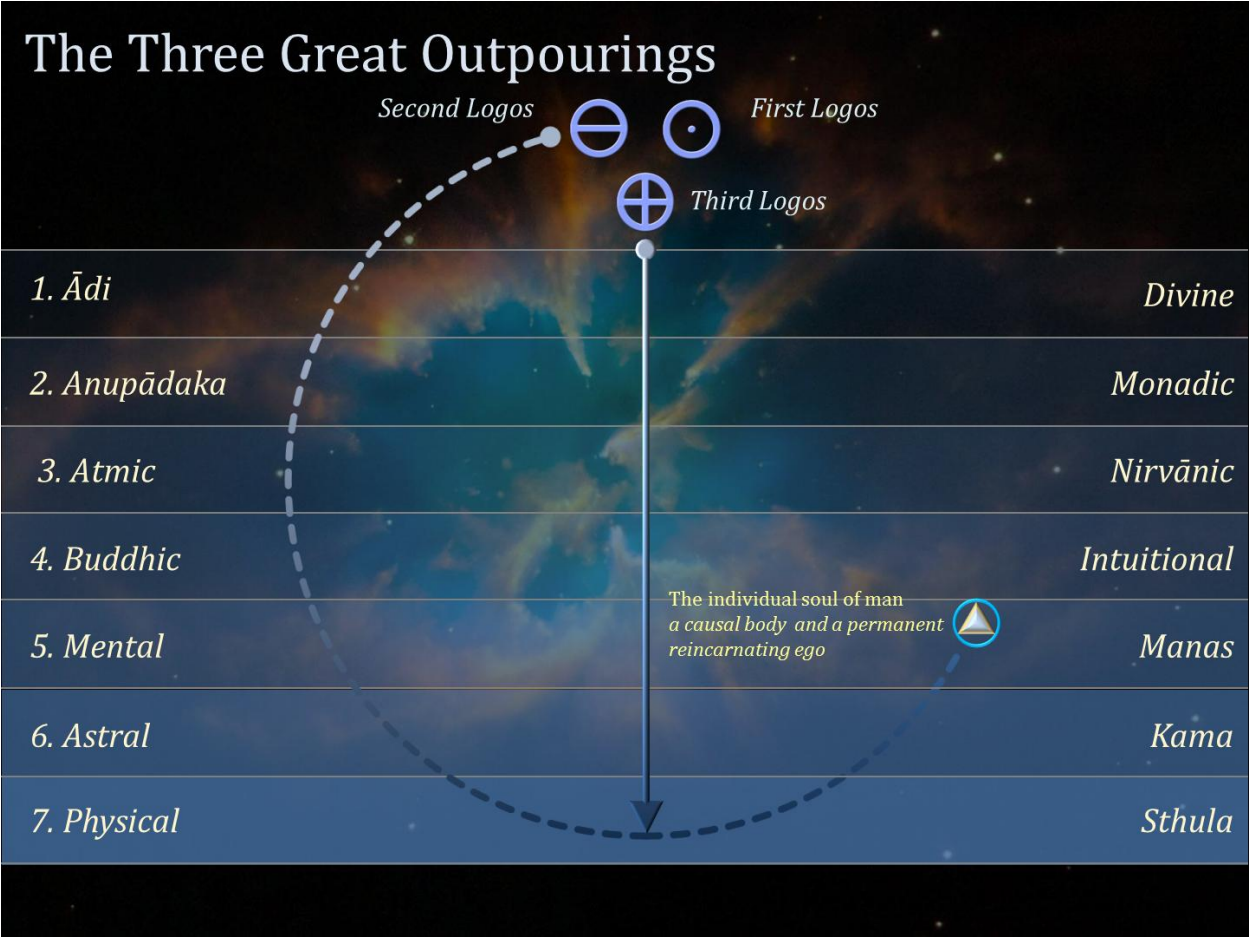
## Part 2 – The Three Great Outpourings - The Second Life Wave

### The Outpourings of the Trinity

The First Outpouring from the Third Aspect, the Holy Spirit, vivifies the matter of the various planes, first building their respective atoms, and then aggregating those atoms into elements.

Into that matter vivified by the First Outpouring, the Second Outpouring comes down from the Second Person of the Trinity, Second Aspect of the Logos, God the Son, and the Divine Life of which that Outpouring consists draws that matter together into forms which it can inhabit, and thus incarnates and makes bodies or vehicles for itself.

At its lowest level of materiality that Life ensouls the mineral kingdom, and as it evolves it gradually becomes definite enough to ensoul the vegetable kingdom, and still later the animal. 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. (TMTP)



## The Second Great Outpouring from the Second Aspect

Into this matter thus vivified, the second great outpouring of the Divine Life descends. Thus the Second Person of the Trinity takes form not of the “virgin” or unproductive matter alone, but of the matter which is already instinct and pulsating with the life of the Third Person, so that both the life and the matter surround Him as a vesture, and thus in very truth He is “incarnate of the Holy Ghost and the Virgin Mary”, which is the true rendering of a prominent passage in the Christian creed.

### The Second Outpouring is Slow

Very slowly and gradually this resistless flood pours down through the various planes and kingdoms, spending in each of them a period equal in duration to one entire incarnation of a planetary chain, a period which, if measured as we measure time, would cover many millions of years.

### The Second Outpouring Meets the Third Outpouring

This flood is symbolized in <the slide> by the line which, starting from the second of the circles, sweeps down the left-hand side of the oval, gradually darkening as it approaches its nadir. After passing that point it commences its upward arc and rises through the physical, astral and lower mental planes until it meets the third great outpouring, which is typified by the line starting from the highest circle and forming the right-hand side of the great oval. (MVI)

The blue triangle on the higher mental plane indicates the possession by the man of a causal body and a permanent reincarnating ego.

### Names of the Stages of the Second Outpouring in its Descent

It will be observed that at different stages of its descent it is called by special names. As a whole, it is often spoken of as *monadic essence*, more especially when clothed only in the ultimate matter of the various planes; but when on its downward course it energizes in the matter of the higher part of the mental plane, it is known as *the First Elemental Kingdom*. After spending a whole chain-period in that evolution, it descends to the lower or rupa levels of the same plane, and there it ensouls *the Second Elemental Kingdom* for another chain-period. Its next aeon is spent on the astral level, where it is called *the Third Elemental Kingdom*, or very often simply *elemental essence* of the astral plane. At both of these stages it is very intimately connected with man, as it enters largely into the composition of his various vehicles, and influences his thought and action. <sup>1</sup> (MVI)

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<sup>1</sup> This, however, is beside our present subject, and for a full description of this action of the “desire-elemental” and the “mental-elemental” upon man we must refer our readers to other Theosophical works. A chapter upon the desire-elemental will be found in *The Other Side of Death*.

### Turning Point of the Second Life-Wave

When this great life-wave of divine force reaches the lowest point of its destined course it is immersed in physical matter; and at this period, and for some time after it has begun its long upward journey, it is energizing or ensouling the mineral kingdom of the particular chain upon which it happens to be at the moment. At this stage it has sometimes been called “the mineral monad”, just as at later periods of its evolution it has been named “the vegetable monad” and “the animal monad”. But all these titles are somewhat misleading, because they seem to suggest that one great monad animates the entire kingdom. (MVI)

### Division and Differentiation of the Monadic Essence

Even when this monadic essence first comes before us, in the earliest of the elemental kingdoms, it is already not one monad, but many - not one great life-stream, but many parallel streams, each possessing characteristics of its own. The whole scheme tends increasingly toward differentiation, and as these streams descend from kingdom to kingdom they divide and subdivide more and more. It may be that there is a point before all this evolution at which we may think of the great outpouring as *homogeneous*, though no man has ever seen it in that condition; and at the conclusion of the first great stage of evolution it is finally divided into individualities, each man being a separate soul, though as yet an undeveloped soul. (MVI)

### Subdivision throughout the Kingdoms of Life

Now at all points between these two extremes its condition is something intermediate; there is always subdivision, but it is not yet carried to the point of individualization. It must never be forgotten that we are dealing all the while with *the evolution of the ensouling force or life*, and not of the outward form; and this ensouling energy evolves by means of the qualities acquired in physical incarnation. In the vegetable kingdom, for example, we have not a soul for one plant, but one group-soul for an enormous number of plants - perhaps in some cases for a whole species. In the animal kingdom this subdivision has proceeded much further, and though it may still be true among low forms of insect life that one soul animates many millions of bodies, in the case of the higher animals a comparatively small number of physical forms are the expression of one group-soul.

(MVI - Chapter VI - The Earlier Outpourings)

## The Monads

### The Monad is to be sent Forth as a Separate Being

We have seen that by the action of the Third Logos a five-fold field has been provided for the development of Units of Consciousness, and that a Unit of Consciousness is a fragment, a portion of the Universal Consciousness, thought into separation as an individual entity veiled in matter, a Unit of the substance of the First Logos, to be sent forth on the second plane as a separate Being. (SIC p34)

### The Evolution of the Monad

Such Units are called technically Monads. These are the Sons, abiding from ever-lasting, from the beginning of a creative age, in the Bosom of the Father, who have not yet been “made perfect through sufferings”;<sup>2</sup> each of them is truly “equal to the Father as touching his Godhead, but inferior to the Father as touching his manhood”<sup>3</sup>, and each of them is to go forth into matter in order to render all things subject to himself<sup>4</sup>; he is to be “sown in weakness” that he may be “raised in power”<sup>5</sup>; from a static Logos enfolding all divine potentialities, he is to become a dynamic Logos unfolding all divine powers; omniscient, omnipresent, on his own second plane, but unconscious, “senseless”, on all the others,<sup>6</sup> he is to veil his glory in matter that blinds him, in order that he may become omniscient, omnipresent, on all planes, able to answer to all divine vibrations in the universe instead of to those on the highest only. (SIC p34)

## The Coming Forth of the Monads

### The Second Life Wave from the Second Logos Brings the Monads into Activity

When the five-fold field is ready, when the five planes, each with its seven sub-planes, are completed, so far as their primary constitution is concerned, then begins the activity of the Second Logos, the Builder and Preserver of forms. His activity is spoken of as the *Second Life Wave*, the pouring out of Wisdom and Love - the Wisdom, the directing force, needed for the organization and evolution of forms, the Love, the attractive force, needed for holding them together as stable though complex wholes. When this great stream of Logoic life pours forth into the five-fold field of manifestation, it brings with it into activity the Monads, the Units of Consciousness, ready to begin their work of evolution, to clothe themselves in matter. (SIC p43)

### The Monads Remain Ever With the Father

Yet the phrase that the Monads go forth is somewhat inaccurate; that they shine forth, send out their rays of life, would be truer. For they remain ever “in the bosom of the Father”, while their life-rays stream out into the ocean of matter, and therein appropriate the materials needed for their energizing in the universe. The matter must be appropriated, rendered plastic, shaped into fitting vehicles. (SIC p43)

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<sup>2</sup> Hebrews, ii. 10.

<sup>3</sup> Athanasian Creed - a Christian statement of belief focused on Trinitarian doctrine and Christology.

<sup>4</sup> I Corinthians, xv. 28.

<sup>5</sup> Ibid. 43.

<sup>6</sup> H. P. Blavatsky. *Key to Theosophy*. See p. 53. for the principle, though applied to a lower stage.

### **The Vibratory Connection between the Monad and Atoms of the Lower Planes**

“As the mighty vibrations of the sun throw matter into the vibrations we call his rays (which express his heat, electricity, and other energies), so does the Monad cause the atomic matter of the ātmic, buddhic, and manasic planes - surrounding him as the ether of space surrounds the Sun - to vibrate, and thus makes to himself a Ray, triple like his own three-fold nature.

In this he is aided by Devas from a previous universe who have passed through a similar experience before;

these guide the vibratory wave from the Will-aspect to the ātmic atom, and the ātmic atom, vibrating to the Will-aspect, is called Ātma;

they guide the vibratory wave from the Wisdom-aspect to the buddhic atom, and the buddhic atom, vibrating to the Wisdom-aspect, is called Buddhi;

also they guide the vibratory wave from the Activity-aspect to the manasic atom, and the manasic atom, vibrating to the Activity-aspect, is called Manas.

Thus Ātma-Buddhi-Manas, the Monad in the world of manifestation, is formed, the Ray of the Monad, beyond the five-fold universe. Here is the mystery of the Watcher, the Spectator, the actionless Ātma, who abides ever in his triple nature on his own plane, and lives in the world of men by his Ray, which animates his shadows, the fleeting lives on earth. . . The shadows do the work on the lower planes, and are moved by the Monad through his Image or Ray; at first so feebly that his influence is well-nigh imperceptible, later with ever-increasing power.”<sup>7</sup>

### **Expression of the Monad on the Lower Planes**

Ātma-Buddhi-Manas is the Heavenly Man, the Spiritual Man, and he is the expression of the Monad, whose reflected aspect of Will is Ātma, whose reflected aspect of Wisdom is Buddhi, whose reflected aspect of Activity is Manas. Hence we may regard the human Ātma as the Will-aspect of the Monad, ensouling an Ākāśhic <Ātmic> atom; the human Buddhi as the Wisdom-aspect of the Monad, ensouling an air (divine flame) atom; the human Manas as the Activity-aspect of the Monad, ensouling a fiery atom. (SIC p46)

### **Jivātmā, Ātma-Buddhi-Manas or the Heavenly Man is the Monad embodied in Atomic Matter**

Thus in Ātma-Buddhi-Manas, the spiritual Triad, or the Heavenly Man, we have the three aspects, or energies, of the Monad, embodied in atomic matter, and this is the “Spirit” in man, the Jivātmā or Life-Self, the separated Self.<sup>8</sup> It is the germinal Spirit, and in its third aspect the “baby Ego”. It is identical in nature with the Monad, *is the Monad*, but is lessened in force and activity by the veils of matter round it.

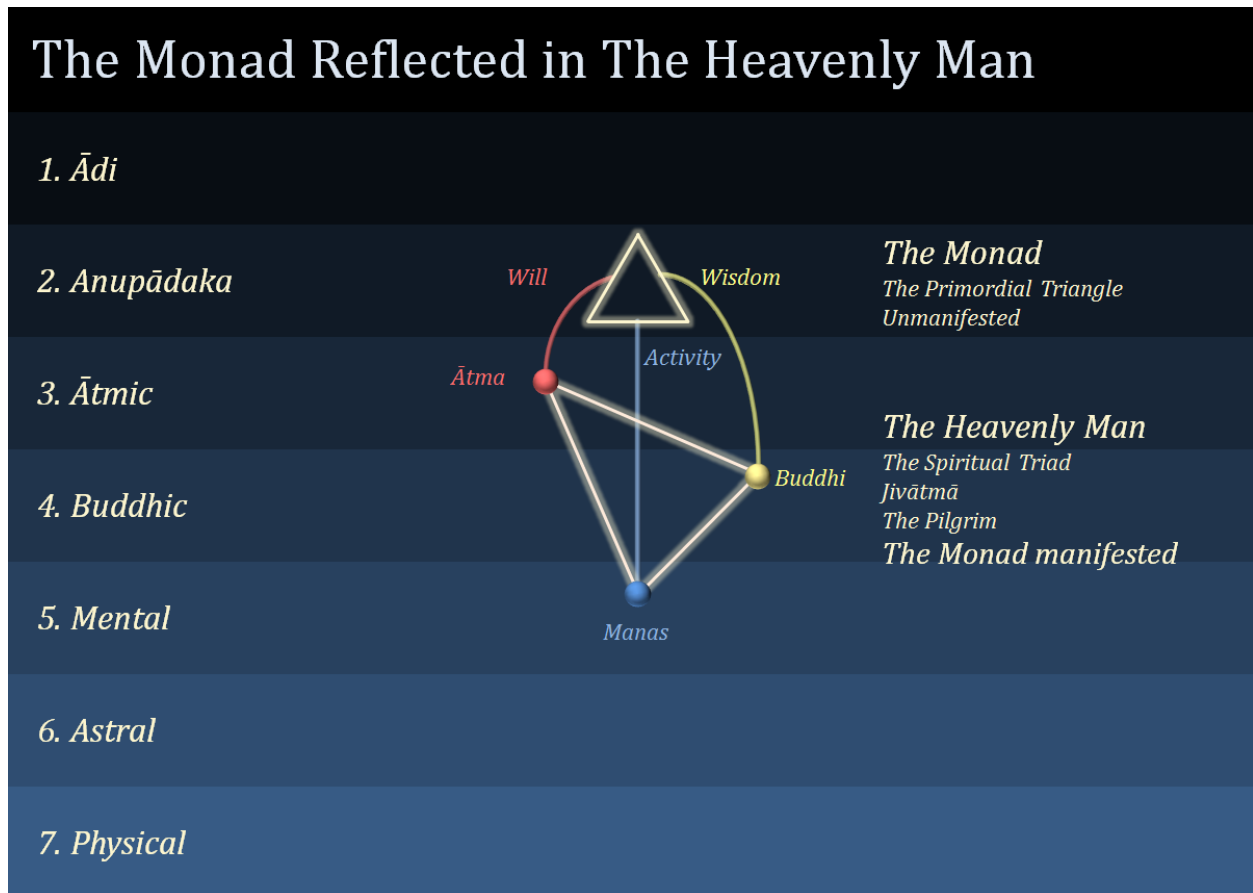
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<sup>7</sup> *The Pedigree of Man*, pp. 25, 27; slightly modified, as in the book the passage refers to the fourth Chain only.

<sup>8</sup> The term *Jivātmā* is of course equally applicable to the Monad, but is more often applied to its reflection.

## The Unmanifested Monad

Such part, then, of the consciousness of the Monad as can express itself in a five-fold universe enters at first thus into the higher matter of this universe, embodying itself in an atom of each of the three higher planes; having thus shone forth and appropriated these atoms for his own use, the Monad has begun his work; in his own subtle nature he cannot as yet descend below the Anupādaka plane, and he is therefore said to be in “Silence and Darkness”, unmanifest; but he lives and works in and by means of these appropriated atoms, which form the garment of his life on the planes nearest to his own. We may figure this action thus:



## The Manifested Monad

This spiritual Triad, as it is often called, Ātma-Buddhi-Manas, the Jivātmā, is described as a seed, a germ, of divine Life, containing the potentialities of its own heavenly Father, its Monad, to be unfolded into powers in the course of evolution. This is the “manhood” of the divine Son of the First Logos, animated by the “Godhead”, the Monad - a mystery truly, but one which is repeated in many forms around us.

## The Free Nature of the Monad Is Bound By Denser Matter

And now the nature, which was free in the subtle matter of his own plane, becomes bound by the denser matter, and his powers of consciousness cannot as yet function in this blinding veil. He is therein as a mere germ, an embryo, powerless, senseless, helpless, while the Monad *on his own plane* is strong, conscious, capable, so far as his internal life is concerned; the one is the Monad in Eternity, the other is the Monad in time and space; the content of the Monad eternal is to become the extent of the Monad temporal and spatial.

### **The Embryonic Monad is Watched Over By the Second Logos**

This at present embryonic life will evolve into a complex being, the expression of the Monad on each plane of the universe. All-powerful internally on his own subtle plane, he is at first powerless, fettered, helpless, when enwrapped externally in denser matter, unable to receive through it, or to give out through it, vibrations. But he will gradually master the matter that at first enslaves him; slowly, surely, he will mould it for Self-expression; he is aided and watched over by the all-sustaining and preserving Second Logos, until he can live in it fully as he lives above, and become in his turn a creative Logos and bring forth out of himself a universe. The power of creating a universe is only gained, according to The Wisdom, by involving within the Self all that is later to be put forth. A Logos does not create out of nothing, but evolves all from Himself; and from the experiences we are now passing through, we are gathering the materials out of which we may build a system in the future. (SIC 49)

### **The Life of the Second Logos is as a Womb to the Embryonic Monad**

But this spiritual Triad, this Jivātmā, which is the Monad in the five-fold universe, cannot himself commence at once any separate self-directed activity. He cannot gather round himself any aggregations of matter as yet, but can only abide in his atomic vesture. The life of the Second Logos is to him as its mother's womb to the embryo, and within this the building begins.

We may, in very truth, regard this stage of evolution, in which the Logos shapes, nourishes, and develops the germinating life, as being, for the Heavenly Man, or truly the Heavenly Embryo, a period corresponding to the antenatal life of a human being, during which he is slowly obtaining a body, which is nourished meanwhile by the life-currents of the mother and formed out of her substance. (SIC 50)

### **The Monad Must Await the Building of a Body on the Lower Planes**

Thus also with the Jivātmā, enclosing the life of the Monad; he must await the building of his body on the lower planes, and he cannot emerge from this antenatal life and be "born", until there is a body built on the lower planes. The "birth" takes place at the formation of the causal body, when the Heavenly Man is manifested as an infant Ego, a true Individuality, dwelling in a body on the physical plane.

A little careful thought will show how close is the analogy between the evolution of the Pilgrim and that of each successive rebirth; in the latter case the Jivātmā awaits the formation of the physical body which is building as his habitation; in the former the spiritual Triads, as a collectivity, await the, building of the systemic quaternary<sup>9</sup>.

Until the vehicle on the lowest plane is ready, all is a preparation for evolution, rather than evolution itself - it is often termed involution. The evolution of the consciousness must begin by contacts received by its *outermost* vehicle; that is, it must begin on the physical plane. It can only become aware of an outside by impacts on its own outside; until then it dreams within itself, as the faint inner thrillings ever outwelling from the Monad cause slight outward-tending pressures in the Jivatma, like a spring of water beneath the earth, seeking an outlet. (SIC 50-51)

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<sup>9</sup> Quaternary or lower quaternary - Physical (Sthula Sharira), Etheric (Linga Sharira), Prana, Astral (Kama) as the *personality*.

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