

THE GOLDEN DAWN CORRESPONDENCE COURSE

LESSON 138

THE TATTWAS AND EVOLUTION

It will be very interesting to trace the formation of the world and the development of Man according to the Theory of the Tattwas.

As we have seen, the Tattwas are modifications of Svara. Regarding Svara, we find written in our book:

"In the Svara are the Vedas and the Shastras, and in the Svara is music. All the world is in the Svara; Svara is the spirit itself."

The proper translation of the word 'Svara' is, "the current of the Life-Wave". It is the wave motion which is the cause of the evolution of cosmic undifferentiated matter into the differentiated Universe, and the the involution of this into the primary state of non-differentiation which continues eternally. Where does this motion come from? This motion is taken to be the Spirit itself. The word Atma used in the book carries the idea of eternal motion, being derived from the root at, meaning "eternal motion". It may also be remarked that the root at is related to another root, ah, meaning "breath", and to still another root, as, meaning "being". All these root words have for their origin the sound produced by the breath of animals. In the Science of Breath, the technical symbol for inspiration (inhalation) is sa; and for expiration (exhalation), the symbol is ha. As such, it is easy to see how these symbols are connected with the roots as and ah. The current of the Life-Wave spoken of earlier is technically called Hansachasa, i.e., the motion of ha and sa. The word Hansa, which is taken to mean God, is only a symbolic representation of the two eternal processes of Life: ha and sa. The primeval current of the Life-Wave

is then the same which, in Man, assumes the form of the inhalation and exhalation motion of the lungs: this is the all-prevading source of the evolution and involution of the Universe.

The book goes on to give the following:

"It is the Svara that has given form to the first accumulations of the divisions of the Universe; the Svara causes involution and evolution; the Svara is God Himself, or more properly, the Great Power (Maheshvara)."

The Svara is the manifestation of the impression on matter of that Power which in Man is known to us as the Power which knows Itself. It is to be understood that the action of this Power never ceases: it is ever working, and evolution and involution are the very necessary products of its unchangeable existence.

The Svara has two different states: the one is known on the physical plane of Life as the Sun-Breath, and the other as the Moon-Breath. At this stage however, they will simply be designated as positive and negative respectively. The period during which this current comes back to the point at which it began is known as the day and night of Parabrahman. The positive or evolutionary period is known as the day of Parabrahman, while the negative or involutory period is called the night of Parabrahman. These days and nights follow each other without break. The sub-divisions of this period encompass all the phases of existence, and so it is necessary to give here the scale of time

according to the Hindu Shastras. We will begin with a Truti as the least division of time.

### THE DIVISIONS OF TIME

26  $\frac{2}{3}$  Trutis = 1 Nimesha =  $\frac{8}{45}$  second.

18 Nimeshas = 1 Kashtha =  $3 \frac{1}{5}$  seconds = 8 Vipalas.

30 Kashtha = 1 Kala =  $1 \frac{3}{5}$  minutes = 4 Palas.

30 Kala = 1 Mahurta = 48 minutes = 2 Gharis.

30 Mahurtas = 1 day and night = 24 hours = 60 Gharis.

30 days and nights and odd hours = 1 Pitrya day and night = 1 month and odd hours.

12 months = 1 Daiva day and night = 1 year = 365 days, 5 hours, 30 minutes, 31 seconds.

365 Daiva days and nights = 1 Daiva year.

4,800 Daiva years = 1 Satya Yuga.

3,600 Daiva years = 1 Treta Yuga.

2,400 Daiva years = 1 Dvapara Yuga.

1,200 Daiva years = 1 Kali Yuga.

12,000 Daiva years = 1 Chatur Yuga (four Yugas).

12,000 Chatur Yugas = 1 Daiva Yuga.

2,000 Daiva Yugas = 1 day and night of Brahma.

365 Brahmic days and nights = 1 year of Brahma.

71 Daiva Yugas = 1 Manvantara.

12,000 Brahmic years = 1 Chatur Yuga of Brahma and so on.

200 Yugas of Brahma = 1 day and night of Parabrahman.

These days and nights follow each other in eternal succession, and hence eternal evolution and involution. We thus have five sets of days and nights:

1. Parabrahmic
2. Brahmlic
3. Dalva
4. Pitrya
5. Manusha

A sixth is the Manvantaric day, and the Manvantaric night (Pralaya).

The days and nights of Parabrahman follow each other without beginning or end. The night (the negative period) and the day (the positive period) both merge into the Sushumna (the conjunctive period) and emerge into the other; so do the other days and nights. The days all through this division are sacred to the positive, the hotter current; the nights are sacred to the negative, the cooler current. The impressions of names, forms, and the power of producing an impression lie in the positive phase of existence; receptivity is given birth to by the negative current.

After being subjected to the negative phase of Parabrahman, Prakriti, which follows Parabraham, has been saturated with evolutionary receptivity; as the hotter current sets in, changes are imprinted upon it, and it appears in changed forms. The first imprint which the evolutionary positive current leaves upon Prakriti is known as Akasha. Then, by and by, the remaining ethers come into existence. These modifications of Prakriti are the ethers of the first stage.

Into these five ethers (which now constitute the objective plane of existence), works the current of the Great Breath. A further development takes place: different centers come into existence, with the Akasha throwing them into a form which gives room for locomotion. With the beginning of the Vayu Tattwa, these elementary ethers are thrown into the form of spheres. This was the beginning of formation, or what may also be called solidification.

These spheres are called our Brahmandas. In them the ethers assume a secondary development: the so-called division into five occurs. But in this Brahmic sphere in which the new ethers have ample room for locomotion, the Tejas Tattwa first comes into play followed by the Apas Tattwa. Every Tattwic quality is generated into, and preserved in these spheres by these currents. With the Apas Tattwa, the formation is complete. In the process of time we have a center and an atmosphere: this sphere is the self-conscious universe. Likewise, in this sphere a third ethereal state comes into existence according to the same process. In the cooler atmosphere removed from the center, another class of centers comes into existence. These divide the Brahmic state of matter into two different states. Following this, still another state of matter comes into existence, their centers bearing the name of Devas, or suns.

Thus, we have four states of subtle matter in the Universe:

1. Prana: the Life Matter, with the Sun for the center.
2. Manas: the Mental Matter, with Manu for the center.
3. Vijnana: the Psychic Matter, with Brahma for the center.
4. Ananda : the Spiritual Matter, with Parabrahman as the infinite substratum.

Every higher state is positive with regard to the lower one, and every lower one is given birth by a composition of the positive and negative phases of the higher. According to this scheme, we have the following:

1. Prana deals with three sets of days and nights as given in the following division of time:
  - (a) Our ordinary days and nights.
  - (b) The bright and dark half of the month which are called the Pitrya day and night.
  - (c) The northern and southern halves of the year: the day and night of the Devas.

These three nights acting upon Earth-Matter impart to it the receptivity of the cool, negative, shady phase of Life-Matter. The respective days coming in after these nights, imprint themselves upon it. The Earth has thus become a living being, having a North Pole in which a central force draws a compass needle towards it, and a South Pole in which is centered a force we will call 'the shade of the North Pole Center.' Likewise, it is also considered to have the Solar Force centered in its Eastern half,

and the Lunar Force (the 'shade' of the former), centered in the Western half.

These centers come into existence even before the Earth is manifested on the gross plane, as do the centers of the other planets. As the Sun presents itself to the Manu, there comes into existence two states of matter in which the Sun lives and moves: the positive and negative. As the Solar Prana (after having been subjected to the negative, shady state), is exposed in its course of revolution to the source of its positive phase, i.e., that of Manu, the figure of Manu is imprinted upon it. This Manu is the Universal Mind, and all the planets with their inhabitants are the phases of its existence. Although we will explore this facet of our discussion later, at present let us content ourselves with the Earth-Life or Terrestrial Prana as having four centers of force.

The positive phase, acting upon it after it has been cooled by the negative current, imprints itself upon it, and Earth-Life comes into existence in various forms. The essays on Prana will explain this more clearly.

2. Manas deals with Manu. The suns revolve around these centers, complete with the whole of their atmosphere of Prana. This system gives birth to the Lokas, or Spheres of Life, of which the planets are one class. These Lokas have been enumerated by Vyasa in his commentary on the Yogashastra (Pada iii. Sutra 26). The aphorism reads as follows:



"By meditation upon the Sun is obtained a knowledge of the physical creation." On this the commentator elaborates: " There are seven Lokas (Spheres of Existence)".

1. Bhurloka extends to the Meru.
2. Antarikshaloka extends from the surface of the Meru to the Dhruva, the Pole Star, and contains the planets, the Nakshatras, and the stars.
3. Svarloka lies beyond: it is five-fold, and sacred to the Mahendra.
4. Maharloka, sacred to Prajapati.
5. Janaloka, sacred to Brahma.
6. Taparloka, sacred to Brahma.
7. Satyaloka, sacred to Brahma.

It is not my purpose to try to explain the meaning of these Lokas. It is sufficient to say that the planets, stars, and the Lunar Mansions are all impressions of Manu, just as the organisms of the Earth are impressions of the Sun. The Solar Prana is prepared for this impression during the Manvantaric night.

Similarly, Vijnana deals with the nights and days of Brahma, and Ananda with those of Parabrahman. It will thus be seen that the whole process of creation, on whatever plane of life, is performed naturally by the five Tattwas in their double modification, the positive and negative. There is nothing in the Universe which the Universal Tattwic Law of Breath does not comprehend.

After this very brief exposition of the theory of Tattwic Evolution comes a series of essays, taking up all the subtle states of matter,

one-by-one. The working of the Tattwic Law in those planes, and the manifestations of these planes of life in Humanity are described in more detail.