GOLDEN DAWN CORRESPONDENCE COURSE

LESSON 139

THE MUTUAL RELATION OF THE TATTWAS AND OF THE PRINCIPLE

The Akasha is the most important of all the Tattwas. It must precede and follow every change of state on every plane of life. Without this, there can be no manifestation or cessation of form. Every form proceeds from, and lives in, Akasha. Hence, the Akasha is full of forms in their potential state. It intervenes between every two of the five Tattwas, and between every two of the five Principles.

The evolution of the Tattwas is always part of the evolution of a certain, definite form. Thus, the manifestation of the primary Tattwas is with the definite aim of giving what we may call a body, a prakritic form, to the Ishvara. In the bosom of the Infinite Parabrahman there are hidden innumerable such centers. One center takes under its influence a certain portion of the infinite, and there we find coming into existence first, the Akasha Tattwa. The extent of this Akasha limits the extent of the Universe, and out of it the Ishvara is to come. To this end, out of this Akasha, comes the Vayu Tattwa. It is this Vayu which pervades the whole Universe: it has a certain center which serves to keep the whole expanse together, and as one whole separate from other Universes (Brahmandas).

It has been stated that every Tattwa has a positive and negative phase. Using the analogy that places more distant from the Sun's center are always negative as compared to those closer to this center, we might say that the former are cooler than the latter. It will also be seen further on, that the property of heat is not peculiar solely to the Sun; rather,

all the higher centers have a greater amount of heat than even the Sun itself.

In this Brahmic Sphere of Vayu (except for some space near the Parabrahmic Akasha), every atom of the Vayu is reacted upon by an opposite force. The more distant (and therefore cooler) one reacts upon the nearer (and therefore hotter) one. The equal and opposite vibrations of the same force cancel each other, and pass together into the Akashic state. Thus, while some of this space remains filled up by the Brahmic Vayu (due to the constant outflow of this Tattwa from the Parabrahmic Akasha), the remainder is rapidly turned into Akasha. This Akasha is the mother of the Brahmic Agni Tattwa. The Agni Tattwa working in a similar fashion gives birth to Apas through another Akasha, as is also the case with the Prithivi Tattwa. This Brahmic Prithivi contains the qualities of all the preceding Tattwas, in addition to a fifth one of its own.

The first state of the Universe, the Ocean of Psychic Matter, has now come into existence in its entirety. This matter is extremely fine, and lacks any grossness as compared to the matter of the fifth plane. In this ocean shines the intelligence of Ishvara. It is in this ocean, with everything that might be manifest in it, which is the self-conscious Universe.

In this psychic ocean, the more distant atoms are negative as compared to the nearer ones. Hence, except for a certain space which remains filled with the psychic Prithivi, the rest begins to change into an Akasha. This second Akasha is full of what are called Manus in their

potential state. (The Manus are so many groups of certain mental forms; the ideas of the various genera and species of life yet to appear. We have to do with one of these.)

Impelled by the evolutionary current of the Great Breath, Manu comes out of this Akasha, in the same way Brahma came out of the Parabrahamic Akasha. First and uppermost in the Mental Sphere is the Vayu; then in regular order occurrs the Tejas, the Apas, and the Prithivi. This mental matter follows the same laws, and similarly begins to pass into the third Akashic state which contains innumerable suns. They come out in the same way, and begin to work on a similar plan which will be better understood here than higher up. Everybody here can test for himself that the more distant portions of the solar system are cooler than the nearer ones. Every atom of Prana is comparatively cooler than the next one which is closer to the Sun. Hence, equal and opposite vibrations cancel each other, therefore leaving a certain space near the Sun which is always occupied with the Tattwas of Prana. These Tattwas are being constantly supplied with Prana from the Sun, with the remainder of the Prana passing into the Akashic state. It might be noted here that the whole of this Prana is composed of infinite <u>points</u>. These <u>points</u> will be referred to as Trutis in the future; it could be stated at this point that these Trutis appear on the terrestrial plane as atoms (Anu or Paramanu). They also may be spoken of as solar atoms which are of various classes according to the prevalence of one or more of the constituent Tattwas.

Every point of Prana is a perfect picture of the whole ocean, with every other point being represented in every point: therefore, every atom has all of the four Tattwas in varying proportions for its constituents, according to its position relative to the others. The different classes of these solar atoms appear on the terrestrial plane as the various elements of Chemistry.

The spectrum of every terrestrial element reveals the color of the prevalent Tattwa or Tattwas of a solar atom of that substance. The greater the heat to which any substance is subjected, the nearer the element approaches its solar state, heat destroying for the time being the terrestrial coatings of the solar atoms. The spectrum of sodium thus shows the presence of the yellow of Prithivi; the element Lithium produces the red of Agni and the yellow of Prithivi; the element cesium exhibits the red of Agni, and the green admixture of the yellow of Prithivi and the blue of Vayu. Rubidium illustrates red, orange, yellow, green, and blue, i.e., the Agni, Prithivi and Agni, Prithivi, Vayu and Prithivi, and Vayu. These classes of solar atoms which together make up the expanse of the Solar Prana, pass into the Akashic state. While the Sun maintains a constant supply of these atoms, those that are passing into the Akashic state pass on the other side into the planetary Vayu. Certain measured portions of the Solar Akasha naturally separate themselves from others, according to the differing creation which is to appear in those portions: it is these portions of Akasha which are called Lokas. The Earth itself is a Loka, referred to as the Bhurloka. The Earth will be used for a further illustration of the Law.

That portion of the Solar Akasha which is the immediate mother of the Earth first gives birth to the terrestrial Vayu. Every element is now in the state of the Vayu Tattwa, which may now be called the gaseous state. The Vayu Tattwa is spherical in shape, and thus the gaseous planet bears similar outlines. The center of this gaseous sphere maintains around itself the entire expanse of gas. As soon as this gaseous sphere comes into existence, it is subjected to the following influences, among others:

1. The superimposed influence of the solar heat.
2. The internal influence of the more distant atoms on the nearer ones and vice versa.

The first influence has a double effect upon the gaseous sphere. It imparts more heat to the nearer hemisphere than to the more distant one. The superficial air of the nearer hemisphere rises toward the Sun, after having contracted a certain amount by the action of the solar energy. Cooler air from below now takes its place. But the question remains: where does the superficial air go ? It cannot pass beyond the limit of the terrestrial sphere which is surronded by the Solar Akasha, through which comes a supply from the Solar Prana. Therefore, this superficial air begins to move in a circle, establishing a rotary motion in the sphere. This is taken to be the origin of the Earth's rotation upon its axis.

Again, as a certain amount of the solar energy is imparted to the gaseous terrestrial sphere, the impulse of the upward motion reaches the

center itself. That center, along with the entire sphere, moves toward the Sun. It cannot go on in this direction however, for a closer approach would destroy that balance of forces which gives the Earth its peculiarities. A Loka which is nearer to the Sun than our own planet cannot have the same conditions of Life. Hence, while the Sun draws the Earth toward itself, those Laws of Life which have given it a constitution, keep it in the sphere they have assigned to it. Two forces thus come into existence: drawn by one the Earth would go towards the Sun; checked by the other, it must remain where it is. These are the centrifugal and centripetal forces, and their action results in giving the Earth its annual revolution.

Secondly, the internal action of the gaseous atoms upon each other ends in the change of the entire gaseous sphere with the exception of the upper portion, i.e., that which extends into the Akashic state. This Akashic state gives birth to the igneous (pertaining to the Agni Tattwa) state of terrestrial matter. Similarly, this changes into the Apas, and this again into the Prithivi. The same process occurrs in the changes of matter with which we are familiar. An example will better illustrate the whole Law.

Take ice. This is in a solid state, or what in the Science of Breath would be called the state of Prithivi. As the reader will recall, one quality of the Prithivi Tattwa is cohesive resistance. Now proceed to apply heat to this ice, the temperature of the heat being indicated by a thermometer as it passes into the ice. When the temperature reaches 78 degrees, the ice experiences a change of state. The thermometer no

longer indicates the same temperature of heat: 78 degrees of heat have become latent.

Now proceed to apply a temperature of 536 degrees of heat to a pound of boiling water. As is generally known, this great quantity of heat becomes latent while the water passes into the gaseous state. Now let us proceed to the reverse process. To gaseous water, apply a certain amount of cold. When this cold becomes sufficient to entirely counteract the heat which maintains the water in its gaseous state, the vapor passes into the Akashic state, and from there into the Tejas state. (It is not necessary that the entire volume of vapor should pass <u>at once</u> into the next state; the above principle remains valid through the gradual change of state). As the cold is gradually passing into the vapor, the Tejas modification is gradually appearing out of, and through the intervention of, the Akasha into which it had passed during latency: this is being indicated by the thermometer reading. When the entire volume has passed into the igneous state, and the thermometer has indicated a temperature reading of 536 degrees, the second Akasha comes into existence. From this second Akasha comes the liquid state at the same temperature, all the heat having passed again into the Akashic state; therefore, it is no longer indicated by the thermometer.

When cold is applied to this liquid, heat again is liberated. When it reaches a temperature of 78 degrees, it is heat which has come out of and through the Akasha into which it had originally passed, showing that the entire volume of liquid has passed into the igneous state. Here it again begins to pass into the Akashic state. The thermometer begins to

drop in temperature reading, and out of this Akasha comes the Prithivi state of water: ice. Thus we see that the heat which is given out by the influence of cold passes into the Akashic state, which becomes the substratum of a higher phase. We also see that the heat which is absorbed passes into another Akashic state which becomes the substratum of a lower phase.

It is in this way that the terrestrial gaseous sphere changes into its present state. The experiment described above points out many important truths about the relationship of these Tattwas to each other. First of all, it explains the very important assertion of the Science of Breath which states that every succeeding Tattwic state has the qualities of all the foregoing Tattwic states. Thus, we see that as the gaseous state of water is being acted upon by cold, the latent heat of steam is being cancelled, and is passing into the Akashic state. This can only be the case, since equal and opposite vibrations of the same force always cancel each other, the result being the Akasha. Out of this comes the Tejas state of matter, in which the latent heat of steam becomes patent. It will be observed that this state has no permanence; the Tejas state of water (or the Tejas state of any substance) cannot exist for any length of time. This is its condition since the major part of terrestrial matter is in the lower, and therefore more negative states of Apas and Prithivi. In consequence, whenever any substance enters into the Tejas state, the surrounding objects begin to react upon it at once with such strength as to force it at once into the next Akashic state. Those things which now live in the normal state of Apas or Prithivi find

it against the laws of their existence to remain, except under external influence, in the Tejas (igneous) state. Thus, an atom of gaseous water has already remained in the three states of the Akashic, the gaseous, and the Tejas prior to its passing into the liquid state. Therefore, it must have all the qualities of the three Tattwas, and so it no doubt has. Cohesive resistance is only wanted, and that is the quality of the third Prithivi Tattwa.

When this atom of liquid water passes into the ice state, what then do we see ? All the preceding states must again show themselves. Cold will cancel the latent heat of the liquid state, and the Akashic state will be liberated. Out of this Akashic state will proceed the gaseous. This gascous (Vayava) state is evidenced by the gyrations and other motions set up in the body of the liquid by the application of the cold. The motion however, is not very long in duration; and as they are ceasing (passing into the Akashic state), the Tejas state is appearing. This too however, is not long in duration; as it passes into the Akashic state, the ice is coming into existence.

It is easy to see that all the four states of terrestrial matter exist in our sphere. The gaseous (Vayava) is present in our atmosphere; the igneous (Tejas) is found in the normal temperature of Earth life; the liquid (Apas) is found in the ocean; the solid (Parathiva) is the terra firma. None of these states however, exists isolated from the other: each is constantly invading the domain of the other, and thus it is difficult to find any portion of space occupied by matter in only one state. The two adjacent Tattwas are found intermixed with each other to

a greater extent than those that are removed from each other by an intermediate state. Thus, Prithivi will be found mixed to a greater extent with water, than with Agni and Vayu; Apas with Agni more so than with Vayu; Vayu with Agni, more so than with any other. Thus, according to the Science of the Tattwa, it would appear from the above that the flame and other luminous bodies on Earth are not in the terrestrial Tejas (igneous) state: they are in, or near the solar state of matter.