

- I. Comparison of theory of ether in general theory of relativity and the Askasha with Astral Light of Occultism.
 - A. Sketch of development of notion of ether in physics.
 1. Developed to avoid notion of action at a distance.
 2. Before Einstein idea held that ether was unaffected by presence of ponderable bodies in it.
 - a. This had to be abandoned.
 - B. Under relativity held to be a field filling all space, but affected by presence of ponderable bodies.
 1. Determines metrical properties in space and time.
 2. In absence of bodies probably has Euclidian or infinite character.
 3. In presence of bodies warped.
 - a. Has non-Euclidian and finite character.
 - b. Conditions behaviour of inert masses, but is conditioned in its state by them.
 4. Devoid of all mechanical and kinematical characters.
 - C. Primordial Substance or Akasha fills all Space and is Space.
 1. It is infinite in its original form.
 - a. Like Euclidian space.
 2. In its finite aspect surrounds all worlds or bodies.
 - a. It is the mold of the physical world (prototype).
 - b. In turn it has impressed upon it all acts and thoughts from this plane.

II. Discussion of three Logoi.

- A. First Logos concealed. Purusha or pure subjectivity.
- B. Second Logos is objectivity the Eternal Mother, Isis, Akasha.
- C. Purusha or Spirit acting upon Akasha produces the universe, or the Son.
 1. The highest aspect of this differentiation is Divine Intelligence or Mahat
 2. Lowest aspect is Astral Light.
 - a. Physical world is lowest aspect of Divine Ideation thrown upon the screen of Astral Light.
 - (1) The physical world is an illusion like the picture thrown upon a screen in the cinema.
 3. b. Astral Light is lowest aspect of the Mother or Isis.
 - a. (2) Symbolized by girdle of Isis.

III. Three-fold evolution of man.

- A. Monadic or Spiritual.
 1. This is the Divine, eternal man, belonging to formless Purusha-Akashic levels.
- B. Physical evolution.
 1. Led by the Lunar Pitris from substance of Astral Light.
 2. This aspect of man is mortal and transitory.
 3. It has no power by itself to attain spiritual consciousness.
- C. Intermediate or Manasic evolution.
 1. Superimposed by Manasaputra upon astro-physical man when the latter is prepared.
 2. This unites the Spiritual with the physical.
 3. This is the strictly human aspect of evolution.
 4. Only through this can the personal consciousness be raised to the immortality of the Spiritual evolution.

- D. Illustration of the earth consciousness surrounded by ~~Akasha~~ Astral Light with Antaskarana as only connection with the Akasha or Spiritual plane.
 - 1. Antaskarana represents manasic evolution or Sons of Mind.
 - 2. There is no other way for personal consciousness to reach beyond the various planes of the Astral Light.

IV. Denizens and contents of Astral Light.

- A. Astral Light carries photographic reflection of everything produced on earth plane.
 - 1. These photographs being impressed on a phase of Life Substance itself are living automata, but non-spiritual.
 - 2. On lowest plane man's lowest thoughts and desires and disintegrating relequa.
 - 3. On highest plane the reflection from human consciousness of the best it has produced.
 - a. This includes reflections of Wisdom Religion.
 - (1) Being a reflection of a reflection this is more or less distorted and has not the undying Light.
 - (2) Pure but negative and untrained seership may reach this level, but can go no higher.
 - 4. This realm is habitat of beings who have broken bridge to their spiritual nature (elementaries).
 - a. These represent a highly malific influence.
 - b. Discuss dangerous consequences of capital punishment.
 - 5. Those who have become relatively immortal in evil, the dark Nirmanakayas.
 - a. This represents the worst of all influences.
 - 6. The white Nirmanakaya who moves in this realm for the service and protection of man.

V. Effect of Astral Light upon human consciousness.

- A. All men but Adepts more or less affected by it.
- B. It is the great tempter or deceiver.
- C. It is most dangerous in seductive form and the half-wisdom that may be found in it.
- D. It is the domain of psychic consciousness in lower sense.
 - 1. mere impression. That form of consciousness which resents the discriminating action of logic and Reason.
- E. Man must master the Astral Light or it will destroy him as an immortal being.
 - 1. It is the Chronos which would destroy ~~the~~ its own children.
 - 2. Give interpretation of story of Buddha born of Maya, and yet who had to lead his wife to realize Buddhahood.

VI. Function of Antaskarana.

- A. Only by reaching up to and through Higher Mind is it possible to realize immortal spiritual consciousness.
- B. Higher consciousness is direct Spiritual Intuition of Apperception.
 - 1. This stands in radical contrast with astral impressionism, although there is external analogy for those lacking discrimination.
- C. Through the Sifter or Reason, discrimination between these *two is attained*

1. The distinguishing mark between negativism and positive walking is self-determination.
2. Never become a follower of even the most beautiful impression.

VII. For spiritual realization it is not necessary to have ever entered the astral light.

- A. Some of the highest Occultists never look into the Astral Light at all.
- B. It is possible to enter spiritual consciousness thru antaskarana without ever having seen or sensed astrally.
 1. This is the road of least confusion or pain.
- C. If aspral perception is open then student must put forth special effort to cultivate discrimination.
- D. There are Guardians of the Path or Antaskarana ever in the sphere of man.
 1. Gautama Buddha is such a guardian even to this day.
 2. The student who has found the Guru Light and is loyal to it is in sphere of protection.

View of ether as modified by Einstein is one in which the ether is not unaffected by the presence of ponderable matter, as was originally held. The ether determines metrical properties. In turn the ether is warped in the presence of ponderable bodies. All of space is filled with ether. In the absence of ponderable bodies the ether would have an Euclidian character, otherwise non-Euclidian. Euclidian space is infinite. Thenon-Euclidian space of the type employed in the general theory of relativity is finite though unbounded.

This harmonizes with the occult view of the infinitude of Primordial Substance or Akasha in its formlessness contrasted with that substance as Astral Light surrounding matter which is non-molecular (thus devoid of all mechanical ~~properties~~) and kinematical properties (as is the case with the ether of general theory of relativity) that furnishes not only the mold or perisprit of every creature but contains the reflection of all ~~things~~ acts and thoughts on earth. The astral light is finite.

The ether of Einstein has a dual character (a) as it is in the absence of any ponderable bodies, (b) as it is in the presence of ponderable bodies. This is the analogue of the dual character of Primordial Substance as infinite Akasha and as the finite astral light, surrounding the material bodies.

In Theory of relativity the notion of a space without physical properties is abandoned. Space of space-time measurement is a space filled with ether. In other words, space and time are properties of root-matter. It follows, then, that in this ether is wound up the whole space-time complex both past and future. This is also the occult idea.