

THE GOLDEN DAWN CORRESPONDENCE COURSE

LESSON 143

TATTWAS - MANIFESTATIONS OF PSYCHIC FORCE

THE MANIFESTATIONS OF PSYCHIC FORCE

Psychic force is that form of matter known as Vijnana in active connection with the Mental and Life-Matters. In the quotation given above from the Ishopanishad, it has been said that the Devas (the macrocosmic and microcosmic manifestations of Prana) do not reach the Atma, inasmuch as it moves even faster than the mind. The Tattwas of Prana move with a certain momentum. The mind has a greater velocity, and psychic matter a velocity greater than this. In the presence of the higher, the lower plane always appears to be at rest, and is always amenable to its influence; hence, creation is a manifestation of the psychic force on the lower planes of existence. The first process of course, is the appearance of the various macrocosmic spheres with their various centers. In each of these spheres, i.e., the Prana, the Manas, and the Vijnana, the universal Tattwic rays give birth to innumerable individualities on their own planes. Each Truti on the plane of Prana is a Life-Coil (Pranamaya Kosha); the rays which give existence to each of these Trutis come from each and all of the other Trutis, which are situated in the space allotted to each of the five Tattwas and their innumerable admixtures, and which therefore represent all of the possible Tattwic manifestations of Life.

On the plane of Manas, each Mental Truti represents an individual mind. Each individual mind is given birth to by mental Tattwic rays from the other quarters. These rays come from all of the other Trutis that are situated under the dominion of each of the five Tattwas and their

innumerable admixtures; as such, we have a representation of all possible Tattwic phases of Mental Life.

On the psychic plane, each Truti represents an individual Soul brought into existence by the psychic Tattwas radiating from every point to every other point. These rays come from every Truti under the dominion of each of the five Tattwas and their innumerable admixtures; thus, we have a representation of all possible manifestations of Psychic Life.

The latter class of Trutis are the Gods and Goddesses on the various planes of existence. The former class are coils which manifest themselves in Earth-Life.

Each psychic Truti is thus a small reservoir of every possible Tattwic phase of Life which may manifest itself on the lower planes of existence: in sending its rays downward just as the Sun does, these Trutis manifest themselves in the Trutis of the lower planes. According to the prevalent phase of Tattwic color in these three sets of Trutis, the Vijnana (Psychic Truti) selects its mind; the mind selects its coil, and in the end the Life-Coil creates its habitation on Earth.

The first function of the individual Truti, Vijnana, is to sustain the Life of the Mental Truti just as the Macrocosmic Vijnana sustains the Life of the Macrocosmic Mind. In turn the Mental Truti sustains the Life of the individual Truti of Prana. In this state the Souls are only conscious of their subjectivity with reference to the mind and the Prana: they know that they sustain the lower Trutis; they know themselves; they know all of the other psychic Trutis; they know the

whole of the macrocosm of Ishvara, the Tattwic rays reflecting every point into their individual consciousness. They are omniscient; they are perfectly happy because they are perfectly balanced.

When the Pranamaya Kosha enters the habitation of Earth, the Soul is for the first time assailed by finitude. This means a curtailment, or rather the creation of a new curtailed consciousness. For long ages, the Soul takes no note of these finite sensations, but as the impressions gain greater and greater strength, they are deluded into a belief of identity with these finite impressions. From absolute subjectivity, consciousness is transferred to relative passivity. A new world of appearances is thus created; this is their fall. How these sensations and perceptions, etc., are born, and how they affect the Soul, has previously been discussed. How the Soul is awakened out of this state of forgetfulness, and what it does then to liberate itself, will come further on.

It will be seen at this stage that the Soul lives two lives: an active and a passive. In the active capacity, it goes on governing and sustaining the substantial Life of the lower Trutis. In the passive capacity it forgets itself, and deludes itself into identity with the changes of the lower Trutis imprinted upon them by the external Tattwas. In the passive capacity it forgets itself, and deludes itself into identity with the changes of the lower Trutis imprinted upon them by the external Tattwas: the consciousness is transferred to finite phases.

The entire fight of the Soul upon reawakening consists in the attempt to do away with its passive purity: this fight is Yoga, and the powers

which Yoga evokes in the mind and the Prana are nothing more than Tattwic manifestations of the psychic force, calculated to destroy the power of the external world on the Soul. This constant change of phase in the new unreal finite coils of existence is the upward march of the Life-Current from the beginnings of relative consciousness to the original absolute state.

There is no difficulty in understanding the how of these manifestations: they are there in the psychic reservoir, and simply show themselves when the lower Trutis assume the state of sympathetic polish and Tattwic inclination. Thus, the spectrum only shows itself when certain objects assume the polish and form of a prism. Ordinarily, the psychic force does not manifest itself either in the Prana or the mind in any uncommon phase. Humanity progresses as a whole, and whatever manifestations of this force take place, they occur in the races of Humanity as a whole: finite minds are therefore slow to recognize them.

It must be stated that all individuals of a race do not have the same strength of Tattwic phase: some display a greater sympathy with the psychic force in one or more of its component Tattwic phases. Such organisms are called mediums. In them, the particular Tattwic phase of psychic force with which they are in greater sympathy than the rest of their kind, makes its uncommon appearance. This difference of individual sympathy is caused by a difference of degree in the commissions and omissions of different individuals, or by the practice of Yoga.

In this way, the psychic force may manifest itself in the shape of all of the innumerable possibilities of Tattwic combination. Therefore, as far as theory is concerned, these manifestations may cover the whole domain of Tattwic manifestations in the visible and invisible macrocosm, the latter of which however, we have no knowledge. These manifestations may violate all of our present notions of time and space, cause and effect, force and matter. Intelligently utilized, this force may very well perform the functions of the vril of The Coming Race. In the following essay, we will trace some of these manifestations on the plane of the mind.