

THE WEB OF THE UNIVERSE

An Occult Theory of Sub-stance, of Man's Origins and the
Source of his Creative Powers

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THE WEB OF THE UNIVERSE

CHAPTER I

“FATHER-MOTHER SPIN A WEB”

THE *Stanzas of Dzyan*, from which the title of this chapter is taken, are reputed to be the most ancient occult writings in existence. They are described as “. . . an archaic Manuscript—a collection of palm leaves made impermeable to water, fire and air, by some unknown process”. Upon them Madame Blavatsky based her book *The Secret Doctrine* and many extracts from them are quoted in both volumes.

Frequently the term—the Web—appears in the Stanzas :

“ The Seven were not yet born from the Web of Light. . . .

“ Father-Mother spin a Web whose upper end is fastened to Spirit, the Light of the One Darkness, and the lower one to its shadowy end Matter; and this Web is the Universe, spun out of the Two Substances made in One. . . .

“ It expands when the Breath of Fire [spirit] is upon it; it contracts when the Breath of the Mother [matter] touches it. . . . When it is cooling it becomes radiant ” . . . etc.
(From Stanzas II and III.)

It may well be that this Web, with spirit and matter for its warp and woof, is the parent of the Universal Mind, that world of Mind which, following the results of recent scientific research into the nature of physical material, is being so widely inferred to-day.

As above, so below—and the infinitely large may often be found reflected in the infinitely small, as a whole landscape in a dewdrop. The cocoon spun by many of the humblest

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of creatures as a sacrificial provision for the welfare of their progeny would appear to be itself a minute reflection of that vast and glorious sacrifice made by the Creator, the Father-Mother of our Solar Universe; that a planetary system might be successfully cradled and so become manifest.

The Stanzas proceed to outline a vast scheme of evolutionary processes in which the One becomes Three and then Seven; the sequences which follow are also based on recurrent septenary systems.

The states of consciousness possible to man and the primary modifications of natural forces, as well as the worlds of the Solar System with which we are concerned, are each said to be seven in number. Similarly, septenates are said to mark every branch of manifestation—all are sequences of seven factors. The seven colours of the light spectrum and the octaves of music are among the many correspondences which may be taken as familiar examples.

Accepting the monistic theory of One Life, let us attempt the contemplation of One becoming Seven. This, if we grant the possibility of motion and therefore the possibility of manifestation within the One, is comparatively easy. Let a pencil point touching a paper surface represent One. Move the point and a line appears. At once the number three is in evidence, the two termini of the line, themselves two points, and the line itself. Two extremes are there and the relating line between them. As the principal permutations of three factors are numerically seven, the septenate system of manifestation seems at least reasonable. Assuming three factors—for example, A, B and C, to be equal in value—they can be arranged in order of dominance as ABC, ACB, BAC, BCA, CAB, CBA, six in all; to these add their synthesis with “no one before the other” and we have the seventh. The formula is $1 \times 2 \times 3 + 1 = 7$. Within the seven, relationships may be noted of 3 to 4 and of 2 to 5, both of significance.

Another illustration will assist here. Man, as a constructional creator, uses his hands. Though his creations are

"FATHER-MOTHER SPIN A WEB"

extended indefinitely by means of tools and machines, all he makes derives from the hands; they are the original creative instruments. Now the whole arm is divisible into three parts—the upper arm, the lower arm and the hand. We have therefore in this example a main group of three—and the third member of this trinity, the hand, is divided further into five, the fingers. This last group of five is the immediately active creative agent. Such an analogy, or correspondence, affords some assistance to an understanding of the Three-in-One relationship of the original creative principle. The upper arm, for instance, is the seat of power for its septenary group; the lower arm is adaptable and flexible, is anatomically dual, and is capable of skilful direction; the five-fingered hand is the actively creative medium. Here is a close resemblance to the description of the One becoming Seven.

From a study of the occult instructions the inference is irresistible that in the arm and hand of man, viewed as his means for the creation of forms at the physical level, we have a true correspondence, as far as it goes, with the plan of Creative Manifestation. Of the seven planes and principles of a Solar System, two are said to be hidden; "in Silence and Darkness" are the terms used with reference to them; five are actively manifest. Hence the statement, so common in certain eastern philosophies, that we live at present in a five-fold universe.

In our example, if we assume for a moment the point of view of one of man's creations, say a piece of sculpture, then to it the upper and lower arm would be "beyond", out of view, for the five-fingered hand would appear to be the immediate and only creative cause of its existence. Similarly, to us, within and about us is evidence of a five-fold creative activity. We are conscious (not necessarily self-conscious) in five different states of consciousness or planes, namely, physical, emotional, mental, intuitional and volitional; the corresponding five occult centres in man are more or less

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active and we have five senses or avenues of contact with the physical world.

Two planes and two principles, the Divine and Monadic, (Adi-Anupadaka) are at present beyond, unknown, "in silence". But a vast work of theirs, indeed that which makes the very field of our five-fold manifestation possible, would seem to be the Web spun by them within which and by means of which, as a scriptural phrase has it, we live and move and have our being. They are the two subtler and most deeply occult principles of our Solar Universe and are symbolised by Father-Mother in the Stanzas quoted. They support the whole as the arm carries the hand. A description of the pattern and the function of their Web is attempted in this book.

CHAPTER II

SOME DESCRIPTIVE DEFINITIONS

IN the later *Stanzas of Dzyan* there is a description, heavily veiled in symbolism, of the process by which forms come into manifestation and of the elaborate seven-fold scheme of evolution in which our human consciousness is taking its assigned part.

In an appendix to this book a summary is given of the vast cycles of manifestation known as Chains and Rounds in modern occult writings. The summary is necessarily in very general terms, but a perusal will enable the reader to grasp in broad outline the nature of some of the closely guarded secrets imparted in olden times to the initiates of various Mystery Schools under stringent vows of silence. The veil of secrecy has been lifted from time to time, as minor cycles have run their course, and we are to-day at liberty to examine and analyse and, so far as may be possible, to test some of the instructions given. Although these are said to be the result of experienced investigation the student is invariably advised to receive the information as hypothetical and theoretical only, till enabled by his own researches to accept or reject. Till then a suspended judgment is the wisest course. This interpretation of the Web of the Universe is submitted in all sincerity but with the same reservation.

In order to avoid misunderstandings this chapter is devoted to giving a few descriptive definitions of some more or less familiar terms that are used in this book and are met with frequently in occult literature. A chart also is given (No. I) which displays the seven-fold and the five-fold relationships of the Worlds and the Principles of Man.*

* The reading and study of this chapter and of the appendix may be postponed if preferred. They are both explanatory of terms used and reference can be made to them as required. They are not essential, though useful, to the general exposition.

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Chart of the Worlds or Planes and the Corresponding Human Principles and Bodie

Our Solar Scheme: Seven-Fold System

	Eastern Terms	English Terms
The Monad's Birth-Place	<i>Adi</i> <i>Anupadaka</i> <i>Atma</i> <i>Buddhi</i> <i>Manas</i> <i>Kama</i> <i>Sharira</i>	<i>Divine</i> <i>Monadic</i> <i>Spiritual</i> <i>Intuitionl</i> <i>Mental</i> <i>Emotional (Astral)</i> <i>Physical</i>

The Fourth Chain of the Solar Scheme Our Terrene Chain

The Higher Self	Ego	<i>Atma</i> <i>Buddhi</i> <i>Manas I</i>	<i>Spiritual</i> <i>Intuitionl</i> <i>Higher Mental</i>
The Lower Self	Personality	<i>Manas II</i> <i>Kama</i> <i>Prana</i>	<i>Lower Mental</i> <i>Emotional (Astral)</i> <i>Etheric Physical</i>
Synthesis in Form		<i>Sthula</i> <i>Sharira</i>	<i>Dense Physical</i>

We are said to be in the Fourth or Middle Round of our Terrene Chain: hence, during our present occupation of our planet Earth, we are functioning at the densest levels of our whole Scheme. As four planes only are normally used in the same Round Cycle it follows that, during this world-occupation, humanity is consciously engaged actively on the levels of the Lower Mental, the Astral and the two divisions of the Physical. Beginning now, however, to climb in consciousness the upward arc of the cycle, the Higher Mental is the spiritual principle ahead as the next goal to reach. Thus the following gives the current and immediate relationships—

Higher Self	Ego	<i>Buddhi-Manas</i>
Lower Self	Personality	<i>Lower Mental Body</i> <i>Emotional (Astral) Body</i> <i>Etheric Physical Body</i>
Synthetic Vehicle, <i>Dense Physical Body</i>		

Number One

SOME DESCRIPTIVE DEFINITIONS

LIFE

Spirit undifferentiated.

CONSCIOUSNESS

A ray of the One Life separated from the ocean of life by association and identification with Forms. Hence awareness, a vague and diffused consciousness, is awakened. Examples: The Mineral, Plant and Animal Kingdoms on an increasingly conscious scale.

SELF-CONSCIOUSNESS

The very definite and clear-cut association of Life or Spirit with a form-body, a personality, is the means by which consciousness distinguishes between itself in its own separate abode or body and in all other bodies—and thus is individualised and becomes *self-conscious*. Example: Humanity.

THE POSITION OF OUR EARTH

Four of the seven Chains of our Scheme are shown diagrammatically on Chart No. 2. This is to illustrate the statement that the seven globes of Chain IV are manifest in four planes only and these the densest of our Scheme.

In the first Chain of our Solar Scheme, its one and only globe was of mental material. The whole vast period of that first Chain's work, *in terms of form*, was the creation of a single planet and its modest contents. The second Chain had three globes of form and the third had five. Being now on the fourth Chain of the Scheme we profit greatly from the work of our predecessors on the first three Chains and have seven planets of material form to use, built of the material of four planes. Chart No. 2 displays this in a diagram that Mr. A. P. Sinnett* always insisted was the only correct way to depict the successive Chains of Globes.

* *Esoteric Buddhism*, by A. P. Sinnett, was one of the very first Theosophical publications in the west.

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OUR TERRENE SCHEME

	CHAIN I	II	III	IV	
Mental	o	o o	o o	o o	Chains V, VI, VII in future
Astral		o	o o	o o	
Phys. I			o	o o	
Phys. II				o - - ->	Our earth.
	One	Three	Five	Seven	
	Globe	Globes	Globes	Globes	
	Number Two				

Whether these material globes, in their inter-relations within each Chain, be regarded as concentric (Steiner) or spatially separate (Sinnott and Leadbeater), does not here concern us: the important feature is that the first world to be built and hence the first and earliest plane of form is stated to be mental. It may therefore reasonably be inferred that all material globes of form arise from modifications of what Mme. Blavatsky called Lower Manas (The Lower Mind or Mental II). This is the subtlest of the worlds of form.*

FORMS AND THE FORMLESS

As the successive Chains of globes are described as being always concerned with four planes it is obvious, from Diagram No. 2, that the work of the First Chain, though possessing but one globe of form, is also on three planes above the lower mental. But all above the lower mental is held to be of a "formless" nature. Let us therefore attempt to dispose of the difficulty which may very naturally arise from the use of the word "formless".

This word has been frequently used to distinguish the inner or subtler spiritual planes, that is, the divine life unmanifested to normal vision, from that of material form—and a rather puzzling conception is thereby offered to the

* See *Whence Come the Gods?*, Blavatsky Lecture, 1959.

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student. Formlessness implies no thing, no separated feature of manifestation whatever, yet several of such planes are named and these presumably differ! The explanation is however not far to seek and we need to be at the outset entirely clear as to the reason for the use of this somewhat misleading descriptive term. An analogy will most easily clarify the position. Consider the relation of a pencil point to paper as an illustration of the connection between the higher and the lower mental planes. The pencil point can very reasonably be called formless: but it is capable of creating form on paper. Move the pencil point and under a skilled hand an elaborate form-design emerges. If it be conceived as moving with extreme rapidity we should witness what would approximate to an instantaneous drawing, and apparently *ex nihilo*! Endow the pencil point in imagination with the speed of light and we should approach a comparison with the inter-action of the higher and lower mental principles—for the higher mental centre apparently can move at that prodigious speed.

Man, being a reflection of the universe in miniature, also has his formless spiritual nature, and the bodies of form which it uses make up his personality. From the point of view of this personality (for we are at present largely confined to these slow and ponderous personal bodies of physical, emotional and mental material), we can best picture higher mental activity as due to a brilliant point of light. This expresses the human spiritual self, the spark of the divine flame; this is the true centre of consciousness of a human being however much, in ignorance of his true nature, he may be identified with bodies of form. The human spirit is formless in itself, as is the pencil point, but capable readily of creating form on the screen of the lower mind—and a form, too, of three dimensions that has a considerable “lag” of persistence, like the lag of an impression on the retina of the eye.

Many a similar analogy could be employed—such as the light from a cinema lantern and the screen on which the

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picture is thrown. The light is formless until it is arrested and held. Both light and screen are needed for the creation of a flowing picture. The two together provide the mechanism for the manifestation of forms. The light symbolises the higher, the screen represents the lower mind. It is by the study of such analogies that the term "formless" becomes understandable.

THE ELEMENTS AND TATTVAS

Authorities in occultism describe the three worlds of form, physical, emotional and mental, as distinguishable by their specific "measure" or "tattva". This refers to the mode of motion, the rhythmic movement, the measure, of their material composition, for the units of each are said to have a dominant and characteristic *tattva*. The ancient occult teaching that material is really motion or energy, though commonplace to-day, is less than fifty years old in our western science. These measures or tattvas have their minor correspondences again on each plane, and those with which we are most familiar are the sub-states of physical material which we call solid, liquid and gaseous. Concerning the larger divisions of our three-fold world the solid (*prithivi*) tattva is dominantly characteristic of the physical, the liquid (*apas*) tattva of the astral, and the gaseous (*tejas*) tattva of the mental. Another series in correspondence are the so-called elements of nature—earth, water, fire and air. Each has a significant sign or symbol—a square, a crescent, a triangle. The following chart displays these correspondences :

Plane	<i>Physical</i>	<i>Emotional</i>	<i>Mental</i>
Element	<i>Earth</i>	<i>Water</i>	<i>Fire</i>
Tattva	<i>Prithivi</i>	<i>Apas</i>	<i>Tejas</i>
Phys. sub state	<i>Solid</i>	<i>Liquid</i>	<i>Gaseous</i>
Symbol of Tattva	<i>Square</i>	<i>Half-Circle</i>	<i>Triangle</i>
Geometrical Figure	<i>Cube</i>	<i>Icosahedron</i>	<i>Octahedron</i>

NOTE : With reference to the element "air", at present fire and air are almost interchangeable terms. Cold flame is an occult term for air on certain occasions, on others air (*vayu tattva*) is classified as a higher element than fire. In our own present cycle, the deepest in material form, air is fire grown cold, hence the correspondence of true fire with the "mental" in this chart.

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In *The Secret Doctrine*, Vol. I, 273, H.P.B. states that the "correct order for esoteric purposes is fire, air, water, earth." Esoteric purposes means the order in which, in the beginning of our cycle, they manifested. Fire first—and the *tejas tattva*, its measure of motion, has a triangle for its symbol. The triangle in this connection may be taken as the flat figure representative of the octahedron, the occult geometrical "unit" of the mental world. The appropriateness of this octahedral correspondence with the mind will emerge in our study.

OUR THREE-FOLD PLANET

That our familiar material world is not only physical but has a mental and emotional content too, also of material, may quite well be inferred from the fact that man has a mental and emotional nature in addition to a physical body. But thought and feeling have been so related to and indeed identified with the brain and nervous systems that the inference is by no means universally made.

A difficulty which prevents a general acceptance of this view is doubtless the concept of a *material* mind; yet recorded experiences of consciousness, apart from the physical brain and body and quite independent of both, are many and increasingly frequent.

The concept of our world as three-fold means that in combination with the physical earth there are also worlds (or planes) interacting with it of mental and emotional material. This is a logical assumption to-day in the light of our modern knowledge concerning material itself, for, resolved into energy as it is, the long standing materialistic concept of the universe disappears.

Energy, Motion, Life, call it what we will, alone remains—and a fuller understanding of many a mental and emotional problem would follow if the concept of energy was extended to include extremely subtle varieties of material whose *tattvas* or measures of vibratory response were emotional and mental in quality. As differences in the elements of physical material

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are now known to be due to differences in wave motions or energy, an extension of the same concept provides us with the distinction between one interpenetrating world of experience and another, which is relatively easy to comprehend.

In this connection a very appropriate analogy and example is afforded by the Radio System and a wireless receiving set. When an efficient set is tuned in to a particular programme every other is ignored. Though capable of reproducing many programmes, all of which are being broadcast at the same time, one alone comes through. This obviously depends entirely on the degree of selectivity of the machine.

Very similarly, on the large scale of the planes of nature, though we live in three material worlds at once we are conscious with clarity and precision of one only, the physical. We are at present, fortunately, unable easily to tune into the other two. Control and mastery of mind and emotion, that is, selective skill in listening in to these worlds of experience, are essential to avoid confusion and its possible consequence—insanity. Hence though the mental and emotional planes are interwoven intimately with the physical they are very naturally translated and interpreted in the terms of our familiar physical senses and physical brain consciousness. Of the three worlds separated from each other by differences of wave motion only, as an examination of the Web will explain, two are not clearly apprehended and known by themselves as yet. We function in them directly after what we call “death”, and the intermediate periods between physical incarnations have special value for this reason. While in physical bodies however this selective skill and distinction still awaits the development of other faculties—probably the sixth and seventh senses.

PERSONALITY

This term is used in the literal sense of *per sona*, the mask behind or within which the real man acts. The personality technically consists of the abodes or bodies in which a man

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normally lives and includes therefore the physical, emotional and mental bodies of a human being functioning on corresponding planes. These three planes or worlds in combination, as has just been said, constitute our material earth planet.

HIGHER AND LOWER SELF (See Chart on page 14)

These terms are convenient and perhaps permissible as distinguishing the spiritual principles of man from the personal. But they are unfortunate in the implied disparagement of the so-called "lower". The spiritual principles of man, the spiritual, intuitional and higher mental, derived from the One Life, owe whatever self-realisation they attain to their formal projection into the bodies that we call the personality (the lower self). This latter is the mirror in which alone spirit can see, apprehend and hence *know* itself. To view the personality as "lower" in the sense of inferior is as though we exalted the lantern of a cinema theatre and disparaged the screen which alone enables the picture to be seen at all. Both the spiritual focus of light, the Ego, and the Personality that reflects the focused light are equally necessary to the Source of Light, the One Life. Hence we should not allow the terms higher and lower to connote superiority and inferiority. With this reservation the terms may be accepted as conventionally useful.

SUBJECTIVE AND OBJECTIVE

Subjective experiences are those which are interior, or seemingly interior, to oneself, that is, are within one's own consciousness, such as experiences of thinking and feeling. Though every experience may be claimed to be subjective in essence, as indeed is obviously the case, it is usual to define as objective that part of the environment which is recognised in experience as *being* environment. This is to say that, from a state of complete subjectivity in which we began, humanity has succeeded in relating clearly a certain group of inner experiences to an external world, namely, the physical.

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Hence the physical world is commonly held to be objective. Further, with many, the physical body itself is becoming objective—as consciousness, by withdrawal, succeeds in externalising its reactions. With still further success on these lines, though it will be much later for most of us, the emotional and mental worlds will become objective and known as environment.

Objectivity of the emotional and mental worlds is now called psychism, or psychic faculty, and is often accidental and embarrassing to the individual if this inner sight has been opened prematurely without adequate control and understanding of the situation. In due course the race will be normally and rationally psychic, which means that, in their turn, man's own emotional and mental bodies will be known as not being the real Self. Thus the process upon which humanity is at present engaged is apparently an ordered withdrawal—as the objective environment increases and the subjective field diminishes.

Consciousness is amply compensated for this seeming transfer from subjective to objective by its increasing sensitiveness and speed of response to contacts made. Put in another way, consciousness withdraws from a periphery, to which it has been “tempted” by the bodies it uses, to a centre, whence it emerged from Life as a point of living light, and brings with it on its return the jewel of great price, the faculty of responding to the whole content of the objective worlds at will.

That point of living light, a unit of subjective consciousness, by identifying itself with bodies succeeds in “becoming a sphere”. Then, on the return journey, it proceeds to externalise the sphere, beginning with the outermost layers, and thus breaks down the great illusion of its identification with matter. The point thus first becomes the sphere and then re-becomes the point.

By thus realising the material worlds of the physical, the emotional and the mental as being objective to itself, the

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eternal spark regains the tremendous facilities of a point of life with the whole content of the sphere at its service. That attainment ultimately spells omnipresence—the first of the divine faculties to be unfolded in man.

PERMANENT ATOMS AND SKANDHAS

Permanent atom is the technical term applied to that atom or unit of each of the personal planes (mental, astral or physical) which is retained life after life for the use of the reincarnating spirit or ego—and which contains within itself the record of all past experience. It therefore provides the plan on which the new body for the use of the egoic consciousness on each plane may be accurately built for the next incarnation.

For many students the difficulty of this theory has been the retention of the permanent atom by consciousness while functioning on higher planes. Where, for instance, is the physical permanent atom when one is in devachan? How can an atom of a material plane be held there?

The difficulty is however more apparent than real, though in some quarters it has led to a rejection of the whole theory of the permanent atom as an adequate explanation of continuity in human evolution. But one would be equally justified in rejecting the equator or the north pole on the score that neither has ever been exhibited in support of an explorer's claim. The answer is of course that these terms all indicate a locus, a position, a focus of power, not a *thing*.

In illustration, place an ordinary bar magnet underneath a paper covered with iron filings—and the fragments of iron will at once display themselves in a formal pattern. They obey the forces playing within the magnet's sphere of influence. Move the magnet about and all the iron filings within the field of the magnet respond. The iron fragments change but the regular form-pattern continues the same. The magnetic forces of the bar determine the response. Similarly the magnetic field of the human point of life compels a

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corresponding response at the atomic level of the plane. To change the simile—the skill of an artist in painting does not reside in his paint and implements, he does not need to carry a “permanent” pencil or crayon about with him, the colour and tools he uses respond to the living magnetic field of his creative ability. The human aura in devachan displays the permanent atom in terms of lines of force—just as the active field of a magnet may be seen by a clairvoyant without any material filings.

Skandhas are those deeply impressed formations, in any plane, made by human consciousness and held more or less intact by the elemental life of the same plane over the interval between lives. They tend to attach themselves again to their human creator when next he appears at the same level, as they naturally are in tune with him—and possibly with him alone. The skandha is thus an artificial form held intact for a more or less lengthy period and may function as a mere tendency and influence or act as a veritable “dweller on the threshold”.

The permanent atom and the skandhas are the formal responses to the behaviour of consciousness; lack of skill is represented by deficiencies and possibly a tendency to distortion. While being a useful convention as a term, the permanent atom really represents a formal pattern imposed by the electric, magnetic or vital forces which constitute the active field, the aura, of a human being when using the personal planes.

THE PLATONIC SOLIDS AND THE OCCULT CROSS

Our sense impressions are normally so direct, precise and familiar that we take very much for granted that things are what they seem—until maybe an analysis is prompted by some startling statement we read or hear concerning the illusions to which our senses are subject. Then perhaps for a while we ponder on the shadowy nature of material things and, if introspective, on the unreality of the world we live in. Matter is said to be very different from that which we believed

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it to be: our physical senses have deceived us thoroughly in this: material is really energy exhibiting itself, simply energy—and mental at that!

In recent years the reduction of material things into terms of the mind has been the theme not only of philosophers, religiously minded and otherwise, but of the practical and exacting scientist.

“The universe shows evidence of a designing or controlling power that has something in common with our own individual minds.” “The universe can be best pictured as consisting of pure thought.” “If the universe is a universe of thought then its creation must have been an act of thought:”

wrote Sir James Jeans in 1934 in *The Mysterious Universe* (pp. 124-137). And Sir J. A. Thompson concluded a contribution to *The Great Design*, published in 1934, with these words: “we are led from our own mind back and back to the Supreme mind, ‘without whom there was nothing made that was made’.” Similar reflections are to be found in many current scientific articles.

It is therefore an opportune moment to consider the relevant information at hand from metaphysical and occult sources and to point to the conclusions which may fairly be drawn.

First we must touch on the well-known regular figures of geometry known as the Platonic Solids, five in number, which have in each case equal facets, equal angles and equal lines. These five regular solids are here illustrated (No. 3).

The tetrahedron, or four-sided figure, with which the series begins, is also their basic form, as the four others may all be constructed on combinations of the tetrahedron as shown in the illustration.

Size is of no consequence; minute or huge the characteristics apply. It is therefore the interior structure that counts and this is based on a centre whence lines ray out equally

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spaced. Such a figure is shown in No. 4, with six lines springing from the centre and touching the points of an octahedron, the interior structure thereby forming a solid cross. About the same cross a cube also can be built, because the octahedron and the cube are complementary figures. The cube has six sides and eight points whereas the octahedron has eight sides and six points.

In occult science these regular figures are held to be symbols of the Five Planes of Nature, thus:

Tetrahedron—Atma: Dodecahedron—Buddhi: Octahedron—Mental: Icosahedron—Astral: Hexahedron (Cube)—Physical.

The implication is that the shape of the figure is related intimately to the mode of motion, the tattva, that differentiates one plane from another. In the definition given of the tattva it will be remembered that the distinction between the planes is one of motion, of specific vibratory measure called a tattva, the planes differing radically in this respect. The regular figures symbolise this distinction. In the tetrahedron a flat equal-armed cross is suggested by its lines. Place, for example, two match sticks across each other at right angles in the middle, then raise one a short distance and in imagination connect the four extremities of the matches—a tetrad is formed. Note, for example, the tetrad illustrated on the second line of the illustration opposite. Two tetrahedra, interlaced together as also shown, give the regular figure of the cube if the eight points of the two interlocked tetrads be joined. They indicate the octahedron too if the eight points are taken as the middle of eight equilateral triangles, for the triangles will precisely fit together and an eight-sided regular figure will be duly formed.

Further, inasmuch as both the icosahedron and dodecahedron are built up on five interlaced tetrads (as shown on the third line of the illustration), it is clear that *all* the regular figures owe their formation to simple or compound crosses.

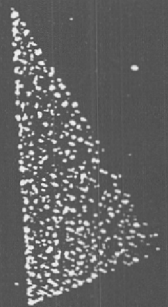


Fig.1 Tetrahedron.

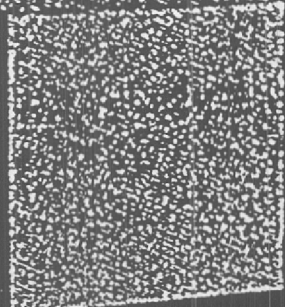


Fig.2 Cube.

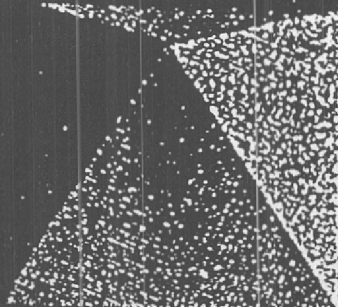


Fig.3 Octahedron.



Fig. 4

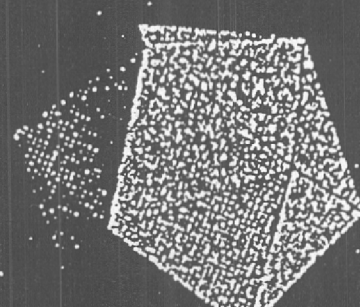
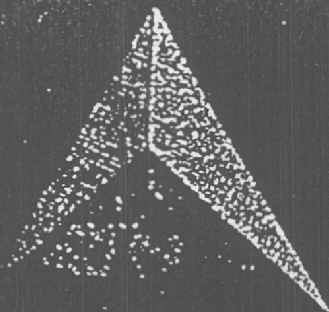
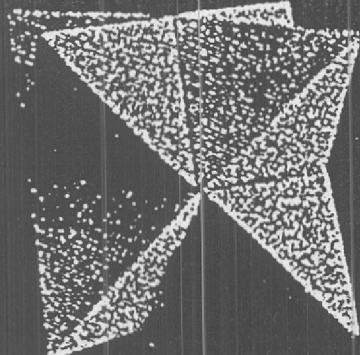


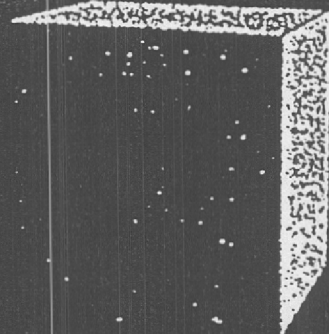
Fig.5 Icosahedron.



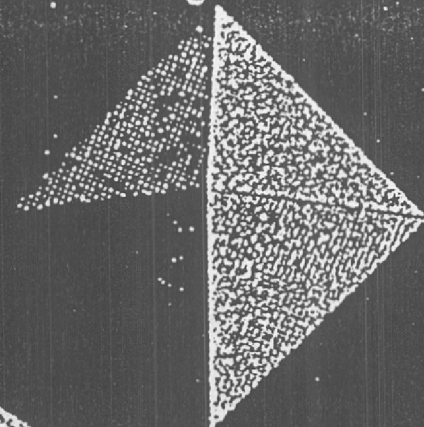
Tetrahedron.



2 Tetrahedra interlaced.

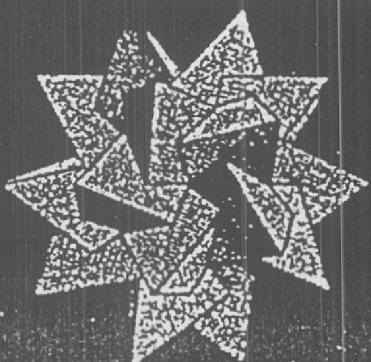


Cube.

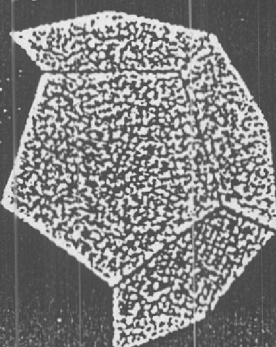


Octahedron.

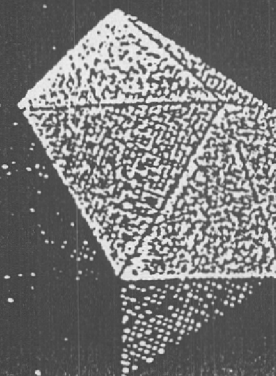
THE FIVE
PLATONIC
SOLIDS
In each solid, lines,
angles and surfaces
are equal.



5 Tetrahedra interlaced.



Dodecahedron.



Icosahedron.

Fig. 1 — 4 Surfaces
Fig. 2 — 6 Surfaces
Fig. 3 — 8 Surfaces
Fig. 4 — 12 Surfaces
Fig. 5 — 20 Surfaces