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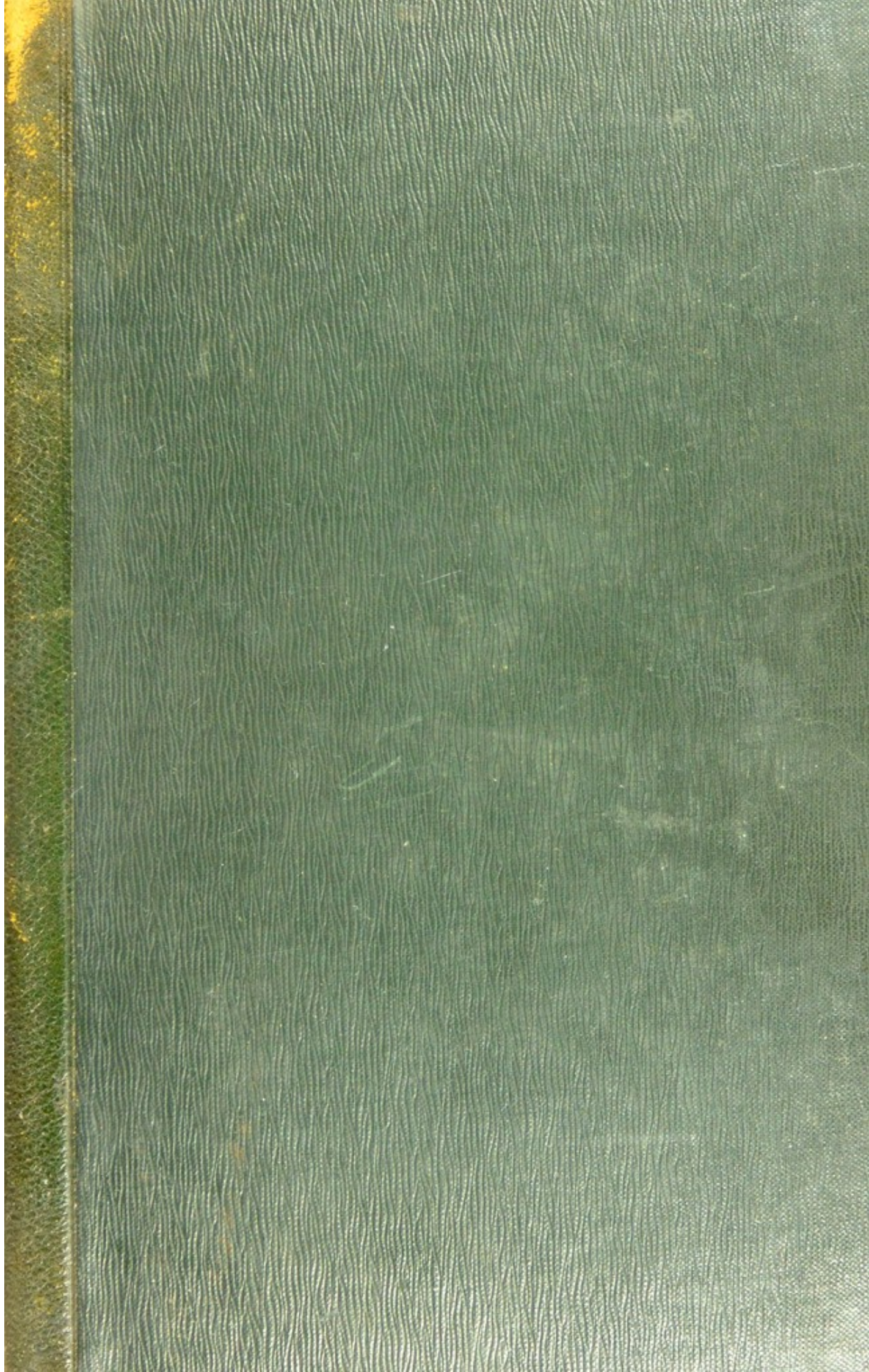
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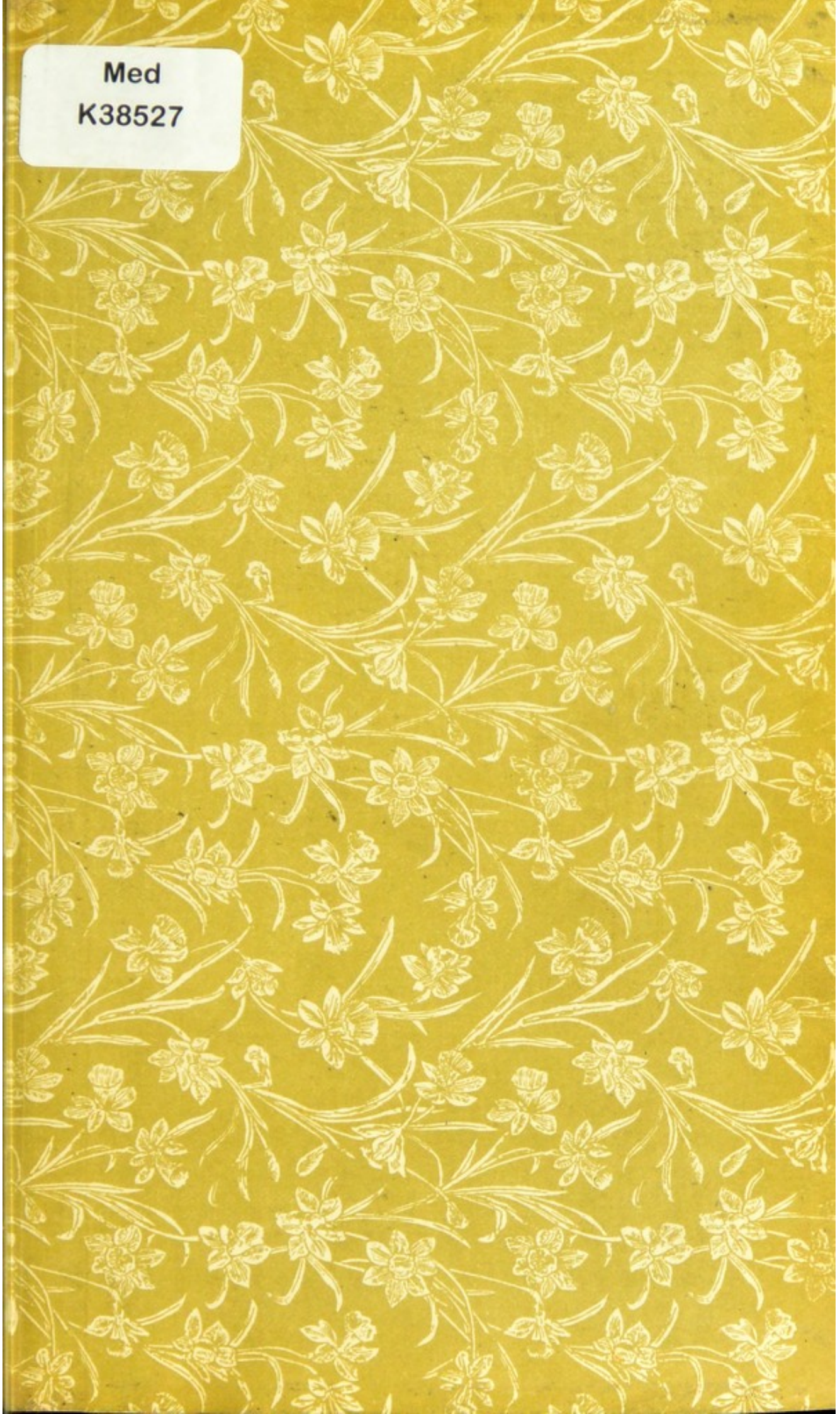
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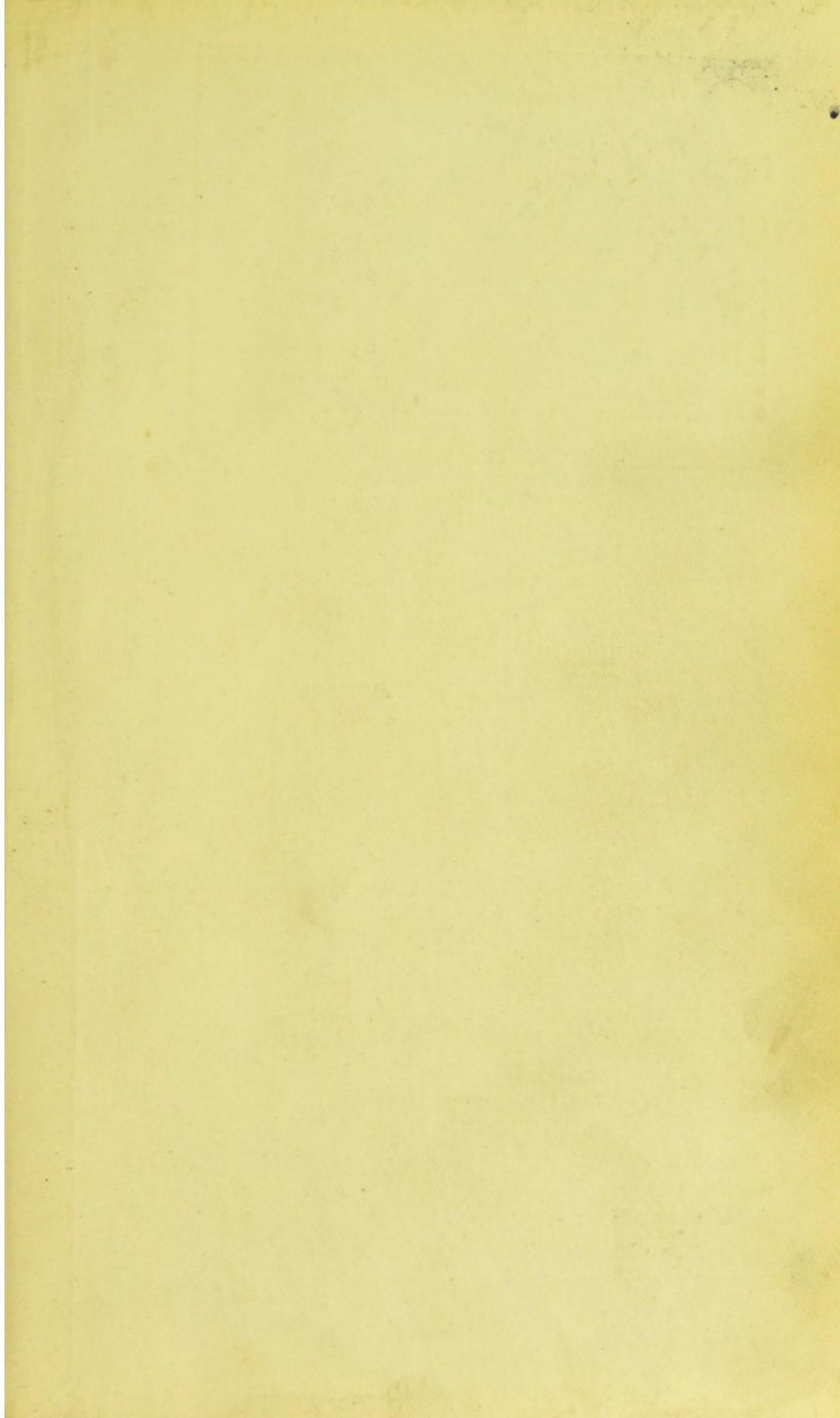



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INVOLUTION AND EVOLUTION
ACCORDING TO THE PHILOSOPHY OF
CYCLES.

BY

K A L P A.

—◆◆◆—
IN TWO PARTS:

THE UNIVERSE AND THE WORLD.

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—◆◆◆—
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INVOLUTION AND EVOLUTION ACCORDING TO THE PHILOSOPHY OF CYCLES.

DEFINITIONS.

In Alphabetical Order.

ACTIVITIES.—An activity is *dianoevic* or *dynamic* according to whether it manifests in *soul-matter* or *physical matter*. Motion being the act of the psychic power, the activities are the different expressions thereof. [Plotinus defines motion as “the passing of potency into the action of that of which it is the potency,” *Enneads*, VI., l. 3, c. 22.] The expression has three aspects, *consciousness*, *dianoevic* (or *force*), and *matter*. A change in an activity’s *dianoevic* changes the relation between consciousness and matter. An activity has one, two or three modes of action—is *unimodal*, *bimodal*, or *trimodal*. The difference between one activity and another lies in the relation between their modes, and the relation between *dianoevic*, consciousness, and matter. Primordial activities are *five*, the symbols of which, in the order of their manifestation, are *e d c b a*. They do not increase in number, but in *dianoevic*. This five-fold category becomes a “fixed reason” (*vid. Reason*) toward the approach of the telluric cycle. Then the new category corresponds to the development of the former, and the symbols, in the order of manifestation, are: **e a d c b**, or **d a e c b**, or **c a d e b**, or **b a c d e**, according to the plane. Each new activity contains the *five* old ones in different proportions. Remaining the same in number, they develop in *force*. Each activity is an essence: and the sum of a phenomenon’s essences is a resultant essence. The activities are the ultimate constituents of every element.

Activity *e* or **e** is the connecting link between the others and the ego’s superior essence, symbolised *x* or **x**. [In the inferior kingdoms that same activity is the link between the others and the *monad’s* superior essence, said link corresponding to **e** and the essence to **x**, inasmuch as those kingdoms were not in existence at the time of the first category. *See Monad.*] Activity *a* or **a** is the ultimate term of centralisation of matter. Beyond what has been set forth above, the activities cannot be defined in a way that would be adapted to every period.

N.B.—The five *dianoevic* activities correspond to the five *tanmatras* of Indian philosophy; and the *dynamic* activities to the five *panchikritas*, which it distinguishes under the following names: *prithvi, apa, vayu, tejas*, and *akas*—that is to say, principles of *earth, water, air, fire, ether*, respectively. Among the Chinese philosophers we also find the five activities, under the term *ling*, which they particularise, according to tradition, by words meaning *wood, fire, earth, metal, and water*. Each period is characterised by one of these elements; at present by *water*. Apart from the paltriness of their avowed meaning, correspondences would doubtless become apparent if the true philosophical sense attached to them were known.

AKYRETH, *primitive ether neutralized*. The neuter element, or neutral state of matter. It associates with any state, but combines with none.

ANOKHOR.—The highest of the three divisions of *space* 64 (q. vid.)

ASSIMILATION, applies to the modal aspect of a modification in the motion of an essence or activity. In as far as a mode is assimilated by another, the action of the assimilated mode diminishes in the essence, while the action of the assimilating

mode increases therein. Assimilation may, or may not, be preceded, accompanied, or followed by a translation. If it is accompanied or followed thereby, the modal aspect of involution or evolution is *translation*, and not assimilation. But if assimilation be preceded by a translation, the quantum assimilated is included in the account referable to the translation of the assimilated mode. An assimilation is therefore the passage of a quantum of dianoëvis, or force, corresponding to the refusing or resisting mode of an essence, in favour of the inviting or attractive mode, through the intervention of the medium mode. The mode that gives up the quantum does so through the medium mode, which, *pari passu*, gives up to the third mode an equal quantum of the dianoëvis or force which it (the medium) characterises in the essence. Within the limit in which it is assimilated, the refuser or resister ceases to refuse or resist. Within the limit in which it has assimilated, the inviter or attractor becomes independent of the medium mode. But in its relation to the refuser or resister its dependency on the medium remains the same. Whence it follows, that such independence is only available in view of a *unimodal* deviation from the normal motion or direction. Assimilation is always equivalent to a *loss* for one mode, and *gain* for another; whereas for the essence there is neither loss nor profit.

BODY.—The true body is akyrether associated—not combined—with an active element. If the latter is soul-matter (vid. *Matter*), we have *body* and *force* at their first manifestation. If the active element which associates akyrether is a *force*, and consequently a body as well, we have a *quantitative* development of the body without change in its constitution. What we objectivise is acquired properties, and this is commonly called the body. But the true body never changes its constitution, is the support of the work of forces or activities, the neuter constituent of every organism as of every inorganic state, and is no more visible than the content of the molecule which it stays.

CAUSE (ALTERANT), excess or surplus of the two modes acting against the refuser or resister in the free activities (or the free activity, according to the case), free in that they are not included in the equilibrium causing a *stop* (q. vid.). The dianoëvis, or force of the two modes, after subtraction of that of the refuser or resister, gives the *alterant cause*. It is positive or opponent, as the case may be. The action of the alterant cause produces the effect of liberating the modes equilibrated at the dianoëvic (or dynamic) centre, which has the complementary effect of leading to the *ascending* arc of the cycle or subcycle by a fractional or complete involution of the said centre. Prison is more or less affected by the action in question [see *Disengagement of prison*]. The descending arc of a cycle or subcycle is owing in the first place to an *external* cause, which is not the case with an ascending arc. The term *Alterant cause* is often used in reference to the free activities as a total, though strictly speaking it means only their active value. [See Div. II., chap. 6.]

CAUSE (FIRST), in as far as active, is the only cause which is its own effect. (See Div. I., sec. 1, chap. 2.)

CAUSE (INHERENT), the activities which constitute the condition of a phenomenon's existence, and the modifications of said activities modify the phenomenon's state.

CENTRES.—The centres of action most frequently mentioned in the text, are; *prison* (q. vid.), the *dianoëvic centre*, the *dynamic centre*, and the *centre of consciousness*. The dianoëvic centre is, in regard to dianoëvis (q. vid.), what the dynamic centre is in regard to force (q. vid.). It signifies the term toward which the inviting or attractive current is directed during the descending arc. It may be limited to one term, or may include several, the inferior activity *in esse* being the last term. The *dianoëvic* centre begins with activity *e*, passes to *d*—the term being but one—then to *c b a* or centre of three terms, and at last it has but one again, *b* (this refers to periods, as activities manifest themselves).

The *dynamic* centre begins with **a**; remains thus, or reveals itself **a b**, according to the kingdom. Terms may extend as far as *four*, and not beyond **d**; but term **a** or **b** is the chief seat of attraction. [For meaning of the symbols, see *activities*.] The centre of *consciousness*, or term toward which the contrary motion betakes itself, is signalized by the superior essence (*x* or **x**), if it is not finally involved, or by the highest activity, if it is. The tendency is *union* of consciousness by *dispersion* of form or body, just as the contrary motion tends toward *developing* form or body with dispersion of consciousness. Consciousness *unites* and the level ascends in proportion as individualities come together through identification, and diminish in number; and *disperses* by descent of the level, which entails increase of number. But, apart from that, every *trimodal* activity or essence partaking of the phenomenon, has its dianoevic or dynamic centre and its centre of consciousness; for trimodality implies refusal or resistance *and* invitation or attraction. It is motion comprised in a vaster motion. *Consciousness* is periphery in regard to the dianoevic or dynamic centre, and *matter* is periphery in regard to the centre of consciousness.

CONCENTRATION OF THE EMBODIED EGO.—The ego has the variable power of concentrating himself. He does so when the internal body which is natural to him, the *human soul* (of ether), separates from the body which is natural to the monad, the *inferior soul* (of monadic essence). The separation is not complete in the normal conditions of present humanity. The monadic essence which *adhered to the ethereal body at incarnation*, separates from the monadic essence of the external body, *plus* a quantum of this latter essence. This quantum is in inverse ratio of the ego's repulsive power at the moment of concentration. Repulsive power depends on complex relations, these being signified on one hand by *circumstances*, and on the other hand by the *normal attraction* exerted by the monad on the ego. In a word, the *repulsive* power or power of *concentration* is variable, not only in one ego compared to another, but in the self-same ego. The act of concentration is subject to four modalities:—1° *Permanent* disembodiment, that is death of the *person*. Concentration is accomplished in a degree that varies considerably. 2° *Temporary* disembodiment of the ego and the concentrated body or *human soul*, which, however, continues connected with the organism by an electro-magnetic current (the rupture of which would prevent the ego's return into the organism, and cause the person's death). This answers to exceptional phenomena, or little known. 3° The ego and the human soul *continue embodied* during concentration. This part of the soul being completely disassociated from the *inferior soul*, except a quantum of monadic essence that adheres to the former, the inferior soul (which is the *vital* reason of bodies) becomes the exclusive cause of the person's acts. The monad, entirely separated from the ego, loses its individuality and falls *pro tempore* to the level of consciousness of its category. This latter consciousness is what moves the inferior soul when thus abandoned to itself. The ego, having ceased to be *actor* (which is always through his immediate vehicle, the human soul), remains a mere witness, which cannot be otherwise as he continues on the *plane of the external body*, or plane of *wakefulness*. Hence, the *person* has full consciousness of his individuality, the only level of consciousness that he realises (*thought*); but he obeys (*action*) the influence of another level *which he does not realise*, that of the monad or inferior soul. 4°. Ego and human soul *remain embodied* during the concentration; but their action (*thought*) *is no longer on the plane of the external body*. Thought has taken leave of it and roams in space, so to say, realising levels of consciousness, states of existence beyond the reach of the person when awake. Meanwhile the *inferior soul* has the exclusive care of the reposing organism, and directs its internal functions. N.B.—As to the co-existence of *ego* and *monad* in the human entity, see text, Div. X., sec. 2, chap. 2A, parenthesis at the end. For application of the four modalities of the phenomenon, see same Div. and sec., chaps. 2A, 5A and B, 6C, and 7C. The process in the act of concentration may be imagined by an inverse adaptation of

the symbols in the process of union of the two factors at incarnation, which is symbolised under Div. X., sec. 2, chap. 1. When, after concentration, a re-association takes place, then the process symbolised answers to the same aspect; but the former is more rapid, often instantaneous.

CONSCIOUSNESS; immediate realisation is called *intuitive knowledge*; when indirect, through sensorial organs, it is distinguished as *consciousness*. Human acts are *conscious* or *unconscious* (instinctive); the former correspond to a *posteriori* perception, the latter to a *priori* perception. Both are to be traced to nervous centres of the organism, moved by the immanent cause, which is the ego. [The transcendent cause among animals is the monad, and their consciousness is instinct. But the origin of the monad is the inverse of the ego's, and there is but a few rare types of the brute that rise a little above instinct. See *Monad*.] Human instinct as well as consciousness are therefore reflex phenomena: their difference is a question of degrees. Instinct is nearer the determinant cause, and on this account less fallible than consciousness in its acception of creative faculty of concepts, governed by reason and having the brain as medium. But apart from instinct and consciousness, man sometimes acts *intuitively*. This answers to a state still nearer the immanent cause than instinct. Intuition—which Schopenhauer defines as “immediate perception of the relation of cause to effect”—denotes a psychological action, the tendency of which is concentration of consciousness, reaching even unto a potential state, where egoism gives way to egoity (q. vid.), that is to say, a more exalted state of consciousness, and more or less independent of the external body's organs. As a reflex phenomenon dependent on cerebral functions, consciousness is a limited and limiting state, and includes two operations: 1° perception that *I am I* distinct from what is *not I*; 2° perception that *I perceive* the *perceived*. [A distinction already made by Descartes, who shows that in thought the act of *believing* a thing differs from the act by which *one knows* that one believes, *Méthode*, P. 3.—Spinoza has the same concept when he says that the soul's idea is the idea of an idea, *Eth.* P. 2, schol. to prop. 21.] Now, without need to soar to any great height, consciousness thus formulated is found implicitly in *intuitive knowledge*; for it may be said: 1° Knowledge (not perception) that *I am I* distinct from what is *not I*; 2° Knowledge that *I know* the known. What should be said is that in that state the entity has no need to fall back on analysis to know that and much more besides. Among the definitions of consciousness the following seems as good as others: *Conscientia est cordis scientia. Cor enim et se novit suâ scientiâ et alia multa. Quando novit se, appellatur Conscientia; quando præter se alia, nominatur scientia* (quoted by Wardenhagen, *Univ. Introd. in omn. Respub. sive Polit. general.* L. II. c. 7, § 9.) *Cor* here is equivalent to mind, and although mental states are inseparable from the soul, their essence is not the same as the essence of the soul. [Arguing against Locke and Descartes, Lord Bolingbroke denies that thought is the essence of the soul, and says: *This is proved by sleep; for sleep proves thinking not to be an essence of the soul. Whilst extension and solidity are the essence of the BODY. Thought is to the soul what motion is to matter, it is the action of the soul.* Works, Vol. III., Essay 1, p. 172.] How high soever be the level of consciousness, it cannot but have an action analogous to the act of thought, so long as the soul subsists—that is to say, so long as consciousness is not *pure*, so long as consciousness is centralised (see *Consciousness (pure)*)—and, reduced to its most simple expression, “consciousness” is knowledge of one's existence (*novere se*), i.e., self-consciousness, without need of the Cartesian argument: *cogito, ergo sum*. That is no longer a reflex phenomenon, but a direct perception, an act coeval with the ego, embracing an innumerable sequence of cycles long before “human reason” evolved; and no doubt all the more lucid in its effects, for that the ego's vehicle librating in freedom had not yet been caught by the grey matter, the centres, the ganglia, and what not of the human organism's machinery, like a fly in the spider's web, where at least the insect finds a death-bed somewhat cleaner and less repulsive.

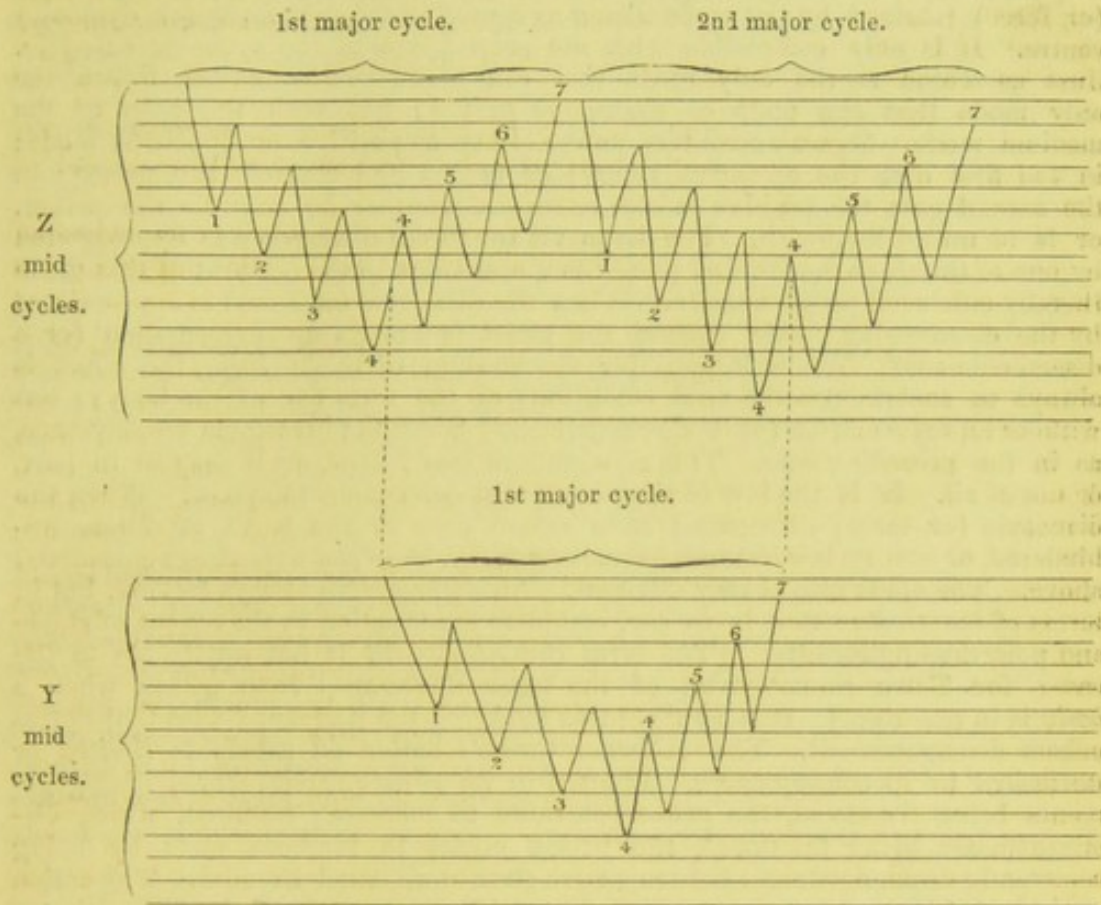
Albeit, *before* imprisonment in the body, that lucidity cannot be called a *faculty*, seeing that it is a state limited to the *esse*, and which in proportion as it falls does not realise the *past*, whilst it has no experience of the "future"; *after* deliverance from the body—that is, deliverance which may correspond to an *ascension* of the ego, for there are deliverances which have a contrary meaning—the ego is possessed of *faculties*. Not only does he realise what is for him *present* time, but when he so chooses, the *past* as well. His state is the result of experiences acquired during a series of re-embodiments; and among the faculties that he has thereby developed, one of them more especially has placed him where he is, WILL. Such a state not only means self-consciousness, but transcendental faculties which were wanting in the ego pending his period of inexperience. The foregoing is a statement of the reasons underlying the generic sense attached to the word *Consciousness* as used in the text of this book. It includes human consciousness, as well as every state of the pre-human and post-human ego. Consciousness is the realisation of self, and enfolds besides the whole group of faculties: instinct, intuition, thought, reason, memory, mind, will, &c. It also substitutes the word *spirit* in the acceptations ascribed to the latter with reference to the former. Consciousness is likewise applied to monadic states; but as these states do not tally with self-consciousness, at least in the ordinary sense, consciousness is more limited among them, more regulated than with the ego.

CONSCIOUSNESS (PURE), the supreme level of consciousness, having no relation with space and time; the activities are potential therein, and their modes without manifestation, being in perfect threefold equilibrium. *Pure consciousness* can also be defined: union of the egos under a single state, the level of consciousness being one and the same for all, each ego identifying himself with the whole. Or, again, only state in which consciousness is not more or less centralised by a vehicle. Centralised consciousness is the alternative of pure consciousness, and *vice versâ*. Pure consciousness is identical with *Paranirvana*, which is *Nirvana* properly speaking, save the difference that the former is universal, whilst the latter may not be so.

CYCLES, periods of time divided by two arcs. With the cycle forming a *circle* they are equal. That which includes all others, the *cosmic cycle*, forms a circle and its two arcs are equal. The cycles comprised in this circle follow a *spiral* motion, and their arcs are unequal (for the cause of this inequality, see under *Spiral*). A contained cycle is a *sub-cycle* in regard to the containant cycle and to those that contain the latter. Hence every cosmic sub-cycle is ruled by a spiral motion. [That the cycles of which the sum gives the cosmic cycle, are ruled by the spiral, does not exclude the possibility of circular motions. The isochronism of the pendulum, and many other facts of our experience, prove the contrary.] The cosmic sub-cycles are the *major cycle*, of which seven complete the cosmic cycle; the *mid cycle*, of which seven make up a major cycle: the *minor cycle* of which seven are contained in a mid cycle. [The latter, fourth degree of the great cycle, is enough for the purpose of this book. The aspect can be reduced at will, each *new* order of cycles being the *containant* of seven sub-cycles.] The great cycle of a solar system is likewise the result of 343 minor cycles, or 49 mid cycles, or seven major cycles. But their value is of course reduced; nay, more, the cycles of one system have not the same measure as those of another. *Telluric cycle* is the great cycle of a planet, subject to the same septenary sub-division, at a still more reduced measure, and varying from world to world. (Vid. *Stand-point*.) Every phenomenon, great or small, has its maximum cycle, a product—in time—of its sub-cycles. Cycles are developed in time; phenomena, in time and space. The first arc of a cycle is *descending* or *ascending*, according to the stand-point. At that of *consciousness* the first arc *descends*; it *ascends* at the stand-point of *matter*. And *vice versâ* the second arc is an ascension or a descent, according to one or other of these aspects. It is the phenomenon that descends or ascends, but only in a logical acceptance. Its

state *increases* or *decreases* without implying a change of place. The standpoint taken in the text is always that of "Consciousness": every first arc is *descending*; every second arc, *ascending*. The starting point of the first arc is the issue from rest, and this is an effect of the influence. [A return to action depends on the external cause, but *activity* is in the inherent cause.] Regarding the phenomenon's three modes of action, the medium co-operates with the one that invites or attracts toward the dianoëvic or dynamic centre (vid. *Centres*), against the other mode which refuses or resists. This continues until the medium mode transfers its co-operation to the refusing or resisting mode. It does so as soon as, by virtue of this transfer, an equilibrium becomes possible at the centre between the two on one side and the inviting or attractive mode on the other side. The arc stops then, every first arc ending by a *stop*. The motion's *direction* is stopped, but not motion. The activity (or activities, according to the case) not included in the equilibrium, retains the effectiveness of inherent cause, and assumes the aspect of *alterant* cause. The refusing or resisting mode, converted into inviting or attractive mode by the concurrence of the medium mode, gives another direction to the movement, that of the *second* arc, tantamount to a reaction, and the equilibrium is destroyed by degrees. On this arc the mode which till then invited or attracted, refuses or resists against the two other modes. A perfect equilibrium at the centre cannot be effected on a second arc. Because, the effect of the first arc being a development of the said centre, that of the second is to involve it completely or in part, as the case may be. What determines the point at which a second arc comes to its end is the *prison* (q. vid.). That point is in relation with the degree of development of prison obtained at the stop of the respective first arc. The dissipation of the form or disintegration of the body—developed on the first arc—is limited by the prison, whether the centre persists in part in the activity which it characterised at the outset of the first arc, or whether it (the centre) is manifested in a higher essence; in the latter case the prison rises likewise. A second arc is followed by a "rest" or repose of the *activities*. On this arc the action of the inherent cause is in agreement with the influence [whereas on the first arc it is the influence that falls into agreement, or takes the bent of the inherent cause], and in proportion as the arc advances this harmony progresses. But the opposite tendency cannot manifest itself unless the influence accedes thereto. This tells us why there must be a *rest* (which, however, is not so absolutely); and its length is in proportion to the cycle's order. It may be very short (if related to a minute cycle), or it may be what we should call an eternity (vid. *Rest*). This summary is adapted to the various periods, saving only that "refusal" does not show itself on the *descending* arc of the *first* major cycle of the *cosmic* cycle; but exclusively on its *ascending* arc (see text).

Correlation of Cycles.—The limits of a cycle cannot be determined otherwise than by its relation to a phenomenon, or to a given order of phenomena. There is concatenation only in this aspect. No divisionary line is absolute. Differentiations being consecutive, and the sevenfold power of every activity presenting infinite degrees whether of development or of reduction, the manifestation of new centres gives rise to a series of subcycles regarding each, which must differ in numerical order with the subcycles of the parent-centre. In short, the cycles of phenomena in correlation overlap one another in respect of their subcycles. If we contemplate a phenomenon Z up to the end of its second *major* cycle, and suppose that the sixth *minor* cycle of the fourth *mid* cycle of its first *major* cycle was the origin of phenomenon Y, the motion of which (be it supposed) was in the same ratio, the result would be that Y's first *mid* cycle would end a little before the fifth *mid* cycle of Z, and that the end of Y's seventh *mid* cycle (coinciding with the end of its first *major* cycle) would be about synchronous with the end of the ascending arc of the fourth *mid* cycle of Z's second *major* cycle. (See the annexed diagram.)



N.B.—The numbers indicate the *end* of the *mid* arcs, four descending and four ascending, of which the 4th coincides with the end of the descending arc of the *major* cycle, and the 7th with the end of its ascending arc.

But in the first place, the motion of the secondary phenomenon would assuredly not be in the same ratio as that of the primary phenomenon; and in the next place, as Y would not be the only new manifestation, but accompanied with many others, on different scales, anterior and posterior, originating in the course of the mid cycles by their minor cycles, and at other degrees of reduction beyond calculation, it is easier to imagine the complexity of these cyclic correlations than to describe the latter by words or by the pencil.

Relative duration of cycles.—The duration of cycles or sub-cycles diminish from the first to the *fourth*, which is the shortest; and increase from the fifth to the seventh. As to the *major* order, the second arc of the fourth cycle lasts longer than the first arc; the *seventh* cycle is the longest; the sixth longer than the second and shorter than the first; the fifth longer than the third and shorter than the second. But if the great containant cycle (whether *cosmic*, or of a *solar system*, or of a *planetary chain*, or *telluric*) is on its *first* arc, the *first* cycle of its *mid* order, and of every order below it, lasts longer than the *seventh*, the order in duration being as follows: first, seventh, second, sixth, third, fifth, fourth, the shortest, but the *first* arc of which is longer than the second. If, on the contrary, the great cycle is on its *second* arc, the duration of its mid cycles is in the following order: seventh, first, sixth, second, fifth, third, fourth, again the shortest, but requiring more time for its *second* arc than for its first.

DISENGAGEMENT OF PRISON, the act of liberating a portion of dianoëvis (or force) retained by the mode *Tama* as centre of the dianoëvic (or dynamic) centre. It is only compatible with the second arc of the cycle or subcycle. Just as *Tama* is the only mode that can *make prison*, so is *Satwa* the only mode that can undo or *disengage prison*; but with the help of the medium mode. *Satwa* exerts this power either as positive or opponent mode; in the first case the opponent refuses or resists and controls the prison; in the second case the positive refuses or resists, whether he controls the prison, or is identified therewith. The dianoëvis (or force) disengaged is appropriated by one of the three modes, *i.e.*, passes as a real value to the account of this mode thereby enhanced proportionally. When the dianoëvis (or force) is appropriated by the disengaging mode, *Satwa*, the effect is always an exformation (or a disembodiment). When it goes for the account of mode *Raja*, the effect is always to superinduce the vital conditions of the form (or of the body); but without an exformation (or a disembodiment) being the invariable consequence, as in the preceding case. This consequence may follow, or it may so in part, or not at all. It is the law of the period that determines the point. When the dianoëvis (or force) disengaged from prison goes to the profit of *Tama* unhindered, or free, its law changes but not its *mode*, as in the hypotheses considered above. The effect also is very different. An *exformation* always follows, but in terms of *inactivity*; that is to say, complete exformation to the extent of stable and powerless uniformity. [The term *disembodiment* is not applicable to the case; for *Tama* cannot avail of the force disengaged from prison when a *body* is in question.] It is as dominant mode of the Alterant Cause that *Satwa* effects disengagement. The Alterant Cause's action on prison is *limited* or *unlimited* in its consequences. Limited in its consequences, when, disengagements being fractional, the prison continues to increase; illimited, when, disengagements being fractional, the prison ceases to increase, ends by being completely disengaged, and the respective state annihilated *as such*. The action is *limited* if *Raja*, whether opponent or positive, is, as mode of the dianoëvic (or dynamic) centre, in excess of the prison, and *able to make it progress*. Under these conditions the dianoëvis (or force) disengaged is appropriated either by *Satwa* or by *Raja*, or by both partially. The action is *unlimited* in its consequences if *Raja*, opponent, although in excess of the prison as mode of the dianoëvic centre [a *dynamic* centre is out of the question in this hypothesis], is *unable* to make it (prison) progress. In this case, the dianoëvis disengaged does not change its mode, being retained by *Tama*, and this gives the latter another aspect, power, action, etc.

DIANOËVIS, the power that in passing to action centralises consciousness, the effect manifested being soul-matter. Dianoëvis, consciousness, and soul-matter are the three aspects of the ego. Dianoëvis answers to action, soul-matter to the form and to the vehicle of consciousness. The three-fold aspect is dependent on a centre of action, whether as *dianoëvic centre* or as *centre of consciousness*; and either of these depend on the *prison*. During the incipient period of the cosmos, the motion that develops the dianoëvic centre develops as well *activity*, *form*, and *centralisation* of consciousness, the three modes co-operating in harmony. The contrary motion, owing to modal disharmony, favours pure consciousness, and is more or less destructive of the dianoëvic centre. After pure consciousness is out of court, in that it has been centralised as *consciousness*, the development of the dianoëvic centre (descending arc) favours *activity* and *form*, but is detrimental to the *level* of consciousness. The opposite arc corresponds to a reaction against the dianoëvic centre and to a development of the centre of consciousness, the level of which ascends to the disadvantage of activity and form. The centre of consciousness then becomes the starting point for a new development of the dianoëvic centre, and so forth. Dianoëvis begins with one activity and unfolds as many as *five*.

The two poles of dianoëvis are therefore *consciousness* and *form*, which constitute the alternatives of the activity or the activities. Dianoëvis is to soul-matter what force is to physical matter. But the nature of the one is not that of the other. Dianoëvis is always a manner of consciousness; that is to say, consciousness is always manifested in dianoëvic action. Force is often a manner of consciousness; but dynamic action is just as often an unconscious manifestation. Dianoëvis expresses itself through incorporeal conscious *form*. Force expresses itself through *body*, which, manifesting form, is conscious or unconscious. The two poles of force are *consciousness* and *body*.

EGO, the word defines itself, and strictly speaking is the perception of self distinct from what is not the perceiver. But were it not for the centralisation of consciousness, there would be no reason for such a perception. That which centralises consciousness is a state of active matter, or dianoëvis and form, constituting the ego's vehicle, the latter being the soul. The ego is inseparable from the soul, as the soul is from the ego; and therefore the word *ego* in the text is made use of the oftenest in the double sense of *ego* or *consciousness* and its *vehicle*; but this is not always so, for there are cases in which it is necessary to distinguish them, albeit always inseparable. If the ego is the same as the soul and the soul the same as the ego, practically, this holds good only relatively to the proximate vehicle, which is the true soul in regard to this or that epoch. For the substance of that soul changes with the changes of the level of consciousness, which is what constitutes the identity of the ego properly speaking. In short, the ego is an alternative of consciousness. The latter is pure or centralised. When pure, it knows that the so-called ego is a mere illusion. When centralised, it does not realise the pure state, and thinks to be the "only state" if it do not objectivise a state similar to its own; if it do, then it knows something of possibilities, saving the illusion.

EGOÏD, is used in connexion with the word influence. *Egoïd Influence* is that of the Egos of the Regionie spheres, as opposed to the *Monadie Influence* proceeding from the monads of the regionie zones.

EGOÏTY, corresponds to the idea of *self*, without regard to concomitants and consequences, and in contradistinction to *egoism*. It is therefore correctly applicable to every state of the Ego; whereas there are many states in which the word "egoism" would be very misplaced, and philosophically absurd.

ELEMENT, effect of two or more activities; *one* of which characterises the said effect owing to a preponderance of the said activity. For the constitution of an *element* there must be at least *two* "activities" (q. vid.) An essence is either *trimodal*, therefore active, without being an "activity," and is not the effect of an essence nor of an activity; or a state which is the effect of *one* or several essences or activities, and constitutes a *single* trimodal, bimodal, or unimodal *activity*. The first hypothesis is exclusive to the Primordial Essence, only homogeneous essence; the second corresponds to any one of the five activities. What distinguishes an essence from an element is that an *element* consists of at least *two* activities, and that its *basis* is always an *activity*; whilst an *essence* may or may not be an activity, or else be composed of *two* essences, *one* of which only is an activity, but the *basis* of this compound is always the *essence*.

ESSENCE, see *Element* for the difference between one and the other.

ESSENCE (SUPERIOR), the primordial essence, called *ultra superether*, symbolised *x*, and the only one that is homogeneous. It loses this quality through the development of its activity symbolised *e*, which brings it down to the rank of secondary essence, named *superether*, the basis of which retains the same symbol *x*. But it returns sundry times to the state of ultra-superether by virtue of re-involutions of the activity, which brings it back to homogeneity. When at length the power of re-involution is lost the secondary essence persists, and

the *primordial* no longer manifests as such: but it is still the *superior essence*. The basis of the latter has therefore the same symbol *x*. Superether and the states that follow are all more or less composite. The term "Superior Essence" designates at first the basic component of superether (secondary essence); afterwards, the peripheric component of ether (ternary essence and primary element, the *basic* component of which is activity *e*). These two states of component in terms of superior essence are symbolised *x*. Then still later (the component *x* being no longer manifested), the superior essence of the elements is symbolised **x**. It is no more an "activity" than the primitive one (*x*). In short, a plane when complete is composed of *six* essences, of which five are "activities" and one is not. The superior *essence* is always symbolised *x* or **x**. The superior *activity* is *e* or **e**; but when it ceases to be manifested, the highest of those that are in evidence becomes the *superior activity*. The superior essence has a *twofold* value (vid. *Reason*).

ETERNAL (Eternity), the state of non-relativeness, without beginning and without end, that never changes, having no relation with either space or time. For the demonstration of this state as a truth, see Div. IX., sec. 3, chap. 7, B.

EVOLUTION and involution are the same thing under two aspects. "Evolution" is the aspect of a *power* passing into action, or else of an *activity* on its way to development. "Involution" is the aspect of an *activity* that diminishes in behalf of *its power*, or else in behalf of *another activity* by means of the *power* of the *former*, similar to the activity in evolution. (Vid. *Involution*.)

EXFORM (exformed, exformation), a form of soul-matter that dissolves. The act of quitting an incorporeal or non-bodied form (a manner of the soul) for another form more or less *approaching* to the original form; and thereby ceasing to be manifested on the plane of existence quitted by the exformed entity. The word applies to the ego; and *to exform* is to the "form" what *to disembody* is to the "body."

FORCE, the synthetic expression of the activities, the bent of which is to alter the motion of a body, whether in its direction or in its volume. The alteration proceeds from the conflict of two or more activities, which are forces or energies according to the nature of their action: those that resist the change are *forces*; those which oppose that resistance are *energies*, and the work that results therefrom brings us back to force in its aspect of synthesis. The essence of energy is to alter the body, the essence of force is to resist the alteration. Body is a condition of force, as force is a condition of body. Body and force are dependent on two factors, an active element plus a neuter element. The association of the two constitutes force manifesting as body; that is to say, body and force are a simultaneous manifestation. The neuter element, being a state which is incompatible with the order of things at the beginning of the cosmic cycle, is the result of an evolution. Hence there are periods during which bodies and force, in its proper sense, are unknown to the different states of existence. In a word, their manifestation marks the *physical* period. Force begins with *two* activities and develops as many as *five*, in regard to the *internal* body, and each of the five contains a *superior essence* (q. vid.); they multiply through the *external* body, every cell of which contains the five. (Vid. *Dianoëvis et matter*.)

HARMONY, that which characterises the motion of the *ascending* arc of a cycle or subcycle leading to the "rest" (q. vid.) of the activities of a state, phenomenon, etc., when the inviting or attractive mode is *Satwa* either positive or opponent. [If the inviting mode on said arc is *Raja*, the character of the harmonic motion partakes of the nature of this mode, but its consequence is nevertheless a rest.] The nature of harmony is constantly modified through the periods or cycles and their subdivisions. The way of life alters therewith, and harmony is one of the two great vital phases of every cycle in respect of any given plane of existence.

INERTIA.—This generic term is only used in correlation with physical matter. Before the manifestation of force inertia was unknown. Its centre of action is the *first* term (symbolized **a**) of the *dynamic centre*. Inertia comprises gravitation, cohesion, weight, etc. (Vid. *vitality*.)

INFLUENCE, external or transient cause correlated to a phenomenon, state, plane of existence, etc., the effect of which is to modify the *inherent cause* (q. vid.).

INTER-REGION, a state incompatible with existence on the planet, as well as in its region (q. vid.). Such states are several. [Vid. text passim, and Div. X., sec. 3, post-mortem states].

INTROFORM (introformed, introformation), to enter a form, develop a form without taking body; evolution of an incorporeal or non-bodied form. The word applies to the ego passing from one form of soul-matter (a manner of the soul) to another form more or less *remote* from the original form. *To introform* is in regard to form what *to embody* is in regard to body. The ego introforms by virtue of the activities of his state, which are the inherent cause of his vehicle, in correlation with a transient cause. (Vid. *Influence*.)

INVITATION (invite, inviter).—These words, as well as *refusal*, *refuse*, *refuser*, are used in regard to *dianoëvis* in an analogous—but not similar—sense as *attraction*, *attract*, *attractor*, and *resistance*, *resist*, *resister* in regard to *force*. Not similar, because with *dianoëvis* we have to do with *conscious* entities only. “Attraction” and “resistance” are not yet manifested; it was then the wont to *invite* or *refuse* while giving way, if not always with knowledge of cause, yet with knowledge of what one was doing. But with *force* we have to do with *conscious* entities and with *unconscious* things; and the former in their body manifest, like the latter, attractive force and resisting force; often without its being realised by consciousness. Under the reign of *Dianoëvis*, *consciousness* showed itself everywhere; *force* nowhere, still less “violence,” absolutely unknown. Refusal does not correspond to repulsion, but to resistance. Repulsion has no existence in the modes of the activities. The correspondence is distinguishable as follows:—Will against will = *refusal* against *invitation*, which does not prevent the refuser from *yielding* proportionally to the influences operating on its *consciousness* under form of necessity. Force against force = *resistance* against *attraction*, which does not prevent the resister from *yielding* proportionally to the energies operating on its *body* under form of violence. Prout’s suggestion (*Meteorology*, p. 30) that antagonistic forces are of synchronic or simultaneous creation as laws of attraction and repulsion (attraction increasing in intensity as the mass increases, repulsion increasing as the mass decreases), and that thus there is no special law of molecular operation, is in agreement with our showing, except that, according to the latter, there is no repulsion.

INVOLUTION, the passing on of an essence which (by its power) gives rise to another essence evolving; or otherwise the passing of an essence into another which develops. The involved is reason of the evolved or of the involver. The involver absorbs the involved, but thereby modifies its state. The *involution* of essences and the *translation* of their modes are two aspects of the same movement. Involution is *transient* or *final*. In transient involution the involved is a “free reason,” retains in part a latent action, and therefore a reactive power or power of evolution. In final involution the involved is a “fixed reason,” has no reactive power, and its cycle is closed. It is understood that the qualifying term “final” is used in a *relative*, not an absolute acception. (Vid. *Evolution*, *Reason*, and *Translation*.) Involution, which is the necessary antecedent of evolution—and which, like the latter, has two aspects, namely, consciousness and activities—implies subjective correlations. Vico had an intuition of this fact: “Uniformity is naturally attractive to the human mind,” says he (*New Science*, L. I., axiom 47th); whence he infers that “poetic truth is nothing else but a

“ metaphysical truth, to which a physical truth should be subordinate ; so that
 “ the latter, if it do not agree with the former, ought to be set down as false.”

KATOCHOR, the lowest of the three subdivisions of *Space* 64 (q. vid.).

LAW.—In metaphysics law is nothing more than the effect producing other effects, as cause. Every entity having a share in the cause, is proportionally author of the law that manifests as the effect. A law may therefore be modified or abrogated. There is certainly a cosmic or universal law, which is the effect of the last cosmos but one, and, in a small measure, of the last. But no law is absolute, inasmuch as the universal law of a cosmic period is not the same as that of another period, the law of the latter modifying. The author makes a frequent use of the word *law*, as being very convenient and abbreviatory ; but that is the sense in which it is to be understood in this book.

MATTER.—Mr. Herbert Spencer holds that, in the ultimate, matter is incomprehensible, as well as space, time, motion, and force. But he adds that, seen as it presents itself to our perception, it is a symbol of the conditioned effect produced on us by the Unknowable ; the interpretation of all phenomena in terms of matter, motion, and force is nothing else but to reduce the complex symbols of our thought to simpler symbols, and when the equation is formulated in its most reduced terms, the symbols continue to be symbols. Matter then in its simplest form symbolises our idea of *co-existing positions that offer resistance* (of which the abstract is space, the idea of co-existing positions that do not offer resistance). Matter cannot be conceived otherwise than as manifesting the forces of attraction and repulsion. The indestructibility of matter is tantamount to the preservation of force, that is of Absolute Force. But this refers to something that transcends all knowledge and comprehension, being the affirmative of an unconditioned reality without beginning and without end. (*First Principles*, § 62, vid. et § 60, note, §§ 47, 48, and 74, and chaps. III., IV., VI. passim). Aristotle had already given priority to energy over space, time, and substance, as well as over power and every first alterant principle (*Metaphys.*, viii., 8 ; in short, it is in energy that the eternal substance consists. *Ib.* xiii., 2). In a word, as a relative reality or manifestation, matter, according to Mr. H. Spencer, is the unknown cause of *resistance*, that is, of the resisting power of positions. Unity of matter implies the idea of force. The force by virtue of which the atom exists, is *passive but independent* ; the force by virtue of which the atom moves is *active but dependent* on its past and present relations to other atoms ; one is the *intrinsic* force whereby the body is manifested as occupying space ; the other is the *extrinsic* force distinguished as energy (*loc. cit.*)—Herr E. von Hartmann takes it that matter is force and nothing else but force. He gives to dynamic effects no substantial support, which in his judgment is force itself ; that is, one force is the objective of another force, or one mode of force of another mode. Atoms form two categories, *positive force* (attraction) and *negative force* (repulsion). To the first belong “corporeal atoms” ; to the second “ethereal atoms” ; all are penetrable, corporeal atoms inclusively. In fact matter is a system of atomic forces in a certain state of equilibrium. In the inorganic state atomic forces suffice for everything. (*Philos. of the Unconscious*, Div. C., chap. 5, and *Add.* at the end of the work). Matter is not a derived substance ; substance is that which is *in itself* and subsists *by itself* (*Id.* ib. chap. 7). The essence of the Ail-one or Supreme Being does not communicate itself ; the phenomenon is not substance ; substance is impartible (*Id.* ib. chap. 8).—According to Schopenhauer, the essence of matter—a combination of space and time—is *action, change, and causality* ; *form* and *permanence* are inseparable from it. The wherefore of time is *succession* ; that of space, *position* ; that of matter, *causality*. Matter is the *stratum* common to all phenomena. Forces appropriate matter, and dispose of it consecutively in space and time, according to the law of causality ; forces contend

about matter under this law (*The World as Will*, §§ 4, 7, 26, and the respective Parerga, chap. 1 and 4). Matter is synonymous with substance, the notion of which is only to be realised through the former. Sempiternity of matter is tantamount to permanency of substance. Substance is action *in abstracto*; matter, action *in concreto*, being that which presents itself to us as residue of bodies divested of form and of specific qualities. Matter, on one hand, is the perceptibility of time and space; on the other hand, of objectivised causality. Matter (objectivity) is the inseparable correlation of mind or intellect (subjectivity). Matter and mind are a secondary thing. In the ultimate they are abstractions; for by eliminating them the pure metaphysical element would remain, that which is primary, the Thing-in-Itself or Will. (*On the Fourfold Root of the Principle of Sufficient Reason*, §§ 20, 21, and 36).—The indivisibility of substance is demonstratively posited in Spinoza's *Ethica*, Part I., prop. 7, 12, and 13, with coroll. and schol. of the last (vid. et P. II., pr. 10). Under the same P. I. (schol. to pr. 29), alluding to the expressions *Natura naturans* and *Natura naturata*, he brings out the real meaning of the former, viz., "the attributes of substance expressing an eternal and infinite essence, that is to say, God in as far as considered as a free cause" (I underline). He then explains what is to be understood by *Natura naturata*, that is, "all the modes of the attributes," &c. Spinoza does not define matter in a formal way; but it is expressed by the "modes" (*Natura naturata*), including the human entity and all that is phenomenon (vid. et coroll. to pr. 25, and pr. 31, also P. II., pr. 37, demonstr.) *Natura naturans* is not substance; this expression answers to the "attributes," that is, it signifies the *manifestation* of God. Substance is God *unmanifested*. One of the clauses wherein this comes out the most decidedly is the following (speaking of will, he alleges): "Even were we to suppose that will is infinite, yet withal its existence and operation must be determined by God, not by God in as far as absolutely infinite substance, but in as far as an attribute expressing the infinite and eternal essence of thought" (Ib. P. I., demonstr. of pr. 32, vid. et P. II., pr. 40 demonstr.) The clause that I partly underlined above—"in as far as considered as a free cause"—and which applies to the second aspect of Deity, has a deep meaning, inasmuch as, according to Spinosism, liberty exists in God alone; and the implicit exclusion contained in that clause—which *a priori* would lead to the inference that a divine state without freedom were possible—refers, as I understand it, to *immanence* ("God is the immanent, and not transient, cause of all things," *Ib.* P. I., pr. 18); and means that its realisation is the *modes*. This agrees with that article of his teaching which says that the "slavery" of man only comes to an end when the human intellect is united to God, that is, through the knowledge of what Spinoza calls the "third genus" (*Ib.* P. IV., pr. 66 onward, P. V., pr. 27, and passim, and the posthumous work *God, Man, and Beatitude*, P. II., chap. 16 and 26). We have thus three distinct postulates: 1°. God unmanifested, Substance, the *ens per se*; 2°. God manifested, the two Attributes (*extension* and *thought*), *Natura naturans*, the Demiurge; 3°. the modes, *Natura naturata*, phenomena under all their aspects. Although the expression often runs "modes of the attributes," its signification is *modes derived from finite modes*, these being the effects of *secondary* attributes; they are modifications or accidents. Substance is incommunicable; matter does not derive from substance. (*Eth.* P. I., pr. 28 demonstr. and schol., vid. et Spinoza's Letter 2, in answer to H. Oldenburg).—According to the Esoteric School of the East, represented by the Theosophical Society, wherein the most remarkable individuality was the late Madame Helena Petrovna Blavatsky—one of the most gifted and enlightened minds of our century, as testified to by her writings, among which *Isis Unveiled* and *The Secret Doctrine* are an inexhaustible mine of science, learning and high-purposed

doctrine, based on the Esoteric Philosophy of the East, in which she was as deeply versed as pre-eminent in the practice of its principles—rudimentary matter in its primordial state is said to be “without properties,” because the three *gunas* (*guna*=property) are in perfect equilibrium, and, therefore, unmanifested, the trigunas being distinguished by the names of *satwa*, *raja*, *tama* (or otherwise “*satva*,” “*rajas*,” and “*tamas*”). This state of matter is called *mula-prakriti* (*mula*=root; *pra*=to manifest; *kriti*=to do or make), *prakriti avyakta* (*avyakta*=not revealed, inactive), or simply *avyaktam*. That is to say, the *tanmatras*, or rudiments (answering more or less to “atoms”), of which the *gunas* are an aspect, not manifesting themselves, everything is merely in a potential state. It is by the gradual manifestation of the *tanmatras* (also called *mahabhutas*), the rudiments which proclaim the *gunas*, that we have matter in its first active state, *prakriti-vyakta*. The five-fold *tanmatri* category is completed in terms of *Akasa*. This state is not universal; there are sundry *akasas*. Still less the state that follows, which does not bear any well-determined designation. With reference to our solar system, theosophists call it *astral light*, a name which might be bettered; the first to use it was Paracelsus. At any rate, this state of matter is not an effect of a *development* of *akasa* (whilst *akasa* was a development of *prakriti-vyakta*). That represents the stopping point of one among different lines of evolution of the *akasa* correlated with the solar system. What the well-informed say about it amounts to very little, but this little means a good deal, viz.: that “*astral light*” is not *akasa*, albeit containing thereof; that it is part in everything, in every element of our planet, but is not their active cause, the latter being *fire*. H. P. Blavatsky says in this respect: “The latter (*astral light*) is not the container of *all* things but only the reflector, at best, of this *all*” (*The Sec. Doct.*, Vol. I., p. 255); and then elsewhere: “*air*, fluidic fire; *water*, liquid fire; *earth*, solid fire. All is fire” (*Ib.*, Vol. II., p. 114). That is to say, the so called *astral light* is nothing more than a *neuter element*.—Without going farther into what is taught by the schools of philosophy, whether we follow the deductive or the inductive method, the result is just as negative, that is, matter as it presents itself to us gives not the slightest clue regarding states through which it must have passed previously. According to what is set forth in the text, the succession of times includes numberless states of matter in correlation with states of consciousness; not a consecutive succession, but forming two great periods of evolution when matter is *active*, therefore correlated with consciousness, and an intermediate plane of *neuter* matter, which consequently is incompatible with such a correlation—*plane*, not period, for it partakes of the two. During both those periods the preponderance of a given activity determines the character of matter, and such preponderance is owing to involution, in the aspect of *essences*, and to concentration, in the aspect of their *modes*; for the two are but aspects of the same movement, but it is the *modal* aspect that yields the signification or analysis of the involution or *essential* aspect. The final cause of one period differs however, and greatly, from the final cause of the other. In speaking thus of periods it is only relatively to a given line of evolution. During the first period, the extreme bounds of material manifestation do not go beyond *unbodied form*. Attraction and repulsion are not *in esse*; neither impulsion nor resistance; changes, oscillations take place in terms of *invitation* (q. vid.) and *refusal with concession*; every motion, every act is *conscious*, and every form an *entity*. Activities are developed, but their only support is in themselves, that is to say, in the “*form*” which is identical with them and matter. *Unbodied form* is thus the final cause in the aspect of matter and its dianoetic centre (vid. *Centres*), the inverse aspect being the centre of consciousness. This evolution, of which the great period includes three major cycles, is and remains in terms of *soul-matter*. The second great period is connected with the other by the intermediary of *neuter matter*, called by us, *akrether*. *Soul-matter*, which is the

active principle, and of which one of the *conditional* powers is (subtile) fire, finds in neuter matter the means it required to unite the three dimensions of space, and by associating it—in no wise combining with it, which cannot be—*body* and *force* are manifested for the first time, simultaneously; body, support or neuter substratum of force, continues such under all evolutions which follow. It is thus that *physical matter* reveals itself, and passes through several stages as little known to us as soul-matter is, before reaching *concrete* conditions. Now, the final cause of soul-matter, as stated, was un-bodied form, inasmuch as the latter was *identical with the activities* and with that state of matter. The final cause of physical matter, in regard to itself and to its dynamic centre (vid. *Centres*), is body and its numerous forms, inasmuch as *body is not identical with the activities*, nor with the *active* principles of physical matter, but exclusively with its *neuter* constituent, which is not a “principle.” The body—which, properly speaking, answers to what in the organism, or in the inorganic thing, does not show itself any more than the atoms do—is the stay, in every molecule, of forces, whether active, latent, or potential. The “body” has no active value whatever; it is not the body that attracts or resists, but its associate, the *active matter* (identical with the activities). The true body is only *neuter matter*; the apparent body, *acquired properties*.

MENOSPHERE, one of the states of the “middle zone” of the region. The Menosphere answers to the state of certain classes of monads which, on being thus assembled, and when the corresponding conditions are *completed*, succeed in reinstating themselves in terms of *the ego* whence they originated. It is not a place, but a state of being.

MESOCHOR, the intermediate sub-division of space 64 (q. vid.).

MODES OF ACTIVITY.—There are three, differenced under the names of *Satwa*, *Raja*, and *Tama*, to which answer the symbols S, R, T. The modes are not essences or activities, but their properties, the essence or activity being unimodal, bimodal, or trimodal, that is, having one, two, or three modes of action. When the *five* activities are passing into potency, this corresponds to a gradual equilibration of the *three* modes in terms of the primordial essence (vid. *superior essence*), which ceases *pari passu* to manifest as such, and when the modes are in threefold equilibrium, modes, essence, and activities are unmanifested. Each mode has its bent, and at its exit from equilibrium the bent is revealed, though by degrees, and when more evident, the tendency develops and increases in intricacy as cycles advance. Such tendencies cannot therefore be defined in a manner to cover the whole ground of evolution. The most generalised definition admissible is that the tendency of mode *Satwa* is manifested action in *harmony*; that of *Raja*, manifested action *par excellence* (motion at any rate, so to say); that of *Tama*, *latent* action, which is also harmonic in its way, or the opposite pole of manifested harmony. This goes to say that each *activity* shows itself in one, two, or three ways, and although it have two or three modes of action, it is yet but *one* “activity” (*quoad defin.* q. vid.). The modes are in everything:—*consciousness*, *matter*, *dianoetis*, or *force*. They are *causes* and *effects*, it is they that manifest them, barometer as well as pressure, thermometer and no less temperature, &c. They are the essence of illusion; the reign of *Mahamaya* begins with them, thickens as *Maya*, darkens as *Avydia* or nescience, grows stupid as *Ahankara* or egoism, &c., &c. The only state in the Universe incompatible with the modes is *pure consciousness*. The three modes are in harmony when they co-operate under a single tendency or common bent. An effect follows, because harmony does not imply unity of action. Threefold co-operation on one arc of the cycle implies disharmony on the opposite arc, one of the modes refuses to co-operate with the other two. Such is the oscillating process at the *exit* from and *entrance* into threefold equilibrium, the initial period

and the final period of the cosmic cycle. During the periods that separate those two termini, one of the modes is *positive*, another *opponent*, and the third a *medium* between the two. The positive state, the opponent state, the medium state are compatibilities from which none of the three is excluded. Positive and opponent are powerless without the medium. Invitation or attraction arises either from the positive or the opponent, but *translation* (q. vid.) or *assimilation* (idem) is a proximate effect of the medium mode. Refusal or resistance is expressed by one mode, invitation or attraction by two. The refuser becomes inviter when the medium associates itself therewith. Hence, it is by immediate invitation of the medium that the refuser translates itself. When the case refers to an assimilation, the refuser *yields up* to the medium, and the latter *transmits*, but this transmission is by *equivalence* and not by nature, it means an equivalent *concession* of the medium's nature. Thus it is that the action of an *essence* is modified by the change or mingling of its modes, and of the modes of another involving essence. In an assimilation accompanied with translation, the involved essence is trimodal. The medium passes over from the inviter or attractor to the refuser or resister, to bring about equilibrium when possible (end of a *descending* arc), and when the inviter or attractor oversteps the point of equilibrium (end of an *ascending* arc, where a perfect equilibrium is out of question, vid. *Cycles* and *Spiral*). The homogeneous essence is always trimodal, but an integrant essence may be unimodal, bimodal, or trimodal. The essence is in the activity, not in the modes, but it is the modes of the activity that give it its form. No mode partaking of an active plane can attain to the point that exactly marks half the sum of the equivalents corresponding to the three modes, but that from active the plane become stable. Continuity of action necessitates inherence of an alterant cause. No mode can *per se* be equal to one-half the activities and powers of a plane, but that the alterant cause be destroyed. The *positive* mode continues so only on condition that its centre of action be maintained in the highest of the essences *in esse*, as to *Satwa*; in the highest, or else in the two lowest, as to *Raja*; in the lowest, as to *Tama*. The loss of this centre is equivalent to an inversion of the modes in the plane's activities. This phenomenon varies in accordance with the conjuncture of circumstances. The medium mode can exceed one of the others in value, but must be inferior to the third; otherwise one of the two loses its state, and lapses into that of medium. The oscillation of modes accounts for the cycles; two modes against one. The cycle's arc is characterised according as the positive mode or the opponent mode invites (or attracts). A mode's law is developed by the intermediary of another mode, and at the expense of the third. *Satwa* takes the lead, and is the first to become positive. Its law is then conservative; the mode aims at keeping back or delaying the evolution of lower activities. In furtherance of its law, *Raja*, opponent mode, endeavours to bring them forward by an increasing activity of the descending arc favourable to *prison* (q. vid.) which it has brought under its control. The law of *Tama*, which the subversion of three-fold equilibrium leaves in the state of medium, only reveals itself later on. Meanwhile the condition most to the liking of this mode, is that of equilibrium, no longer possible save in terms of two against one. On the ascending arc, *Satwa* becomes the dissolvent mode, the ultimate end being conservative in the aspect of Consciousness, and aiming at a restoration of the lost level. *Raja*'s purpose on the arc is also conservative, but in the aspect of Matter; and regards the work accomplished, that the other is bent on destroying. The result is differentiations tantamount to new departures or ramifications. *Satwa*'s law requires, therefore, that this mode shall have its centre of action *beyond* the activities if possible; that is to say, either in the primordial essence or in the superior essence (neither of which are "activities"); and if this cannot be, then in the highest activity under manifestation. If it lose its positive rank—which

hurls it down to the bottom of the scale, either as opponent or as medium—its effort is to regain its seat above, that is to say, to bring back thither its centre of action as *opponent*; it cannot do so as medium. When that is achieved, Satwa resumes its functions as dissolvent mode, and in the same sense (destructive of material works), but to the detriment of the positive mode. Raja's law bids it place its centre of action in the lowest activity, and to maintain its preponderance therein; and ultimately to be sole master of the lowest of the five activities, and preponderant in the one next above (which is then the chief term of manifested *life and form*). Tama's law, which takes a long while to shape itself—so long indeed that cycle after cycle it is to all appearance the mode of "indifference"—is in the first place to *make prison* (q. vid.), the only clause that shows itself from the outset. But this is merely a means to its law, which is to stifle manifested life and to swallow up form, either by neutralising them, or by plunging life into latency. In order that the first hypothesis may be possible, *prison* must previously exceed the equivalents of Raja *at the latter's centre of action*; the second hypothesis requires that Tama shall predominate in the lowest of the five activities, which *eo ipso* raises it to the rank of positive mode. In short, the teleological signification of tamaic law is *inertia* and *inorganic states*; that of rajaic law, *vitality* and *organic states*; that of satwaic law, *dissolution* and states which, relatively to *concrete* matter, are *superorganic*, but not really so. N.B.—It is impossible to speak of the modes, in a concise way, without *appearing* to credit them with *perseity*; whereas the mode *per se* is nothing; *being* is the activity, the essence. It behoves, therefore, to bear this in mind; and to remember that what is said of a mode *applies to the essence* acting according to *that mode*, which is *its mode*, or *one of its modes* of action.

MONAD.—The author employs this term in a more specialised sense than is usual. Monads originate from certain states of the ego, and are indicative of the latter's degradation. A debased ego is not represented by one monad, but by a group which is more or less considerable, and the case is to be defined thus: *Monads are the manifestation of egos who lose their INDIVIDUALITY by a MULTIPLEX EMBODIMENT in SUCCESSIVE groups*. This goes to say that the monad is a state incompatible with periods preceding the evolution of *bodies*. Bodies evolve for the very reason that their two conditions exist, one being neuter the other active. The neuter condition was wanting till then. The monad is the active principle of bodies. Bodies of the *same type* correspond to *one monad*. A debased ego is the cause of several types, which are manifested gradually; for an ego takes time to slide entirely into monadic states. The "ego" embodies in *one body*, and thus retains his individuality. The "monad" embodies in *numerous bodies*, and, in as far as embodied, it has no individuality. The *ego* is exclusive to man, and to what is above man; the *monad* is a distinguishing mark of the lower kingdoms. The genesis of the *ego* corresponds to one pole of Nature, that of the *monad* to the opposite pole. It is owing to egos that monads rise; it is owing to the ascension of monads that *debased* egos are reinstated.

NIRVANA, a state which is the same as that of paranirvana (q. vid.), corresponding to a *single level* of consciousness. But as this level of pure consciousness becomes more and more comprehensive (*i.e.*, embraces an increasing number of egos, identified each with all) in the course of the second arc of the cosmic cycle, the term *nirvana* applies to a co-existence with the universe; the term *paranirvana*, to the end of the universe.

NOTATION 48.—This number symbolises the *sum total of possibilities* of the plane, whether the primordial cosmic state, or any reduction whatever, be in question; under the former it is the number, subsequently fractions of the number, then fractions of fraction, and so forth. The sum corresponds to the total of activities, or of activities *plus* the powers. This does not mean that correlated plans have all the same fractional value, or that the fraction, if it were

specified by hypothesis, would be the same. Our showing does not require that the value of planes shall be determined in that way, inasmuch as the object in view is not to ascertain (by hypothesis) the effect produced by one plane of existence on another plane, by virtue of their respective possibilities; but the effect produced at each plane by its *inherent* activities, an effect which is characterized by comparison with the effects produced in a like manner at the other correlated planes. In order thereto it is necessary to apply the same rule to all, while contemplating each one separately. That is to say, the *relation* between possibilities and action at one plane must be *equal* to the relation between possibilities and action at the other planes of the correlation, independently of the inequality which must exist between the fractions representing the sum of each plane. *Example.*—Let us take the four correlated planes of Table X, where each one develops a maximum force of four equivalents. Let us suppose that Plane 1 has 10 times more force than Plane 4, and that Plane 1 having 4 in *force* has 44 in *power*, which gives the fraction $\frac{44}{4}$. Then consequently Plane 4 would have $\frac{2}{5}$ in *force* + $4\frac{2}{5}$ in *power* = fraction $4\frac{2}{5}$. At each of the four subcycles of development (descending arc), the power of Plane 1 has passed to action at the rate of one equivalent; hence the power of Plane 4 has passed to action at the rate of $\frac{1}{10}$ th of an equivalent. The increase of *force* has thus been proportionally equal at the two planes; and the relation between their respective possibilities has always remained and remains the same at one plane as at the other. It is, therefore, simpler to ascribe equality to the sum total of each plane, than to postulate inequalities to which the common rule would be proportionally applied, with a like result. In short, the relation between action and power being equal, the possibilities of one plane are proportionally equal to those of another.

PANTHEISM, the doctrine that teaches that the sum total of possibilities is the Eternal.

PARANIRVANA, the state of consciousness at the beginning and at the end of a universe, a state having but one level, this being *pure consciousness* (q. vid., also Div. I., sec. 2, chap. 2, and *Nirvana*).

PLANE, a state of conditioned existence. The word applies more especially to a state of matter correlated with a level of consciousness, in regard to other states, levels, or planes. But it is also used to express a level of consciousness, considered in itself.

POWER, see *Reason*.

PRINCIPLE, that which, passing *a potentia ad actum*, communicates of its essence as it develops.

PRISON, a state which, in its cosmic aspect, never ceases to be; there is prison before the evolution of a universe, and after the dissolution of a universe. Prison is a quantum of either dianoevis or force (according to the period) retained by the mode *tama* and proceeding from another mode. It is concentration under one mode of concentrations effected by the three; or, in its essential aspect, a centralisation of essences through involution. Prison is the centre of the dianoevic centre (or of the dynamic centre). At reaction by ascending arc the containant centre (dianoevic) is partly or entirely dissolved; but the contained prison is never entirely "disengaged." It becomes the means for restoring the dissolved centre. A descending arc implies *new* prison, that is to say, additional prison. It is a continued process, which only ceases when the arc stops. Generally, the contributor to new prison is the refusing mode (or resister). But there are cases wherein the inviter (or attractive mode) will also contribute thereto. During the incipient period, when the active plane coexists with a plane of pure consciousness (1st major cosmic cycle), the only contributor to new prisons is the retaining mode itself, *tama*. But it is limited to this period, for the very reason that it is the only one wherein the three modes are in

perfect harmony on the *descending* arc of subcycles; there is no refuser then. [The process will be given in the text.] Barring that exceptional case, the medium mode assimilates the refuser (or resister), and the inviter (or attractor) assimilates the medium; so that ultimately the inviter appropriates a quantum equivalent to the quantum lost by the refuser. If the medium is *tama* it *retains* a quantum of the quantum of dianoevis or force assimilated, and this *retained* quantum constitutes new prison to be added to what already exists. But if Tama retains that quantum of the quantum it is because the inviting mode consents thereto; that is, while assimilating the medium that assimilates the refuser, the inviter *abstains* from assimilating in the limit of that quantum of the quantum; it assimilates the medium for just as much as the latter assimilates the refuser, *less* that quantum of the quantum. This is called "controlling" prison and the medium; prison, inasmuch as it is thus limited by the determinant mode, which keeps it under its (the latter's) law; the medium, inasmuch as by the very fact, it is despoiled of its work, cannot increase, and in as far as *medium*, continues to be of the same value. The alternative of existing prison is to be under *control* or *emancipated*. If it is controlled, it is by *another* than its own mode. If emancipated, it follows the law of its own mode, Tama. If, prison being emancipated, Tama is medium, prison acts *with* its mode, it seconds the mode to which the medium gives aid. If prison is controlled, it acts *against* or *with* its mode, according as the medium opposes or seconds the controlling mode. If Tama is either positive or opponent, prison is *eo ipso* emancipated, in this wise that it belongs to its own mode. For none but Tama can "make prison," that is the *retained* quantum which goes to the profit of the dianoevic or dynamic centre. Now Tama can neither be positive nor opponent, except when it is the predominant mode of that centre. Every new prison is so much gain for the *mode* Tama. But if prison is under control the usufructuary is the controlling mode. Every descending arc, it was said, implies new prison. But every ascending arc is the result of three descending and four ascending sub-arcs. Any standpoint may be taken, *i.e.*, the process may be reduced as far as required for the purpose in view—yet there is always a point where it behoves to stop, where there is no further need to *develop* contained cycles. There must be new prisons on the ascending (as well as on the descending) arc of every *containant* cycle—covering the cycle that constitutes the *standpoint* (q. vid.)—and of this latter one; but new prisons must be over-looked, or abstracted, on the *ascending* arc of subcycles of the *first* order, and on both arcs as to subcycles of the *second* order, the latter being the reductive limit of the standpoint. The containant cycles might be a dozen, for example; but the most reduced of the twelve (which would be the standpoint) would only contain *two* orders of "subcycles," (unless we wish to *reduce* the aspect), of which the *first* alone should unfold itself as a *septenary*. It is because this must be so by force of reason that the *cycle's* ascending arc presents the three descents and the four ascents, just as all the cycles that envelop it do. But as each subcycle of the *first* order only makes itself known by the *fag-end* of its arcs coinciding with the fag-end of one of the arcs of *two* subcycles of the *second* order, abstraction is necessarily made of new prisons in regard to the *ascending* arc of subcycles of the *first* order, and *completely* so in regard to subcycles of the *second* order. The standpoint taken in the text is the *major* cycle. Its *subcycles* of the *first* order are the *mid-cycles*; of the *second* order, *minor* cycles. Consequently, new prisons are formulated in the Tables, on the *two* arcs of each *major* cycle; but exclusively on the *descending* arc of each *mid* cycle, and not at all relatively to *minor* cycles, which do not make an appearance as such, but merely—and this by mental sight—at their points of coincidence with the mid-cycles. Prison increases progressively on the descending arc of the major, and retrogressively on its ascending arc. But there are states where new prisons begin to diminish even on the descending arc, which thus gives greater latitude to the retrogressive motion.

R, OR RAJA, symbol and name of one of the three *modes* of activity (q. vid.).

REASON.—Reason and power are two aspects of the same thing. Reason refers to *involution*, power to *evolution*, which are but two aspects likewise (see under the words). The reason remains a *reason* so long as the arc lasts, on which the involution takes place, and becomes the *power* of an evolution on the opposite that follows, provided always the reason be “free” and not “fixed.” An activity or essence that involves itself in another, entirely or in part, is a reason of the involver, and retains a latent action in proportion as the combination is non-destructive of the nature of the involved. [*e.g.*, activity c^1 involves in activity b^2 up to $\frac{1}{2}$, and thereby the involver is manifested $b^{2\frac{1}{2}}$. The *latent* action of involved c corresponds to a fraction of $\frac{1}{2}$, a fraction that varies according to the case. In regard to *the remainder*, action c is indistinguishable from action b ; and whatever be its latent action it is *manifested* in terms of b . But, let us remark, an involution may simply mean an *evolution* of the *power* of the activity that is being involved; for every involution is by means of the first power of the involved, as we shall see presently.] The *free* reason is the reactive *power* when the opposite arc asserts itself. In as far as involution is *final*, that is, takes no share in the reaction, the reason is *fixed*. This does not mean that a fixed-reason is the counterpart of a free reason; for this the combination must be final. A *fixed-reason* presupposes the impossibility of a reaction in its respect, before the recurrent motion *overpasses* the plane corresponding to the plane on which the reason became fixed, that is to say, the plane expressive of this phenomenon; and so long as the cycles are included in the descending or ascending arc (according to the aspect, *i.e.*, of an involution from below upwards, or from above downwards) of the containant cycle, there can be no case of *recurrence*. Hence a *fixed reason* is a state which, having completed its time in regard to the evolution of forms, has lost all power therein *relatively to the same direction*. But when the opposite direction is taken and the motion reaches a plane corresponding to that one—which can only be *beyond* or else *on this side* (vid. *Spiral*) and which, in the case contemplated, must always be *beyond*—the fixed-reason, no longer so, is manifested as a *power* of form *in a contrary sense*. It is by degrees and by oscillation that the final involution of an essence is brought about; and when all of it reaches this state, it is a *fixed-reason* and its manifestation ceases. When involution is by *descending* arc the peripheric essence, or activity, alone is thus affected; when by *ascending* arc, the dianoevic or dynamic centre’s essence is the only one brought to that pass. But so long as the arc of the containant cycle is on its descent, the said *centre* cannot undergo *final* involution nor be reduced to the state of a fixed-reason. As to a *free* reason, it remains a power of new evolutions on the opposite arc that follows. On an ascending arc the latent action of free reasons tends toward the centre; on a descending arc their tendency is toward the periphery. It is this latter tendency which gives rise to *differentiations* on the following ascending arc, the first cause of these being at the said centre (dianoevic or dynamic). And it is the other tendency that is the reserved cause of the *centralisation*—on the descending arc—of activities in behalf of forms or of bodies. A reason is never a lost power; if *free* it becomes the starting point of a new *evolution* on the opposite arc that *follows*; if a *fixed* reason, in the course of a more or less *distant* cycle, an interval which may extend to an incalculable length of time. For the indestructibility of a power is axiomatic, and a reason is nothing else, the purpose of this term being only the precision of aspects. The primordial essence has no reasons, but only powers. Their origin is to be found almost entirely by the second cosmic arc of the *last* universe *but one*, and in a very small degree by the corresponding arc of the *last* universe; viz., 1° the “reasons” *leading* to the development (not reasons *of* the development) of the plane of *pure consciousness*, manifested after dissolution of the last universe but one; 2° the vestige which, at the dissolution of the following universe, has become the

active factor in the First Cause of our universe (see the text). Those reasons having a twofold origin, become the powers of evolution—not of the primordial essence, which has no “reason” (*quoad defin.*), but—of activities. The last reason is the first power that manifests; whilst the *primordial* essence is the reason of a *secondary* essence that becomes reason of the first activity (symbolised *e*), the latter developing as basis of a *third* essence, which is the first cosmic element (primitive ether). Hence, the primordial essence having *five* powers, every activity has at least *one* reason, but cannot have more than *four* powers, on a descending arc, as seen by the following symbols. Between brackets means reasons; in parentheses, powers; the free symbol, activity, except *x* which symbolises either the primordial essence or the superior essence (q. vid.).

Read from above below.

Involution by descending arc.

$x (e d c b a)$
 $[x] e (d c b a)$
 $[x e] d (c b a)$
 $[x e d] c (b a)$
 $[x e d c] b (a)$
 $[x e d c b] a$

Read from below above.

Involution by ascending arc.

$[a b c d e] x$
 $[a b c d] e (x)$
 $[a b c] d (e x)$
 $[a b] c (d e x)$
 $[a] b (c d e x)$
 $a (b c d e x)$

Evolution of activities; the lower by *involution* of the higher + essence *x*, activity *a* involving them all ultimately.

Involution of activities; the lower by *evolution* of the higher + essence *x*, which involves them all ultimately.

Involution by *descent* corresponds to evolution of the lower activity, through involution of essence *x* with successive evolution and involution of activities, from higher to lower. Involution by *ascent* corresponds to evolution of essence *x*, through involution of the lower activity with successive evolution and involution of activities, from lower to higher. We see that essence *x* can have no reasons except on the *ascending* arc, and that on the other it has five powers which correspond to those reasons, the last of these by involution (*e*) becoming first power of evolution; that *e* has forceably one reason and four powers; *d*, two reasons and three powers; *c*, three reasons and two powers; *b*, four reasons and one power; *a*, five reasons and no power of evolution by *descent*. In consequence of the re-action producing a change in the direction of motion, the five reasons of *a* are so many powers of evolution, the last reason (*b*) being the first to evolve, while activity *a* is involved and becomes its reason; *b* has thus one reason and four powers; *c*, two reasons and three powers; *d*, three reasons and two powers; *e*, four reasons and one power; *x*, five reasons and no power of evolution by *ascent*, etc., *ut supra*. This does not go to say that such is the process from subcycle to subcycle, far from it; an essence or activity takes a long time to get completely involved. It only shows the extreme points, and why every essence as well as every activity has always *five* between reasons and powers, whether involution, which is the cause thereof, be entire or fractional. These five with the involver make up *six*. But essence *x* counts for *two*, inasmuch as it has a “reason” which is never revealed *on the manifested plane*, a plane that corresponds to the *time* at which it (essence *x*) manifests its action, whatever be the time or period. That reason is inseparable from it; it is its *fixed reason*. The latter varies with periods, because periods correspond to planes of existence that vary. But the superior essence (*x* and later on **x**) has always a fixed reason, and a *twofold* value. Consequently, every essence, every activity is a *septenary*, a *sevenfold* possibility under the guise of two states, *actuality* and *eventuality*, the latter being liable to two aspects, reasons *and* powers; or a single aspect, reasons *or* powers. The tables would have been too encumbered, and needlessly, if each essence of the formula were made to show its reasons and powers; but it is to be

so understood, and two examples are herewith subjoined, giving both aspects. Let it be with reference to Table VI., category E, 1st subcycle :

$$\begin{array}{c}
 \begin{array}{c} 4 \qquad \qquad \qquad 44 \\
 \text{End of the subcycle } (a b c) d [e - x] (a b c d) e [- x]. \\
 \underbrace{\hspace{10em}}_{R+T} \qquad \qquad \qquad \underbrace{\hspace{10em}}_{R+T \text{ co. } S} \\
 \text{prison} \qquad \qquad \qquad \text{prison} \end{array} \\
 \\
 \begin{array}{c} \text{Middle} \\ \text{of the} \\ \text{subcycle} \end{array} \begin{array}{c} 12 \qquad \qquad \qquad 33 \qquad \qquad \qquad 1 \qquad \qquad \qquad 1 \qquad \qquad \qquad 1 \\
 [x -] e (d c b a) [x - e] d (c b a) [x - e d] c (b a) [x - e d e] b (a) [x - e d c b] a \\
 S \quad + \quad \underbrace{\hspace{10em}}_{S+T \text{ co. } R} \quad \underbrace{\hspace{10em}}_{S+T} \quad \underbrace{\hspace{10em}}_{S+T \text{ co. } R} \quad \underbrace{\hspace{10em}}_{T+R} \\
 \qquad \qquad \qquad \qquad \qquad \qquad \qquad \qquad \qquad \qquad \qquad \qquad \text{prison} \\
 \qquad \qquad \qquad \qquad \qquad \qquad \qquad \qquad \qquad \qquad \qquad \qquad \underbrace{\hspace{10em}}_{1\frac{1}{2}} \qquad \qquad \qquad \underbrace{\hspace{10em}}_{1\frac{1}{2}} \end{array} \end{array}$$

The formula below precedes the one above and corresponds to the end of the *descending* arc, whilst the other gives the state of things at the close of the *ascending* arc of the same subcycle. The hyphen signifies that essence *x* is a fixed reason. The lower formula shows that this reason is in each one of the five activities; the other reasons are more or less free. The formula above shows that the combinations *c b a* were dissolved on the ascending arc, and these activities reduced to potency, to the advantage of the superior one (*e*); which moreover has absorbed more than seven-eighths of *d*'s equivalents. It must be added that every *free* reason contains the fixed reason plus the reason of the reasons preceding the former, which would be quite perplexing to formulate and of no particular use, e.g. reasons of activity *a* (lower formula) :

$$\begin{array}{c} 1 \\
 [x - e \quad x - e d \quad x - e d c \quad x - e d c b] a \\
 \text{reason } e \quad \text{reason } d \quad \text{reason } c \quad \text{reason } b. \end{array}$$

The involution of a lower activity in the one immediately *above* it, takes place by union and identification of the *last* "reason" of the lower with the higher "activity," and accession of the lower "activity" to the *first* "power" of the higher activity, this power being identified with the activity thus involved that becomes *reason* of the involver. The last *reason* of the activity immediately below is always *similar* to the *activity* immediately above; and the *activity* immediately below is always *similar* to the first *power* of the activity immediately above.

Therewith, and *pari passu*, the *other* reasons of the lower activity unite by identification with the reasons of the higher activity, each one with its similar. The reasons of a higher activity always correspond to the reasons of the activity immediately below, except the *last*. The accession of reasons from below to reasons above gives the *powers* of the higher activity, i.e., it is thus that "reasons" are converted into "powers." The foregoing applies to the formula below, this being considered as the starting point of a motion from *a* to *e* (whereas till then the motion was from *e* to *a*). The involution of a higher activity in the one next *below* it, is brought about by union and identification of the *first* "power" of the higher with the lower "activity," and accession of the higher "activity" to the *last* "reason" of the lower activity, this reason being identified with the activity thus involved, which increases the said reason in the same degree. The reason or reasons of the higher activity are included in this accession, each one being identified with the similar reason of the lower activity. The higher activity is always similar to the *last* reason of the activity next below. Therewith, and *pari passu*, the *other* powers of the higher activity are identified with the powers of the lower activity, each one with its similar, and the powers of the involver increase accordingly. The above applies to the upper formula, starting-point of a motion from *e* to *d* (whereas till then the motion was in a contrary sense). In view of a demonstration, we may first deal with the lower formula. The "positive" mode *S* is *inviter*, backed by the medium mode *T*, and the sum of their equivalents exceeds the sum of the

equivalents of the "opponent" mode R, which is the *refuser*, and of T in as far as *prison*, that acts with it. The three terms of the dianoëvic centre *c b a* manifest no action, because their *modes* are in equilibrium, $1\frac{1}{2}$ against $1\frac{1}{2}$, the divisionary point being in term *b*. The alterant cause is in *e* and *d*, signified by the excess of S+T's equivalents over those of R. [The modes' equivalents are not given here, because they may be seen in Table VI, loc. cit.] The head of the inviting current is in activity *e* of which S is the only mode. The action of activity *e* upon activities *d c b a* consists in objectivising the "reason" *e* of each of them. That of activity *d* upon activities *c b a* objectivises their "reason" *d*. That of *c* upon *b a* objectivises their "reason" *c*. Lastly, that of *b* upon *a* objectivises its "reason" *b*. That gives the reaction of the free reasons *e d c b* respectively, thanks to the sustained support received from activity *e*. This support or action begins from the moment that T medium gives its aid to the positive mode in activity *d*; and this moment coincides with the moment when equilibrium is complete at the terms of the centre (for till then T medium co-operated with the opponent R). S+T in *d* operate in terms of this activity and of its reason *e*, and R does the same; the two former inviting, the latter refusing. But in the measure that R gives way, the reason *e*, now a *power*, ascends, manifests, evolves or identifies with activity *e*, these expressions being equipollent and meaning an involution of activity *d* in activity *e*. This in its *modal*-aspect corresponds to a translation of S, T, and R, from *d* to *e*, the three modes continuing to be identified with the power *d*, now a *reason*, as well as with the activity *e*. But action is not limited to this. In proportion as R gives way in activity *d*, in terms of the reason *e*, it expresses its refusal through the "powers" *c b a*, and this calls forth the action therein of the other modes in a contrary sense (because those powers *c b a* are *trimodal*), and the said powers ascend, proportionally, with *d* to the similar powers of activity *e*, and the four, respectively identified, become *reasons* of that higher activity. The powers converted into *reasons* are thenceforth the centre of action of the refuser in the respective essence. This motion coincides with the action of the essence *d*, upon the reason *d* of the essence *c*; equilibrium suffers therefrom, and then begins an action of essence *c* upon the similar reason of essence *b*, then an action of the latter upon the reason *b*, of essence *a*, and equilibrium is impaired more and more (*essence*, to vary the vocable, every "activity" being an essence). Now, while—respectively backed by the similar modes of essence *e*, become trimodal—S+T continue to invite, and R to refuse, by essence *d*, whose reason *e* has become a "power," and its powers *c b a* reasons (by virtue of an accession of essence *c*, with its reasons *e d* and its powers *b a*), S+T of essence *c* continue to invite and R to refuse in terms of said essence as well as of its said reasons become powers and of its powers become reasons (by accession of essence *b*, and so forth; for although, at the moment of equilibrium, *c* is *bimodal*, the first movement against equilibrium is tantamount to a translation S, T, R from *b* to *c*, which is thus *trimodalised*). The same process, needless to repeat, takes place in regard to activity *b*, the three reasons of which have turned into powers and its only power into a reason, by accession of activity *a*, with its four reasons become powers. Albeit activity *a* have no *inviting* mode, but only the refuser with the prison whose action agrees therewith, yet it is involved in activity *b* in proportion as the latter is involved in essence *c*—or, taking the modal aspect, R and *prison* give way, translating themselves in terms of the reasons *e d c b* (turned to powers) and of the essence *a*, which ascends as reason of essence *b*, etc. *ut supra*. And this must be so from the very fact that it is in activity *b* that R begins to *lose* by *assimilation* (q. vid). All that answers to the effect produced upon the "reasons" *e d c b* of essence *a* by the inviting modes of "essences" *e d c b*. In this ascending motion every essence and its power become *reasons* above, save that essence *a* has no power; and every "last" *reason* becomes *essence*, idem; every reason, but the last, *power* idem, and all under the *trimodal* condition, except as concerns essence *a*, and its reasons which, being bimodal, are trimodalised by accession to the state above.

This means that every "reason" comes to *manifestation* in terms of the similar "activity": *b* of *a* by act. *b*; *c* of *a* and of *b* by act. *c*; *d* of *a* of *b* and of *c* by act. *d*; *e* of *a* of *b* of *c* and of *d* by act. *e*. In this way the reasons are everywhere converted into powers of evolution in respect of activities *b c d e*, into powers of involution in regard to activities *a b c d* and their powers, which become reasons of activities *b c d e*. In the ultimate, *evolution* corresponds to the one activity *e*; *involution* to the other four, and little is wanting but that it be entire for *d* as well (see upper formula).

Let us now take the said upper formula. The positive mode *S* is *refuser*. The opponent mode *R* is *inviter*, backed by the medium mode *T*, as also by *T* *prison*; and the sum of their equivalents exceeds those of *S*. Contrarily to what happens by ascending motion, that of *descent* depends on the intervention of an external cause, a particular which need not detain us; the text will account for it. The top of the inviting current is in activity *d*, which has no positive or refusing mode. When the *external* cause comes into action, the *alterant* cause (excess of *R+T* over *S*) acts accordingly. (The meaning will be found under the word *Rest*, No. 4.) The action of essence *d* falls on the power *d* of essence or activity *e*, the power being actuated in an inviting sense by *R+T* and in a refusing sense by *S*. Therewith the three operate in terms of activity *e*; but as the latter's reason is *fixed*, their action does not reach as far as it. In proportion as *S* gives way there is involution: *e* with its fixed reason accedes to the reason of activity *d*; its power *d* is manifested through activity *d*, and its three powers *c b a* are consequently identified to the similar powers of activity *d*—all that proportionally to the yielding or concession of the refuser, whether translation or translation and assimilation be in question. By cause of this involution essence *d* passes from bimodality to a trimodal state. While the latter continues to objectivise power *d* of essence *e* (the *modal* aspect being that stated above), and while the latter goes on with its involution, *R+T* of said essence *d* as inviters, and *S* as refuser, actuate its power *c* increased and increasing, which manifests itself as essence or activity *c*, thus:
 $(a b) c [d e - x]$

$\overbrace{R+T+T \text{ co. } S}^{\text{pr. med.}}$ During this evolution the modes operate not only by activity

d and its power *c*, but also by its reason *e*, inasmuch as the latter is free, and signifies the refuser's centre of action in regard to the essence *d*. Then, *d* continuing to be involved in the new activity *c* in an analogous way, *R+T* of the latter as inviters, and *S*, as refuser, actuate its power *b* increased and

increasing, which comes forth into evidence as activity *b*: $\overbrace{(a) b [c d e - x]}^{R+T+T \text{ co. } S}$
 pr. med.

With regard to the rest, *ut supra*, action having extended as far as the two free reasons of activity *c*, etc. There are planes (in the other categories) where the refuser *S* continues to give way (as may be seen in the same Table VI.); but on the planes under category *E*, this point of evolution being reached, the refuser ceases to give way. That is to say, the opponent *R* and the prison are the only modes that actuate the power *a* of activity *b*, whereupon follows
 $a [b c d e - x]$.

the manifestation of the bimodality: $\overbrace{R+T}^{\text{pr.}}$ In short, every

activity, except this last one, has a twofold simultaneous action, namely, on one hand the *activity* aims at the *power* that is *similar* to itself, of the activity next *above*, the result of which is *evolution* for itself and the objectivised power, and *involution* for the higher activity and its reason, or reasons if it have more than one; on the other hand, it aims at the *first* of its *own powers*, which brings

about an *involution* for itself and its reasons, and an *evolution* for the power affected. In the modal aspect, that corresponds to invitation *with* concession on the part of the refuser, or else to invitation *without* concession; in the first case there is *trimodal* translation (or, in the aspect of essences, involution and evolution); in the second case, *bimodal* translation (involution and evolution) limited to the *inviter* and the *prison*. So soon as the powers *c b a* issue forth, in any degree, as *manifested* activities, they become objectives of involution, and causes of evolution, excepting that *evolution* goes no farther than *a*. The plane is thus composed of four trimodalities and one bimodality. The *prison*, having partly descended in and with the new activities, is in four of them (in all except *e*). This goes on to the end of the arc; and it is only here, at the moment of equilibrium, that the prison becomes entirely centralised in *a*, and that activity *c* passes from the trimodal to the bimodal state. (See the end of this arc as formulated in Tab. VI., category E, 2nd subcycle, lower formula).

REFUSAL (to refuse, refuser) ; see *Invitation*.

REGION, the assemblage of states correlated with those of a planet, and from which the latter originates. The states are identical with the disembodied entities, and are the powers of the various planes of the respective world. The Region comprises the *spheres of divine egos*, the *spheres of human egos*, the *Middle Zone* signifying divers states, the *zones of the monads*, and other lower states.

RE-INVOLUTION, involution of a state through another, whence the former had evolved during the opposite arc that preceded.

REST, 1, state of a phenomenon at the *end* of its cycle or subcycle; or interval of inactivity (though not absolute) separating two cycles or subcycles. Rests apply to *matter* (the activities and their modes), not to consciousness. It is a state of soul-matter, or of physical matter, in correlation with entities that have exformed or disembodied therefrom, together with others whose introformation or embodiment is still eventual. In its most general bearing it is a return *toward* a state of the past, which, however, is inaccessible. The time a rest lasts is part and parcel of the *containant* cycle; but does not count in the two cycles or subcycles that it separates. 2, Rests are *inter-cyclic* or *inter-subcyclic*. The latter cannot be more than *six*, because the seventh is always an *inter-cyclic* rest, whatever be the order of cycles it separates, major, mid, minor, &c. Although the inter-cyclic rest is related to the six rests preceding it, it does not form a part in the scale of their duration. In as far as member of a scale, it is likewise only one of six, and then counts as an *inter-subcyclic* rest in relation to an order of cycles more vast and comprehensive. Thus the rest that follows upon a seventh minor cycle is "inter-cyclic" relatively to the *minor* order, and "inter-subcyclic" relatively to the *major* order; it signifies one of the six rests intervening between seven *mid* cycles. And the rest that ensues upon a seventh *mid* cycle is "inter-cyclic" in regard to this order, but "inter-subcyclic" in regard to an order *x* (telluric, or chain, or systematic, &c., or cosmic), and answers to one of the six rests that intercept its seven *major* cycles. 3, With reference to the scale of their duration—whether inter-cyclic or inter-subcyclic—the rest diminishes from the first to the third, and increases from the fourth to the sixth. Of rests separating *major* cycles, the sixth is the longest, then the first, the fifth, the second, the fourth, the third. If the telluric cycle—or a vaster one—is on its *first* arc, the rests between *mid* cycles, or of an order inferior to them, are graduated, as to duration, thus: first, sixth, second, fifth, fourth, third. If that containant cycle is on its *second* arc the scale of duration is the same as rests between major cycles given above—sixth, first, fifth, second, fourth, third. 4, It is on the *ascending* arc of a cycle or subcycle that differentiations, disengagements of prison, involution of lower in higher activities, in a word, all that leads to *decentralisation*,

take place, giving rise *pari passu* to counter-manifestations by elevation or expansion of the level of consciousness. We have therein the wherefore of rest as concerns the cause inherent in the phenomenon, but not as concerns the rest's duration. This is connected with the ultimate cause of the other arc of the cycle, which must be contemplated in speaking of this cause. The *descending* motion—corresponding to the *opening* or outset of a cycle or subcycle—cannot come about until there is agreement between the tendency of the cause *inherent* in the phenomenon, and an *external* and variable cause whose plane of existence is *superior* to that of the phenomenon. There is agreement between these two when one or more planes, each higher than another, and all above the *proximate* external cause, are moving in a *descending* direction—that is, are *approaching*, instead of withdrawing from, the said external plane (in a logical sense, of course). [There is always either *approach toward* or *withdrawal from*, on the part of a higher state in regard to a lower one, in correlations, whether cosmic or planetary. Immoveableness is beside the question.] Hence there is a series of causes correlated with the phenomenon, from which the latter cannot free itself except by *rising* in the chain of causes, and its freedom then will only be in the measure of its uprise. But a distinction is to be made between the *proximate cause* and the *influence*. The “influence” is that part of the concatenation *above* the proximate cause and *does not become* proximate cause in respect of the phenomenon. The “proximate cause” is one of several series which are collateral, so to say (each one being a proximate cause relatively to a specified phenomenon), and *becomes an inherent cause* in the respective phenomenon; gradually, remaining external cause in so far as it is not yet an internal cause. The *descent* (of the phenomenon) therefore takes place in that there is agreement between the external and inherent cause, this agreement depending on the influence. But the motion *upward* (*idem*), or return, is neither agreement nor disagreement between the two, and depends on the *inherent cause itself*, the proximate external cause has no share therein. This notwithstanding, there cannot be *disagreement* in regard to the influence; for, whether the latter's motion be approach or withdrawal, a phenomenon's *ascending* arc is always a motion of *approach*, or direction *toward* the influence. In a word, the inherent cause has put itself in harmony with the influence; whereas at the *descent* it is the latter that places itself in harmony with the inherent cause, through the intermediary of the proximate external cause. The influence forms a series as *influence*, just as the proximate cause does as *cause*. Both change with time. The influence that is felt at the outset of a cycle or subcycle is no longer felt when the latter is half way. The influence in correlation with the proximate cause, during the phenomenon's *ascending* arc, answers to the links of the chain which, at the beginning of the period, were the farthest off. The other extremity is withdrawing, whilst the latter still is advancing (in a logical sense). Toward the end of this arc the direction of that remnant of influence changes, it withdraws from that which signifies the phenomenon's proximate external cause, which is no longer what it was at the outset of the period. There will be a new cycle of activity only on the return of the influence, which also will not then be the same. The interval—which is the “rest”—may thus last an enormous time, or a long time, or a short time, according to the nature of the phenomenon that might be under contemplation.

5, But rest is not suspension of *motion* any more than our sleep is. And here it is that the law of the *circle* (which is to return to the starting point) comes into act, in lieu of the *spiral* (which is to reach a point below or above the starting point). At the end of a cycle or subcycle the phenomenon has changed, and if it be a case of the higher orders (major, mid, minor), *vastly* changed. It is so because the inherent cause has partly, or for the most part (according to the case), become, or become again, an external cause. When the ascending arc reaches its end the phenomenon's medium mode ceases to co-operate with the inviting or attractive mode of the same—this and the end of the arc are two simultaneous events that are indistinguishable—and unites itself with the refusing or resisting

mode, which *eo ipso* becomes inviting mode, and the ex-inviter or attractor, refuser or resister. The direction taken is consequently toward the centre, *i.e.*, *below*. But inasmuch as there is no influence, the proximate external cause is not in agreement, does not lend itself thereto, in short, cannot pass on to the state of inherent cause [by introformation (soul-matter) or by embodiment (physical matter)]. Then, that dianoevis or force (according to the period) which, signified by its modes, has remained *inherent*, being thus left to itself, abandoned by the powers (the external cause), with no means to increase nor to diminish, sets about oscillating in short arcs that are equal to each other, which is the characteristic of the state called "rest" (which only concerns *matter*, whether soul-matter or physical). For the mode that tends towards the *centre* has no sooner begun its arc than the medium mode transfers itself over to the mode whose tendency is toward the *periphery*. And so on to the end of the rest. [At the outset of the *cosmic* cycle, during the first six *inter-subcyclic* rests (included in the first major cycle of this order), the oscillations by law of the circle were performed under a different modal relation. The motion *below* or toward the centre was an effect of harmony between the *three* modes, two giving way to the bent of the third (mode T). As this motion did not produce its wonted effect, the two soon took up the contrary direction, T *refusing* (acting in opposition). This arc likewise not producing its usual effect (in the upward sense) was soon followed by the downward move, the three modes resuming harmony, and so forth. (Confer with Div. I., sec. 2.) But at the seventh rest, being the "first" of the *inter-cyclic* order, the relation had changed for that given above, mode R answering to the tendency toward the *centre*, mode S toward the *periphery*, mode T acting as *medium*. For such were the phenomenon's conditions at the end of the cycle.] It will, however, be understood that the words "short arcs" and "has no sooner" should be taken in a relative sense. What is *short* in the aspect of one state would be *very long* in the aspect of another. Oscillations have not the same measure during one rest as during that which preceded it, or during that which will follow, and that measure differs according to the difference between the phenomena. But inasmuch as the law of the circle prevails from beginning to end, the activities and their modes are, at the close of the interval or departure of the new cycle, in the same relation precisely, one in regard to the others, as they were at the beginning of the rest or end of the last cycle.

S, or SATWA, symbol and name of one of the three *modes* of activity (q. vid.).

SPACE 64.—Dividing the Universe into 64 spaces (not arbitrarily, but by logical deduction, see Div. III., chap. 3), the 64th is the lowest. It is subdivided into *Anochor*, *Mesochor*, and *Katochor*. The solar systems of the *Anochor* are the most exalted, the least physical of Space 64. Then follow those of the *Mesochor*. Lastly, the *Katochor* consists of the inferior systems, the most physical, the most advanced in materiality. Our solar system belongs to this last subdivision.

SPIRAL (THE LAW OF THE), is that, at every reversion, the phenomenon either reaches *beyond*, or comes *short of* its starting point. The cause or explanation is herewith submitted. Let *x* symbolise the superior essence; *e d c b a* the five activities or essences derived therefrom. The motion toward *a* is a tendency to centralise therein both the said essence and the activities, and to develop matter to the detriment of the level of consciousness. The motion toward *x* is a tendency to concentrate the activities therein (*i.e.*, their essence), and to dissolve matter to the advantage of the level of consciousness. In the reciprocity of aspects the first of these motions is ascending as well as descending, the second, descending as well as ascending. But in this book the aspect taken and always adhered to is that of *consciousness*. Hence, the motion toward *a* is called *descending*, the motion toward *x*, *ascending*. The cause of oscillations is in that the mode of the

activities which directs one of the motions (as *inviter* or as *attractor*) recovers from the mode that directs the other motion, equivalents (of *dianoësis* or of force) lost in behalf of the latter, and *vice versâ*. Every mode has a tendency to revert to the point whence it started. If the retrieval equalled the loss, the point would be reached precisely, and we should have a motion in accordance with the law of the *circle*. Now, so long as the phenomenon is on the first arc of its cycle, that is, the *descending* arc, the mode that directs the motion toward *a* recovers from the other at each descending *subarc*, *all* that it lost on the ascending subarc preceding *and something more besides*. The result is that a point is reached *beyond* the last departure—*i.e.*, the work of this mode is *more* developed than at the last descent, its "starting point" being from *below* upwards. And *vice versâ*, the mode that directs the motion toward *x* recovers from the other, at each ascending "subarc," *less* than what it lost on the descending subarc which preceded. The result is that a point is reached *this side*, the last departure—*i.e.*, the work of this mode has advanced *less* than at the last ascent, its "starting point" being from *above* downwards. The subarcs betokened by the former of those modes go on increasing, whereas the subarcs characterised by the latter go on decreasing, but not to the extent of exhaustion. This may be distinguished as a *semi-crisis*. On the other hand, so long as the phenomenon is upon the second arc of its cycle, that is, the *ascending* arc, the mode that directs the motion toward *a* recovers from the other at each descending subarc, *less* than what it lost on the ascending subarc that preceded. The result is that a point is reached *this side* the last departure, which means that its work *retrogrades*. And *vice versâ*, the mode that directs the motion toward *x* recovers from the other at each ascending subarc *all* that it lost at the previous descent, *and something more besides*. The result is that a point is reached *beyond* the last departure, which means that its work *advances*. This mode's subarcs consequently increase more and more whilst those of the other decrease in proportion even to complete extinction, which answers to a *crisis*. One of the arcs of cycles by the spiral and of their subcycles, is therefore shorter than the other; the *ascending* arc when the containant cycle testifies to a progress by *descent*; the *descending* arc when that cycle means progress by *ascension*. The *semi-crisis* answers to the end of the *cycle's first* arc, and is due to the fact that the *subcyclic descending* arcs can no longer be achieved except *retrogressively*. With this condition they can, because *continuity* is assured by virtue of the *second* arc of the *last* subcycle (the *fourth*). Hence, the *semi-crisis* is nothing more than a change in the direction of motion. But the *crisis*, which is tantamount to the *cycle's terminus* (end of second arc of the seventh subcycle), is a voucher that subcycles cannot go on for the want of the *subarc of continuity*, the *descending* subarc. Continuity of recovery in *excess*, whether by one directing mode or by the other—a continuity that is equal to the cycle's respective arc—is found in the very law of continuity as expressed by the medium mode. The medium is always more of one thing than of the other. A directing mode develops its equivalents through the aid of the medium, and *vice versâ*, loses them for want of the medium. When one of the other two modes is in progress, the medium sides more and more with it, and less and less with the other, in proportion as the former approaches the mid-point of the sum of activities and powers related to the phenomenon. Before that point is exactly reached, the medium begins to express itself less and less with that mode, and more and more with the other. And as, in this way, that point is never reached, the *power* of continuity of cycles is assured, although the *act* be more or less deferred (vid. *Rest 4*.—The point alluded to is the *neutral point*, which is of cosmos as well as of the most insignificant state. The only state wherein the neutral point has been reached, is *akyrether*). But until the opponent progresses definitely, the above explanation bears on the *power* developed, and subsequently reinvolved while modally indestructible (vid. *D. i*, s. 2, c. 4 end, *dem.*; *D. iii*, c. 1 end, *arg.*; *D. iv*, s. 1, c. 2 end, *dem.*).

SPIRIT is still awaiting its definition, and the author will not make bold to attempt to supply the want. If it is a state of matter, this last symbol will do as well; if a state of consciousness, *idem*; if a state of force, *idem*. The word has been dispensed with (vid. *Consciousness*).

STANDPOINT.—A cycle's standpoint is obtained by means of two orders of subcycles, plus the containant cycle. The cycle (contained) is developed through *seven subcycles of the first order*, which gives the two arcs of the former. Every subcycle of the *first order* is formulated by the extremity of its two arcs, which coincide, one, with the middle of the fourth, the other, with the end of the seventh, subcycle of the *second order*. Lastly, by developing seven cycles we get the two arcs of the *containant cycle*. The standpoint taken in the text is that of the *major cycle* (which does not prevent an occasional change for a special purpose). The containant cycle is at first the *cosmic cycle*, limited to a line of evolution which narrows step by step. Then the *containant cycle* is, according to the case, the *great cycle* of all the solar systems of the line, or of a system-chain (seven systems), or of a system (seven planetary chains), or of a planetary chain (seven planets), or of a planet, which answers to the *telluric cycle*. The respective *major cycle* is developed through seven *mid cycles* (= subcycles of the *first order*); and each mid cycle is expressed by the terminus of its two arcs, coinciding (as to the first arc) with its "fourth," and (as to the second arc) with its "seventh" *minor cycle* (= subcycles of the *second order*). When one wishes to take the aspect of a *great cycle* (cosmic, system, chain, telluric), the *major cycles* figure as subcycles of the *first order*, *mid cycles* as subcycles of the *second order*, and *minor cycles* are dispensed with. (Vid. *Cycles*, and *Prison* towards the end.)

STOP.—The first arc of a cycle or subcycle ends with a equilibrium at the dianoevic or dynamic centre, which stops the *direction* of the motion, but not motion itself (unless an alterant cause be wanting, and this would imply a *stable equilibrium*, a case which does occur, but not in the ordinary course of cycles). The terminus of the first arc is a *stop*, as the terminus of the second arc is a *rest* (see *Cycles* and *Rest*). But the import of the two events is very different, as will be made clear in the text. The *stop* is included in the cycle; the *rest* is not, nor counted in the cycle that follows.

T, OR TAMA, symbol and name of one of the three *modes* of activity (q. vid.).

TRANSLATION applies to the modal aspect of involution or evolution of an essence or activity. The modes of the latter are translated to the activity that involves, or from this to that which evolves. Translation is the passage, more or less quantitative, of a mode of this or that essence to another essence. A translation may, or may not, be preceded, accompanied, or followed by assimilation. If it is *preceded* or *attended* therewith, the translation is always *trimodal*, and the assimilation does not count in the former; that is, does not correspond to involution or evolution *of that mode* of the essence (because the value assimilated has passed over to *another mode*). If a translation is *followed* by assimilation, the latter is counted in the translation, relatively to the mode assimilated; and in this case assimilation corresponds—in the proportion it represents—to the involution or evolution that preceded it. There may be translation as an effect of assimilation, and assimilation as a consequence of translation; but a translation does not necessarily imply assimilation, nor an assimilation translation. Translation is cause neither of loss nor of profit for the mode, but only for the essence. (Vid. *Assimilation*.)

VITALITY is only used in correlation with physical matter. Before the manifestation of force everything showed *life*, but "vitality" was unknown. Its chief seat of action is the *second term* (symbolised **b**) of the *dynamic centre*. (Vid. *Inertia*.)

DIVISION I.—FIRST MAJOR CYCLE, COSMIC ORDER.

SECTION I.—METAPHYSICAL.

Subsection 1.—The Postulate.

CHAPTER 1.—THE ULTIMA RATIO IS NOT FIRST CAUSE.

But the Breath of the One existence does not, all the same, apply to the *One Causeless Cause*. H. P. BLAVATSKY, *The Secret Doctrine*, vol. I., p. 55.

The first cause is in no place; but above place, time, name, and intellect. CLEMENS ALEXANDRINUS, *Stromat.* V., 5.

The eternal state is a necessary postulate. Change enforces the concept of the unchangeable. The former does not need to be demonstrated; the latter is undemonstrable as to its essence. [St. Thomas Aquinas argues that God is not the potentiality of that which becomes (“non est potentia ad esse,” *Sum. Phil.* I., 16.) This is a negative affirmation to which I fully adhere in regard to the Eternal. But it does not at all follow that God is purely act (*actus purus*), as he affirms affirmatively; and I discard it entirely. Nothing can be affirmed of the Eternal except *negatively*. “Act” and “potentiality” are concepts of the human mind. I affirm by negation that the Eternal has or is *nothing whatever* that answers to a human conception. Philosophers, ancient and modern, generally admit that God, or what corresponds thereto in their respective school, is impredicable; in despite of which they sometimes end by assigning attributes to Him. This easily leads to pantheism.] The Eternal is beyond relativity, being neither cause nor effect. The First Cause absolute, as the terminus of relation would not be an effect. This has been the Gordian knot of Philosophy—the conception of a First Cause *absolute*. For inasmuch as absolute, it must be unchangeable; and in that it is cause, it must have an effect, and having an effect it cannot be unchangeable—a *contradictio in adjecto*. An effect must partake more or less of the essence of its *immediate* cause (though not of a *remote* cause, for the essence of any cause is *changed* in its immediate effect, which only partakes of, but is not that essence). Consequently, a *cause* must *communicate* of its essence in order that there be an *effect*. But if an essence (whether “thought” or “substance”) is communicated, that essence is subject to *change*. Hence that essence is not unchangeable, is not *eternal*. Ergo, the so-called Absolute is an illogical conception. Cause and effect are interdependent, and have no *locus standi* out of relativity. It follows that the First Cause is not the *ultima ratio*, and consequently is also an “effect,” and being so, it is in Time, not in Eternity (which has nought in common with time). In short, the first cause is a state which changes, the eternal never. One is subject to necessity; the other is not. [Since necessity is dependent on condition, absolute necessity is a *contradictio in adjecto*, Schopenhauer, *Quadr. Rac. du Princ. de la Rais. Suff.*, § 49. Long before him we have it from Plotinus that God is not subject to necessity; He constitutes, in relation to other things, necessity and law. *Enn.* VI., 8, c. 10.]

CHAPTER 2.—PROCESSION OF PRINCIPLES BEGINS IN TIME.

If, rid of the body and what is called incorporeal, we attained to the greatness of Christ, we would advance to infinite sanctity, even to an understanding of the Omnipotent, in some way, and to a knowledge of the unknown. CLEMENS ALEXANDRINUS, *Stromat.* V., 5.

The mistake—and a very general one it is—lies in identifying the first cause with the “absolute,” so called. The absolute is supposed to signify the merging of subjectivity and objectivity, thus forming but *one* state. This implies a twofold aspect, actuality and potentiality; actuality as to the *ens per se*, the thing-in-itself; potentiality in regard to the *ens per accidens*, the phenomenon. This is a contradiction in terms, and denies eternity. That which is *changeless* admits of no two aspects; the *potential* is incompatible therewith. The doctrine of emanation or procession of principles does not resolve the question. The first principle, first hypostasis, or first — whatever we call it, is a begging of the question. The *eternal* state cannot logically be ascribed to a cause, seeing that the latter communicates of its essence; and emanation necessarily presupposes that the first principle transmits of its essence. Philosophers may *assert* it if they please, but they do not *show*, have never shown, that the first principle of procession is an immutable state, eternal and independent of time. And in good truth every procession of principles is *in* time. Why, the very word “principle” radically involves the notion of something that develops. Hence, the error is, not in the doctrine of emanation itself, but in the *scope* given to it by the schools, which calls for pantheism. [Plotinus, for example, ascribes to his One, or first hypostasis, the *eternal* act of emanation leading to the second (intellect), and this to the third (universal soul), whence (from its inferior potency) proceeds “matter.” The first hypostasis, says he, has no attribute that may be expressed; and yet, after showing that thought, etc., is needless to it, he attributes thought to it, but “differing from that of intellect.” Then he makes the second hypostasis “perfect,” but less so than the first, and the third holding the *third* degree of perfection, as if “perfection” (beyond good, better, best) were subject to degree! (ENNEADS III., 8, c. 9; IV., 8, c. 6; V., 1, *passim*, and l. 4, c. 2; VI., 7, c. 1 to 14, c. 37 to 41, l. 8, c. 7 seqq.). The truth is, he in no way shows the eternity of the act; his first hypostasis is *not* eternal; an attribute is irreconcilable with the changeless. The same may be said of PHILO JUDÆUS, who, while having established that God is without qualities, ascribes qualities to him notwithstanding, *De Mund. Opif.*, p. 23 seqq. So as to others.] Once the mind grasps the fact that there is a state beyond the first principle of procession—that emanation *commences* in, and is limited to *time*—the so-called absolute, monism, and pantheism disappear from the scene, without leaving or raising the necessity of a personal God. [Pantheism is the doctrine which teaches that the eternal is the *sum total of possibilities*. A doctrine based on *impersonality* is not thereby pantheistic; it is incompatible with the *plural*. A doctrine grounded on *personality* is not therefore monotheistic; it is inconsistent with the *singular*. If we attribute “impersonality” to a state the *actuality* of which is *individuality*, we are in Pantheism. If we attribute “personality” to a state of which *nothing* can be predicated, we are in Theology].

CHAPTER 3.—THE ETERNAL IS NOT A PRINCIPLE.

How can the absolute have any relation whatever to that which is limited, finite, and conditioned? H. P. BLAVATSKY, *The Key to Theosophy*, V.

Now, besides what comes from esoteric teachings, Kant had already put forth this thought quite lucidly in his treatise on the Ultimate End of the Natural Dialectic of Human Reason (see *Transcendental Logic*, Div. 2, book 2, ch. 3, sec. 7). He therein shows that the transcendental cause of phenomena should be contemplated as a *regulative* influence ("Gebrauch,") not as a *constitutive* principle, and that one of the errors (for he points out others) of regarding it in this light, is *ignava ratio* (otherwise *argumentum ignavum*) which is tantamount to fatalism. Kant uses the word principle ("princip,") as well as "Gebrauch" (literally *custom, use, etc.*) in reference to the regulative idea; both, and no less the free translation *influence*, are inadequate terms, but the other expression, "constitutive principle," is perfectly correct, a principle being the initial condition of a thing constituted. However this may be, the fundamental idea of that distinction is quite clear, namely, that a *phenomenon*, however far removed from us, does not partake of the essence of the regulative influence, *i.e.*, the latter does not communicate of its essence, and therefore is *not a principle*, is not in time. [See also Kant's anti-pantheistic conception, on the simplicity of the Primordial Being, as he calls it, identical to the above influence. *Crit. of Pure Reason*, b. I., ch. 3, sec. 1. (*On Idea in general*). That is to say, the said state is not to be viewed as the *sum total of possibilities*: hence, it is not a *cause* of limitations.]

CHAPTER 4.—EVERY NEW ENUNCIATION SHOULD TAKE THE FORM OF A SYNONYM.

It moves, It moves not. It is far, It is near. It is in everything, It is out of everything.—YAJUR VEDA, *Isa Upanishad*, sl. 5.

The regulative influence, the thing-in-itself, the eternal, the unchangeable, is a postulate made by reason, which can affirm nothing thereof, except *negatively*; for every new expression given to the postulate must be equal to the first expression, that is to say, must be employed as a *synonym*, not as an attribute; and every synonym, as well as the first expression, must be *qualified*, inasmuch as being slaves to relativity, we are not free to utter that which is non-relativity (or what sages called "the ineffable") by what does not exist in speech, *i.e.*, an *unqualified word*. The terms used by us so far have been qualified ("eternal," "unchangeable," one qualifying the other without *predicating*, since there is *reciprocity*), or the expression contains its own qualification ("thing-in-itself," "regulative influence," *in itself* being the qualification of "thing," and *regulative* of "influence"). Any one of them may be taken as the *first* expression of the postulate; then it would stand thus, for instance: The eternal=the unchangeable=the thing-in-itself=the regulative influence; or we may say "the eternal is the thing-in-itself, or, at option, is the unchangeable, &c., or reverse the terms at will. Hereby we *synonymise*, we do not predicate; each new affirmation remains the same postulate.

CHAPTER 5.—ANY EXPRESSION OF A CONCEPT BEARING ON THE ETERNAL
MUST BE FAULTY.

Quare modus cognitionis eminentissimus in intellectu disproportionato, sit imperfectus et inutilis, et cognitio per demonstrationem (alioquin quo ad statum hominis perfectissima) simpliciter inter cognitiones est imperfectissima.—TRINUM MAGICUM, *Myst. Pythag.*, canon XVII.

But mind is not governed by reason alone. Imagination cannot be withheld, and will endeavour to pry into reason's postulate. The unchangeable will be differently conceived, and the same concept, by different minds, may be variously expressed; and admitting that the concept could make any advance towards the truth, the rendering of the concept will never be otherwise than inadequately worded, and call for a new qualified synonym to translate some idea involved in the concept, by a vocable. [Pico della Mirandola's conclusion is more pertinent to the case than it might be in others: *Nulla definitio adæquat diffinitum*. Concl. 6^o, secundum Franc. Maron.] That is, *relation* must be abstracted from the meaning of any new symbol, though the *sub-idea* is based on an unknowable kind of relation (*co-existence of relativeness and non-relativeness*, postulated by reason). For the co-existence is posited as a *necessity*, involving a relation which is non-relation. If, for instance, the concept of imagination be that of a centre which, without being *at* the centre of any *thing* is the *unapproachable* centre of every possible centre; such centre is not a centre in the ordinary acceptation, and is qualified by the word *unapproachable*. It is simply a new synonym. And if, to word the indefinable relation—or, relation-not-a-relation—of centre with centres, we use the term *influence*, it is not influence in any of its accepted senses, but another synonym brought in for help. (If instead of a synonym, we make it an attribute and say: The influence *of* the eternal (&c.), the case alters altogether. This would be placing it in time, and yield Pantheism.) Such an influence is not a subjective operation—just as, in *genuine* virtue, example (the operation) is not a *subjective* operation—nor is the influence an objective operation (as *example* is, in *unalloyed* virtue). But while, in the case of virtue, the effect (of example), if any there be, is definite and like unto its source; in the other case the effect-not-an-effect is indefinite and has nought in common with the influence. This effect-not-an-effect answers to *any* of the many states of change or the alterable, which, if it were the *effect* of another cause than itself, would make relativeness the *ultima ratio* (*i.e.*, non relativeness would be relativeness) which is *reductio ad absurdum*. That the finite had an origin is axiomatic. Beginning and end are the two extreme points of change. Reason does not conceive a beginning without cause. The cause of beginning is in the end, as the cause of end is in the beginning. The alterable, being beginning, middle, and end, embraces the whole extent of the chain of causes and effects. Change being beginning, middle, and end, whilst the changeless is neither beginning, middle, nor end, change has not, does not partake of the essence of the unchangeable. But if change *has those three predicates*, their *succession* is necessarily *infinite*, whereas each predicate is *finite*. Therefore the essence of the unchangeable corresponds to *succession* only; and *succession without end*=*non-relativeness*=the unchangeable=the eternal, &c. Two new synonyms. And what is the *nunc stans* if not that which out of time is *inaccessible* to that which in time is ever on the way to become, and never becomes, being neither that which *was* nor that which *will be*, but the *present* of which is only past or future. . . .

CHAPTER 6.—ON THE MYSTERIOUS RELATION BETWEEN RELATIVENESS AND NON-RELATIVENESS.

E qui basti l'effetto.—DANTE, *Paradiso*, Cant. 32, v. 66.

He Deos: mas o que he Deos ninguem o entende,
Que a tanto o engenho humano não se estende.

CAMÕES, *Lusiadas*, X, 80.

It is indeed quite impossible to say, even suggestively, what this mysterious relation may mean. It is the mystery of mysteries, or rather the *only* mystery. For others are so merely in a relative sense, each one being equivalent to an *ignorance*, nothing more. But as to the former, a mystery it is, and a mystery it will remain beyond the end of time; for science, knowledge, wisdom, mind, are no more compatible with the absolute than existence is—the “absolute” is a mere *non liquet* of the schools. What, however, seems to be within the range of possibility, is to point out the *why* and *wherefore* of this indecipherable relation. This covers two aspects, the *subjective* and *objective*. To begin with the latter. Why is it, says reason, that a perfect equilibrium between the modes of activity never has been and never will be *complete*? The law of these modes is quite discoverable, without asking aid of the unknowable. The bent of the activities identified with the modes reveals itself by the laws of motion which they consubstantiate. As the inherent cause of phenomena, of which one becomes a transient cause in regard to another, the activities suffice for giving the reason thereof. It is by modal equilibrium, followed by disequilibrations, that activities produce their results. But we would seek in vain for a sufficient reason to account for the perpetual inequality of their modes, an inequality which precludes an equilibrium from ever including the *totality* of modes, how near soever such equilibrium might approach thereto. There can be no other cause but *Necessity*—which is *in* them, but is not *of* them. Now, if the activities and their modes are in *everything* manifested, in every state *knowable* to us, as well as to the “angels” and what is above them, all subject to necessity [“Ille autem præses mundi, et rector universi, qui scit omnia, cujus divinis oculis nihil septum est; solus habet rerum omnium cum filio suo potestatem; nec est in angelis quicquam, nisi parendi necessitas. Itaque nullum sibi honorem tribui volunt quorum honor in Deo est.”—*Lactantius, De Orig. Err.*, ad fin. fol. 71 v. ed. Ald. According to the orthodox lesson, angels are “spirit” by participation, not in essence. That is, they have not the essence of the Supreme], from whence can be that necessity if not in that the unchangeable *is*. This it is that answers to the incomprehensible relation between relativeness and non-relativeness, when the modes are contemplated in their *objective* aspect. We will now pass to the other. Here we have to consider two states, of which one is known, the other hypothetical until demonstrated. The former is what may be called the *modal* state, and includes our present actuality, consciousness *and* matter. The latter is the *non-modal* state, wherein modes are in threefold equilibrium, and, in as far as they are, do not manifest themselves, the *esse* of that state being *pure consciousness*. In a *modal* state, whether ours or any other, all knowledge is based on *experience*, actual or derived (this kind of knowledge is what sages call *avidya* or nescience). There is none whatever about a state unconnected with experiences. But there is *faith*, *doubt*, or *disbelief* respecting such a state. These are the effects of reason, or imagination, or intuition, &c., the cause of which is in other *modal* states, higher or lower, as the case may be; and not at all in a state unconnected with experiences. But seeing that all modal states partake more or less of nescience (states superior to ours being but decreasing scales thereof), there is not the slightest ground for viewing them as a cause of origin. Faith, doubt, disbelief, manifest themselves among us concerning that state, *because* the unknowable exists. This is the *unaccountable* relation between the relative and the non-relative in regard to the modes, considered as causal or

subjective actualities. In the *non-modal* state—which is only *one*, degrees having no compatibility therewith—*faith, doubt, disbelief* have no existence. This purity of consciousness is SUPERLATIVE WISDOM (*Atma-vidya*), which means KNOWLEDGE *that the Eternal is unknowable*; therefore *certainty* of such a state, a certainty which corresponds to *knowledge of self*. It is the culmination of bliss, where refusal and inclination are unknown; for, both having the same essence, are equally involved in the unmanifested modes. This is the PARANIRVANA of the oriental sages. There is neither effort there, nor wish, to penetrate the *Magnum Arcanum*—not that of fresh-water alchemists, but of the Causeless-cause—the mere certainty suffices. It is a case of the asymptote, so to say, though this mathematical term is not suitable thereto. Speculation here below, certainty there above. Why? Because in proportion as the horizon of consciousness widens, the laws of nature become more familiar to it, and consciousness ends by discovering all their secrets. The science which constitutes its culmination is the key to the arcanum, unfolding the fact that consciousness has attained the *nec plus ultra* not only of *its* time, but of all times; and that the point reached is out of time without being in eternity. (For paranirvana, no more than nirvana, is an eternal state. *Entrance* therein proclaims *exit* therefrom; it is a question of *duration*. Nothing that changes can be eternal; all that changes belongs perforce to times. The state in question is the interval between two cosmic cycles, between *two* times.) That superlative wisdom of the paranirvanic state is likewise no “effect” of the changeless. But the former is, *because* the latter exists. Such is the inexpressible relation between relativity and non-relativity, with regard to *pure consciousness*. We have thus stated the reasons which point to that mysterious relation, under the three heads comprising every possibility. It is not, to be sure, a demonstration of the Eternal’s necessity. The elements for a demonstration are wanting here. But when we come to deal with a given world, and follow it through its entire cycle, those elements discover themselves, without the asking. The postulate then becomes a demonstrated proposition (Div. IX., sec. 3, ch. 7, B). There are many gods, but there is only one Eternal.

Subsection 2.—The First Cause.

CHAPTER 7.—THE FIRST CAUSE IS NOT A SIMPLE STATE.

Spectre qui rêves et crois vivre !—CLAUDIUS POPELIN, Sonnets, 93.

The dissolution of a universe is equivalent to the passing of its activities into a potential state as regards essences, and to the threefold equilibrium of their modes in respect of tendencies. But in view of the law stated above (chap. 6), equilibrium being *perfect*, cannot be *total*. There remains consequently a residue of the dissolved universe. [Sub-law deriving from the cosmic law; *no dissolution is complete, there is always a residuum.*] The end of a universe thus answers to two planes of existence, the one non-modal, or *pure consciousness*; the other modal or *consciousness and matter*. Let the former be called *first plane* or *paranirvana*; the other, *second plane* or the *ego*. As to the first, we need not speak of it for the present, except to state, by anticipation, that it cannot be objectivised by the vestige, the *ego*. With regard to the latter it is at one and the same time cause and effect. An effect of the harmony of its modes (of which hereafter; harmony of modes means that none of them “refuses” (q. vid. *def.*), the three co-operating), coinciding with the establishment of said harmony. Hence it is the proximate cause of its own state. The latter—harmony of the modes—has enabled it to objectivise the paranirvanic plane signified by the dissolution of the *last* universe *but one*. This act makes it the *active* cause which, together with the *potential* cause, or paranirvanic state, become the first cause of a new universe. That is to say, the *sum total of possibilities* is the first cause (see its

formula, Table II. The numerical notations do not apply to consciousness (whether pure or centralised), but to *potential dianoeris* regarding the non-modal plane, and to *actual dianoeris* (or activity) as to the modal plane). On ceasing to be correlated with what is signified by the *last ex-universe*, and being correlated with that which is signified by the *last ex-universe but one*, the ego retains the analogous position of *second plane* relatively to the evolution of the *new universe*.

The first cause consists then of two states (the beginning, as well as the end, of a universe having a twofold signification), the one non-modal and *inactive*, the other modal and *active*. Albeit the ultimate reason of both must be referred to necessity, it does not render the definition less correct, that the first cause, in as far as active, is the only cause which is its own effect.

CHAPTER 8.—ON THE CONCATENATION OF UNIVERSES.

Tout n'est qu'illusion dans la réalité.—CLAUDIUS POPELIN, Sonnets, 11.

Two universes are required as the reason of a third; or, the actuality implies the successive reduction of two to potentiality. The consequence that immediately follows is that universes form a chain or series. The demonstration is adapted to an entire series of seven universes (although in truth the interminable sequence of universes amounts to no more than a single chain, of which hereafter). There is neither beginning nor end *per se*. All commences as an end; all ends as a beginning. The middle term is the perpetual objective, at one time of approach, at another of retreat. To get at the "commencement" of universe 1 of the supposed chain, we must push backward almost to the middle of the preceding chain. In the 1st of the eleven divisions of Table I. we find the paranirvanic symbol of the ex-universe 5 of the said chain. Then follows universe 6 *at its end* (2nd div.). When its two planes cease to be correlated, the 2nd—that is, the ego—becomes correlated with the paranirvana of univ. 5, which gives the starting-point of univ. 7 (3rd div., below). When the latter comes to its end (*ib.*, above), its vestige (2nd plane) or ego becomes correlated with paranirvana of univ. 6; and this is the starting-point of univ. 1 of the new chain (4th div., below). The duration of paranirvana 5 had been equal to well nigh the *second* half of the 5th cosmic cycle + *all* the 6th + a part of the *first* half of the 7th cosmic cycle. This applies successively to the paranirvanic state of *each* universe. It would yield an incalculable space of time, if time were of any account there. When univ. 1 ends its days (4th div., above), its 2nd plane comes into relation with paran. 7, and the evolution of univ. 2 is the consequence (5th div., below). At the latter's dissolution (*ib.*, above), the subsisting ego objectivises paran. 1 (*ib.*, above), which is tantamount to the start of univ. 3 on its evolution (6th div., below). And so forth (see Tab. I.). At the half-way point of universe 4, the first half of the new chain is accomplished. At the extremity of said chain (10th div., above) paran. 6 + the 2nd plane or ego of univ. 7 give the reason of univ. 1 of a *third* chain (11th div.), which brings Tab. I. to an end.

CHAPTER 9.—LIMITATIONS.

Space exists because of the body.—HERMES TRISMEGISTUS, Fragments of the Books to Ammon., frag. 3 (ap. Louis Ménéard).

As the dissolution of a universe is followed by the evolution of another, two paranirvanic states seem to co-exist by the showing of Table I. But there is nothing of the kind. It was a mere requisite of tabulation for the clearer understanding of the subject, seeing that all cannot be said at a breath. Paranirvana being incompatible with degrees, cannot signify two *states* of being; but that

need not prevent it having two *ideas*. This bears upon three questions of great magnitude: *pure consciousness*, *form*, and *progress*; these are connected with the question of *infinity* and *limitation*. Let us commence with the latter, which will render the rest clearer.

The universe is subject to dissolution, therefore its activities are limited. At its opening, but one is manifested. In time the dianoevic centres multiply, but there is a limit to their number. [This is in keeping with the *conservation* or *preservation of force*, professed by science, save that the latter only acknowledges the laws of *physical matter*.] Each centre corresponds to a centralization of pure consciousness. A time comes when the latter—if we contemplate a given line of evolution—no longer exists; because it has all passed into manifestation (*i.e.*, has gradually become centralized in numberless centres). As many centres, so many *egos*. There can be no “ego” without a vehicle [pure consciousness is such because it has no vehicle]. The vehicle is either *soul matter*, or in the alternative *physical matter*. Hence pure consciousness is limited; the *number* of egos is limited; the activities or essences are limited; the re-development of matter is limited. . . . In short, the powers passing into action as a universe are limited. That being posited, we need but to take up the question of form to resolve that of progress, and reach the desired end.

CHAPTER 10.—ON FORM.

Rex in quocunque individuo est forma, regina verò miles et sclava sunt materia.—RAMON LULL, *De Quint. Ess.*, l. 1, p. 54.

Form refers to the ego's vehicle, and not to the *ego ipsissimus*; to *matter*, not to consciousness. It is a way of *life*, a way of *being*, in harmony with the way or condition of matter. It all proceeds from the *idea* expressing the ego's will. Hence the ego is *cause*. [There are some who deny form at the commencement of evolution. For my part, I say that whether we view soul-matter or physical matter, it implies *form* necessarily; because, in the one case *dianoëvis*, in the other *force*, is in action therein. St. Thomas Aquinas gives out the same substantially: “Omne quod fit, ad hoc fit ut sit; est enim fieri via in esse. Sic igitur unicuique creato convenit fieri sicut sibi convenit esse. Esse autem non convenit formæ tantum nec materiæ tantum, sed composito; materia enim non est nisi in potentia; forma vero est qua aliquid est; est enim actus.”—*Summ. Philos.* lib. II., cap. 43. Plotinus says that form is more *being* than matter; because matter is the lower power of universal soul; whilst form is an effect of reason, which is the higher power of universal soul.—*Enn.*, VI., l. 3, c. 7.] In paranirvana activities are in *potency*. This potency becomes the *reason* of form in proportion as pure consciousness becomes *consciousness*. But inasmuch as pure consciousness contains nothing which may alter it (for consciousness *minus* matter = *inactivity*), the *alterant* cause must come from *without*. This alterant cause—the relics of a universe, the state of which has *risen* to that of *ego*—has that virtue because the ego's vehicle (matter) has an *inherent* cause (a remnant of activity); the alterant cause is an effect of the inherent cause, and the latter is nothing else but the state itself (consciousness + matter = *activity*). In proportion therefore that pure consciousness is objectivised, it passes into the *ego* state (consciousness + vehicle). And ego of the past + ego of the present on the increase = evolution of the *cosmic ego*.

This brings us *in medias res*. Whence comes it that, able of objectivising paranirvana as signified by the *last* universe *but one*, the ego is unable to do so in as far as it is signified by the universe *last* dissolved? The answer is that the pure consciousness yielded by a cosmic time, being equal to that yielded by

the following—the level being *one*, the state one and the same—there is a disparity in the *idea* produced by each time. Ideas are not consciousness, but the *acts* of consciousness bearing on *form*, and on nothing else than form. The idea at the starting-point of a universe is not the same as the idea which signalises its end. The one, as well as the other, is the resultant of experiences realised by *the egos*, whose innumerable legions—by the final resolution of the *dianoëvic centres*, and consequent *exformation* of those legions—have returned to the state of pure consciousness. But the experiences gone through by the egos during a universe, not being the same as those of the following, the idea resulting from the last experiences must differ from the idea which had resulted from the experiences preceding the last. In the course of a cosmic dissolution (second arc of the cycle), all the forms return by degrees to the state of egos. In proportion as the conscious level rises by expansion, the plural becomes singular—egos that reach the same level signify no more than one. A time comes when there are but *three* cosmic egos. Then at last but one remains. It is by grouping themselves on a single level that the egos pass into the state of *pure consciousness*. [Whether they be a *thousand*, for instance, or *innumerable myriads*, it is always the same state of consciousness, the *pure* level, one and single. Of course that “thousand” or those “myriads” have a meaning only in regard to the past, not to the present.]

Now, it is quite clear that the *resultant* idea can only be *realised* on the ego's passing into the pure state. The ego excluded therefrom not only does not realise the said idea, but has not even a conception thereof. This is why it cannot objectivise paranirvana in as far as the latter is possessed of the idea in question. But it is just as obvious that the excluded ego is fully possessed of the idea which prevailed at the *starting-point*—that whence evolved the multiplied forms of *its own* universe. And in the highest degree, inasmuch as it has been digested, so to say, *experimented*. This idea was the *resultant* of the universe *preceding* the “last but one.” But—and this is passing clear—the testing, or full carrying out of, the idea is equivalent to its abrogation; it is an *expended* resultant. [For example: idea bearing on univ. 4 = resultant of univ. 2 (see Tab. I., 7th div., below). Ego excluded from resultant of universe 4 = *expended* resultant of univ. 2 (*ib.*, above). Hence, the idea of the excluded ego, on becoming correlated with univ. 5 (8th div. below), would be two cosmic cycles backward of the resultants (those of univ. 4 and 3), and still correspond only to the resultant of univ. 2; *but*, seeing that it has had its full and ample expression, it no longer exists as a *resultant*.] In other words, an *experimented* resultant is signified by an ego, who is in consonancy with the *proximate* resultant not yet experimented. The ego is behindhand in regard to the resultant of *his own* cosmic cycle (last universe); but not in regard to that which preceded it (last universe but one). The realisation of the *formative* possibilities of the ego's primitive idea (corresponding to the universe preceding the last but one), has raised him to the *conception* of the idea which followed it as a resultant (last universe but one). Therefore the *conception* to which he has risen through his own effort—for the state in question, this vestige of a cosmic cycle, is the loftiest height to which a *modal* state can attain—has brought him into consonance with the corresponding paranirvanic *idea*; the other, the more recent idea, being beyond his reach. Not because the latter idea is *better* than the one prevailing two cycles before, but because there is a *hiatus* between them. *Natura non facit saltum*. Owing to the full realisation which has just been accomplished, one of the two lacunæ constituting the hiatus, has been overcome; and the ego's *conception* is in immediate sequence to the resultant idea which was uppermost at the starting-point of his cycle; and that *sequence* corresponds to the resultant of the last universe but one. The *rapport* being thus established, the pure consciousness passes gradually into the ego-state, *but only to the extent in which the former is signified by that idea*, the formative possibilities of which are actualised on the two arcs of the new cosmic cycle. The resultant *idea* is

realised by pure consciousness. The *possibilities* of forms are actualised by consciousness + matter. The *essences* of the possibilities are the eventual activities. The *idea* is the *signatura rerum*. Since one of the two resultant ideas is not manifested, it follows that there must always be a paranirvanic state subsisting.

CHAPTER 11.—PROGRESS.

At pol ego haud credo, sed certo scio.—PLAUTUS, *Casin.*, act 2, sc. 6.

It follows that pure consciousness not being susceptible of progress, none results from the successive universes. The differences between one and another are in *form*, nor more nor less. The forms change with the change of *idea*. It would be misconstruing the sense of *progress*, if, in contemplating periods which have done their work, we were to attribute any progress to forms and to the ideas from which they originate. The formative possibilities and ideal resultants of a cosmic cycle are just as good as those of another; for all end in harmony. The question is therefore one of *variety*, not of progress. And here *infinity* is pertinent to the case. The variation of *ideas* and of *forms* is as infinite as the concatenation of universes which are their manifestation. But when consideration is limited to a single cosmic cycle, infinity is out of court; whilst *progress* becomes a necessity at certain times of the period; and as such progress bears the nature of a *consequence*, it cannot be infinite. Forms and ideas are therein circumscribed. Their changes are expressed as variation *with*, or *without*, progress, according to the respective final cause. But the cycle's progress, in a genuine sense, concerns the *ego* only. This answers to the *active* state which signalises the opening and close of a period. It is through *disharmony* that the ego comes to grief—disharmony between his acts and the law of his being at any given moment (for what constitutes his law at one time does not at another, because of the sequence of causes and effects). It is through *harmony* he comes to weal, amends his ways, takes the bent in accordance with the law peculiar to him. True progress is in that; any other is illusory, untrue, misleading. In a word, progress consists in reverting towards the *lost science*, which is recovered gradually. And what is that science? SELF-KNOWLEDGE; the climax of which is pure consciousness. Here only is it complete. No *ego*, let him be ever so overtowering, possesses it fully. The *ego* progresses; *pure consciousness* is the extreme limit of such progress. [The celebrated Chinese philosopher, LUN-YU, says that the grand science consists in *knowing that we know what we know, and knowing that we don't know what we don't know* (LUN-YU, Book 2, chap. 17). This is nothing else than *self-knowledge*; for its completion is to *know* that there is something *we don't know*, and that we *cannot know*.]

CHAPTER 12.—ON THE EXCLUDED EGO'S PROGRESS.

The life of man, even when perfect, is inferior to God, because it is not perfect *per se*. EURYPHAMUS, in Stobæus, *Florileg.*, serm. 101.

That explains why, though having more than one idea, pure consciousness is still but *one*, in regard to itself, while not for the ego. It is because the ideas therein lodged do not signify a progress one with regard to the other, but a mere alteration which has not the least bearing on the conscious *level*; and because the ego is only *en rapport* with the idea unaffected by the alteration. The ego

himself, moreover, has not progressed *by virtue* of the conception which has put him in relation with that idea. The conception, on the contrary, is an *effect* of his progress. Ideas are *cause* only in respect of *form*, and in as far as they are accepted by the *will*. They cannot be such concerning pure consciousness, which has no form and does not exert will. Ideas can only be cause relatively to the *egos*. But when the ego is in *progress*, it is consciousness that progresses; and *ideas*, being cause in the mutations of form, are, in so far as they be assimilated by will, *effects* of that progress, which is an effect of the *will*. The case is an illustration of what has been given under the head of Definitions (*vide Cycles*), namely, that the cosmic cycle is the only one whose two arcs are equal, and which forms a *circle*; whereas all cycles comprised therein correspond to motion by the *spiral*, their arcs being consequently unequal. [It might be added that the cycle of a chain of universes is also according to the circle. But in truth there is no cycle, properly speaking, beyond the *cosmic* cycle. The sequence of universes should be looked upon as a single chain without end. (The septenary was applied to Tab. I. merely with a view to numbering the cycles in due order, for the sake of reference.) The proper designation of the sequence of universes would be THE SUCCESSION OF TIMES. Each cosmic cycle is a *time*, which, having a beginning, has an end. Infinity is in *succession* alone.] The ego excluded from, as well as all such as have merged in, paranirvana, have progressed for the very reason that their cycles are by the spiral; or, *vice versâ* and more truly, their cycles are by the spiral for the very reason that the egos progress after debasement, the circle giving neither debasement nor progress. So, repeating what has been said, the whole difference between the end of one cosmic period and another, consists in a change of *idea* referring to forms which are manifested at another period, a change which does not cause pure consciousness to progress—such a supposition would be incongruous, to say the least. The cosmic cycle is iron-bound, as it were, has no issue, and merely repeats itself; but *forms* do not repeat themselves. If the exclusion of the last ego seems to spoil the cosmic winding up, there is this to be said: Firstly, unless it took place, the evolution of a new cosmos would be without a cause. Then, secondly, that entity is the synthesis of an infinitude of egos. According to the law of the spiral, those who thus unite toward the close of a cosmic period *are not the same* as those who did so at the *last* period *but one*, nor as those who will do so at the period *following* the *next*. It should be borne in mind that the *essence* of a universe is not identified with that of the *last* nor of the *next*, saving only in that small proportion answering to the *excluded ego*.

CHAPTER 13.—THE EXCLUDED EGO, ACTIVE PRINCIPLE OF THE FIRST CAUSE.

In reliquis ita speres, ut utrumque eventum utilem tibi esse persuadeas.—G. CARDANO, *De Util. ex advers. capienda*, III., 24.

Here again we must go back some distance into the past. Before the second arc of the previous cosmic cycle had reached half way, the three lower activities (symbolised *a b c*) were no longer in manifestation, which implied that systematic dissolutions were already far advanced, and physical states (or their analogues) at an end. [Universal dissolution begins with the second arc of the cosmic cycle, when new solar systems in course of evolution are already of a nature partaking less of physical matter (or its analogue), than those which preceded them respectively.] Later on only two continued manifest, *d* and *e* (the lower ones being finally involved in the same). It was in *d*, that, at every descending subarc, the *prison* centralised, that activity being then the last term of the declining dianoevic centre. Still later, *d*, in its turn, became a mere potency, whereby the dianoevic centre and prison had no longer but one term,

activity *e*. Such was the state a little before the close of the cosmic cycle, centre and prison growing weaker and weaker, and matter dissolving *pari passu*; until at length, the dianoevic centre being no more and prison alone remaining, the activity *e* fell into latency but not into complete inactivity.

This corresponds to the end of the universe, and to the moment when the ego changes his relation. That is to say, it gives the time when the passage from one state to the other (from ego to pure consciousness) is no longer possible; and therefore the ego ceases to be *en rapport* with the latest idea in paranirvana. This may be singled as the *ascending* rapport. Then commences the other or *descending* rapport (passage from the pure state to the ego state). And whence comes that impossibility? The reader is requested to give a glance at Table II. (where numerical notations do not refer to consciousness). It represents the new connexion as established. The first plane answers to pure consciousness, corresponding to the resultant idea of the *last* universe but one. But inasmuch as there is no difference between the end of one period and the beginning of another, as regards the *essential* powers, and inasmuch as the idea—which alone makes the difference—has nothing to do with the notation, which refers to the powers, we can *for the nonce* ascribe to the said first plane the signification corresponding to the resultant idea of the *last* universe, that is to say, we suppose the *ascending* rapport to be still continuing. Well, *x* is not an "activity" (*Defin.*). The *x* of the first plane symbolises that which cannot be active except in virtue of an activity, manifest or latent. But its five activities are completely reduced to potency, and the three modes, which formerly signified their motions, are in *perfect* equilibrium in what is symbolised by *x*—one half of mode T refuses against one half of mode S, and the other half against one half of mode R; one half of R refuses against one half of T and the other half against one half of S; one half of S refuses against one half of R and the other half against one half of T, which closes the circle. In consequence thereof *x* has not the slightest *material* actuality; it is potential dianoevis, corresponding to the state of *pure consciousness*. The *x* of the second plane symbolises, on the contrary, an actuality of *matter and consciousness*—active dianoevis—because its activity *e*, though latent, has still some action; and in as far as matter it, the plane, is *ultra surerether* at its highest degree of refinement. Hence *x* symbolises *soul*, the vehicle of consciousness; and the inseparability of the two constitutes the *ego*. The existence of soul, of the vehicle, or of matter, is owing to the fact that the four lower activities being only in power, the activity *e* subsists although latent. The persistence of *e* is, in its turn, owing to that of the prison and to the freedom of the three modes manifested in terms of *x*, but by virtue of *e*. The three modes are in harmony, intimated by the sign +. This is in agreement with the new relation, but not with the former one. And as the first plane is supposed to answer to the *last* idea, it needs no more than to modify the signs at the second plane, in order to express the former or ascending relation, thus: T co. (*i.e.*, against) R+S. Of course the passing from one state to another is not performed in a straight line, but through oscillations. By the *ascending* subarc the ego passes partially into the pure or paranirvanic state; by the *descending* subarc which follows, the paranirvanic state passes partially to the ego state; and so on to the end. At every *descent* there was harmony among the three modes [S+R+T]; at every *ascent* disharmony, the refuser being T [T co. R+S]. At the last *ascending* oscillation, the ego passed to the pure state in the fullest possible degree; he was not able to do so entirely, on account of the inequality of the *modes* of his one remaining activity, an inequality which gives the advantage to activity against consciousness. [For all this is a conflict between the ego's *consciousness* and his *dianoevis* or active essence. His consciousness impels him to the pure state *intuitively*—for he does not "know it," and that state does not invite—whilst his active essence has an opposite tendency. But consciousness, in so far as it do not free itself from the essence (by becoming pure), does not rid itself of the modes

either; "modes of consciousness" and "modes of activity" are convertible terms]. According to the hypothesis of the tabulation (which might have been *more or less*, indifferently), the mode T, which answers to the "prison," possesses a dianoevic action of *one* quadrillionth of an equivalent, R *one thousand*, and S *one thousand nine hundred and ninety-nine* quadrillionths. If the refuser T had given way to the dianoevic superiority of R+S, the consequence would have been simply beside any possible hypothesis. Not only because it would have been a complete disengagement of prison (and consequently a dissolution not leaving the least trace of matter), but above all because the ego's transfer to the paranirvanic state would only have amounted to *three* quadrillionths more—*one* quadrillionth per mode. Thereby T would have *entirely* disappeared in that colossal equilibrium; whereas R would still have remained free to the extent of 999 quadrillionths, and S to that of 1998 quadrillionths (that is, *x* of the second plane would only have had *two* remaining modes, and no prison!). Now, on the one hand, no active state can exist without the *three* modes, manifested or actively latent; nor if it be deprived of prison, the necessary condition for restoring the dianoevic centre. On the other hand, no *active essence* can pass into the pure state; its dianoevis must first be brought down to potency, by equilibrium of the three modes. In the third place, essence is indestructible. Then, if the essence can neither pass into the state in question, nor subsist as an active state, what would become of that remainder of *bimodal* essence corresponding to .0000000000002997? The impossibility under consideration is thus mathematically demonstrated. It is what leads back to harmony. The mode T, far from giving way, *persist*s on the contrary in its *refusal*; it is the other two modes that cease to invite T towards the non-modal state. That is to say, the inclination of the *essence* signified by those two, alters its direction and falls into agreement with its inclination T, the least pronounced. The *prison* is consequently preserved, and all that follows thereupon. In short, necessity explains the event. This marks the moment when the ego, conforming to that inclination—which is to *draw down* to his state, instead of *going up* out of it—enters into relation, for this purpose, with the paranirvanic consciousness that answers to the idea of which he has a conception. [S+R+T acting *on* the pure and inactive state; not *against* it, since the latter, having no inclination or bent, does not refuse. The action of the modes is chiefly *consciousness*—active consciousness, will. "Force," "attraction," "repulsion," "resistance," &c. are unknown, non-extant; that will has nought of violence. It invites or refuses; but neither attracts, repels, nor resists, &c. Definitions: *Dianoëvis, Refusal.*]

SECTION 2.—FREEING OF THE MODES FROM EQUILIBRIUM, OR EVOLUTION OF SUPERETHER.

CHAPTER 1.—DESCENDING ARC OF THE FIRST SUBCYCLE.

Universalis sunt ex parte rei in potentia tantum, actu autem per operationem animæ.—PICO DELLA MIRANDOLA, *Conclus.*, sec. Averroem, 15.

Dianoëvis being incompatible with the non-modal plane of the First Cause, dianoevis + consciousness of the modal plane experiences no opposition to its action. The effect is manifested on the descending arc of subcycles (each *mid* cycle is a subcycle relatively to a major cycle. Defin. v. *Standpoint*). In so far

as the equilibrium of the three modes is affected, x pure consciousness manifests modes; that is, ceases to be pure consciousness. The manifestation $x + e = \text{ego}$, with dianoevic increase, answering to that of the free modes, which express the motion of the essential powers *ad actum*. The increase is equal to the passing of non-modal x to the state of modal $x e$. But, ere proceeding, we must endeavour to get at a better understanding of the exit of modes from equilibrium (which can only come about in the ego), by a more thorough consideration of their entrance into triple equilibrium.

Entrance into, and exit from, threefold equilibrium.—It will be borne in mind that the modes are not essences (Defin.), nor is dianoevis an essence *per se*; that the essences are the “activities” symbolised $e d c b a$, plus that which is not an activity, but manifests the effects thereof, being symbolised by x involving e active; that the primordial essences are x and e , one manifest the other latent; and lastly, that the essences composing an essence are actual in so far as they manifest one, two, or three modes, tendencies or conditions of being; whereas the essence which constitutes their sum, exists subject to the condition of having the *three* modes. Hence the essence cannot be reduced to less than *two* essences. Therefore, the “dianoevis” is an essence only by identification with x and *one* or *several* activities. The *entrance* of modes into *threefold* equilibrium corresponds essentially to the passing of the actuality $x + e$ to the actuality $x - e$, which implies non-actuality of dianoevis (and therefore, of ego, matter, etc.). Each activity being a dianoevic actuality, during the second arc of the cosmic cycle $a b c$ are finally involved by d , d by e , and e by x dianoevis; whilst the latter, wherein modes continue unequal, instead of being “involved by,” is “identified with,” x non-dianoevis, in so far—and only in so far—as its three modes attain to *equality*, the *objective* condition of which is *complete* disengagement of *prison*, as shown above (ch. 13), which condition, subjectively, corresponds to *unity* in the level of consciousness. The *actuality* of dianoevis, where there is refusal and invitation, the effect of which are modal expressions, becomes *non-actuality* when each mode of dianoevis is limited to *refusal* in regard to another mode whose power of refusal is equal to its own, the effect being nullity as to the *expression*, but not in the least so as to *power*, which, being equal, subsists, albeit without expression. $x - e = \text{dianoevis nullified}$ in as far as expression (*i.e.* manifestation), but *preserved* by virtue of the reality and persistence of the *act* which it performs *in* itself and *against* itself, in three *equal* and *reciprocal* measures; such act being *refusal*, the threefold reality of which constitutes *non-actuality* of DIANOEVIS and *actuality* of PURE CONSCIOUSNESS. $x - e$, non-actuality of dianoevis, becomes on the contrary the actuality $x + e$, with modal expressions, so soon as, from an external cause, the refusal of one of the modes does not equal that of another. This event, which answers to the *exit from equilibrium*, has a negative, and an effective, aspect; one being persistence of equality, the other persistence of inequality. Entrance into equilibrium was *trimodal, equal* and SIMULTANEOUS. Exit from equilibrium is *trimodal, equal*, but CONSECUTIVE. The first expression manifested (as effect of the action of the First Cause’s modal plane) is *satwaic*, followed by a *rajaic*, then a *tamaic*, expression; three *equal* values of dianoevis under *different* expressions, in this wise that each identifies at once with the *ego’s* corresponding mode, except Tama, which was there only as *prison*. This does not alter in the least the *state* of pure consciousness; the powers of egoity have partly separated therefrom, that is all. As to the alleged exception, it behoves us first of all to form an idea of the ego’s act. The latter gives the reality as well as the actuality of a measure of dianoevis, the three modes of which are in *agreement*; whereas the non-modal plane is the reality of dianoevis whose non-actuality arises from equality in *disagreement*. It is the *agreement* in actuality that constitutes the ego’s act, which, within the limits of the act, cannot be *refused* by the “refusal” (or disagreement) which is real but *non-actual*. The act *actualises* the non-act. The agreement of modes

destroys, to the extent of their dianoevic actuality, the non-modal *essence* (which is "refusal"), and the effect is a manifestation of dianoevis the modalities of which are in *agreement*, the act's actuality increasing *eo ipso*. Agreement produces agreement by actuating that which, through refusal, was non-actual (*i.e.*, dianoevis + matter + *centralised* consciousness). In a word, to give it an expression which sums up the others, the ego actuates pure consciousness by centralising it to the extent of his own actuality, which thus goes on increasing. Well, then, the ego's act and its effect are simultaneous, the triplicity of the latter being consecutive. The act has a subjective aspect—where dianoevis=will; and an objective aspect—where dianoevis=motion. The first expression, or manifestation of Satwa, gives motion in dianoevis x only, the mode S increasing therein. Only, because, in the agreement of modes, S's necessity is limited to x (from the beginning to the end of the cycle). The second expression, or Raja's manifestation, is motion in x and e ; R increases in x and partly descends in terms of e with the prison, of which he assumes the control—and the latent activity reveals itself *ipso facto*. That corresponds essentially to an involution of x in e under the modalities R + T prison. R's necessity is alike and dissimilar to the other; alike in the indispensability to abide in x , dissimilar through extension of motion and this mode's connexion with prison. The third expression, or Tama's manifestation, is difference in similitude with a fundamental difference remotely. T's necessity is to abide in x , with extension of motion *beyond* R's necessity (the essential correspondence of which is an involution of x in e under the modality of T unhindered, free, or at large), and to give up a part of its value (dianoevis) in behalf of the *prison*, with which it has not been able to identify (seeing that R has forestalled it by taking possession. This is not a scientific wording of the case, although practically it comes to the same. The alchemical explanation of the phenomenon will be got by giving a cosmic application, through succession, to the principle underlying the demonstration that will be found at the end of chap. 4 of this sec.). In short, T is the only mode that, *at the beginning of the movement*, does not find in the ego *wherewith to identify*. This is what radically discriminates it from the others. They all bear within themselves the power of *refusal*, but T will alone be able to *manifest it* pending the first major cycle. And as, after the movement has once commenced, T finds wherewith to become identified, it is that power (of refusal) which characterises the identification. For triplicity in succession is continual so long as the descending arc lasts, and is subject to progression [*e.g.*, manifestation: $S_{1/6}$, $R_{1/6}$, $T_{1/6}$; $S_{1/3}$, $R_{1/3}$, $T_{1/3}$; $S_{1/4}$, $R_{1/4}$, $T_{1/4}$, and so on to the end of the arc, where the dianoevic sum of each mode is unequal to that of another, on account of their inequality in the ego at the starting point, an inequality which asserts itself more and more, owing to the loss suffered by T in behalf of S, on the ascending subarcs]. From what has been stated it is obvious that agreement or harmony among the modes does not involve uniformity. Therefore, on being freed from equilibrium each mode shows its bent, but follows it under rule. [This amounts to saying that, on revealing itself, one essence (x) of the ego acts in regard to the other essence (e), or vice versa, according to the resultant of their modes of action respectively.] S's tendency is to abide in terms of x and to maintain this essence; this keeps back the others for the most part; but their *bent* is the activity e , that is, development of the dianoevic centre. On the descent (considered above) the dianoevic centre is constituted (in the aspect of cosmic succession this would be, not the constitution, but a *reconstitution* of the dianoevic centre)— x involved by e =translation R + T prison + T unhindered—R having become controller of prison, that is, prison is a dianoevis acquired hence forward, as well as its developments, by mode R, and must act in harmony with the latter on both arcs; and therefore *periodically* against its own mode, T. As the dianoevic centre develops its activity proportionally to a development of the prison, the centre's evolution implies the latter case. T willingly conforms thereto, that is, T *prison* increases

at the expense of T *unhindered*, which is one of the distinguishing circumstances of this major cycle [Defin., *prison*].

What follows is seen by Tab. III. The subcycle's descending arc comes to an end because of an equilibrium between T on one hand and R + prison on the other ($\frac{1}{4}$ against $\frac{1}{4}$), limited to the centre or activity *e*. T has translated itself thither more than R, in the course of the descent. The words "descent" and "ascent" are used in a logical sense. With the "stop" (Defin.) disharmony arises. So soon as T unhindered of *e* is equal to R + T prison (which meanwhile has also increased), refusal takes place reciprocally, that is, an equilibrium at the dianoevic centre. Then dianoevis *x*, in its modality T unhindered, refuses in regard to the bent of said *x* in its modes S + R. Before pointing out the consequences, let us consider the state of things. At the middle point of this first subcycle (answering to the semi-crisis in question), the pure state has lowered to near one-half (24) what it was at the start (Tab. III.). The conscious level is the same, but as a *collectiveness* the plane has fallen, is less embracing. [This fall is transient, inasmuch as the involution (of the powers) which corresponds to the inverse aspect—the modal plane—is not final, Defin. *Involution*.] The ego's essence has grown in proportion, $x^{23} + e^1 = \text{ego}^{24}$. The soul-matter, ultra-super-ether, or vehicle, has developed into *superether*. But, as having only one activity, superether is not an element (Defin., *element*). The cosmic ego's form is, therefore, conditioned by that matter. This is the culminating point of his subcyclic introfocimation.

CHAPTER 2.—ASCENDING ARC OF THE FIRST SUBCYCLE. COLLECTIVENESS
REDUCED IN THE ULTIMATE.

Ecce autem similia omnia : omnes congruunt :
Unum cum nôris, omnes nôris . . .

TERENTIUS, *Phorm.*, act 2, sc. 1.

This arc signifies a partial return of the ego to the pure state. During the first arc none of the modes experienced loss, changes having been limited to translation. But on the second there is translation and assimilation. T is assimilated by R to the extent of $1\frac{1}{3}$, less a fraction equal to the prison, and the latter mode by S to the same extent; so that the only loser is T, the refusing mode. That corresponds to the reinvolution of the dianoevic centre, and to the suppression in *x*, of the tendency T, the result of which is to re-establish harmony in the ego. Namely, the equilibrium at the centre is destroyed by the alterant cause, whose dianoevis is a trifle over and above 8 equivalents. By virtue of this interference, R at the centre, while assimilating T, at the same ($\frac{1}{4}$), translates itself with the prison, to *x*; meanwhile, and *pari passu*, S in *x* assimilates R for as much ($\frac{1}{4}$). This corresponds to the absorption of *e* by *x* in its entirety ($\frac{1}{2}$), *e* (at the terminus of the arc) returning to its state of latent activity. [Rendered thus: ((*a b c d*) *e*), Tab. III.] The reinvolution of centre *e* is a gradual process, which coincides with a partial return of the ego to the pure state. The total of assimilation, on this arc, being $1\frac{1}{3}$ (less the fraction equal to the prison), of which $\frac{1}{4}$ in terms of the centre *e*, that which affects mode T of $x = 1\frac{1}{2}$ (less the said fraction). The result is that, at the end of the arc, the *ego* persists on a footing of 4 equivalents of dianoevis; whilst the non-modal state has gone up to only 44 equiv. of power. [Its dianoevic *power* has fallen below its original worth, but its *state* (consciousness) remains intact; 44 refers, of course, to the power, not to consciousness.] The modality S predominates in x^4 ; it amounts to nearly $2\frac{2}{3}$ (less a fraction equal to prison), R to $1\frac{1}{3}$, T, identified again exclusively with prison, to one billionth of an equiv. That is, re-ascension to the pure level, in a retrogressive sense, from subcycle to subcycle, is in an inverse ratio to the progress of S + R + T prison. For, since

T is the only loser (just as S is the only gainer), it is the former that gives the measure of *possibility* as to the said re-ascension. Mode T has merged again in the threefold equilibrium for the same value as when it issued therefrom, less what it has lost and what it is worth as prison, after subtracting the worth of prison at the starting-point. Hence its return amounts to $6\frac{2}{3}$ (+8, persistence in equilibrium, = $14\frac{2}{3}$, Tab. III.). The return of the other modes being subject to the same limit, the sum of their surplus, respectively, added to the prison, gives the degree of *impossibility* regarding the ego's re-ascension, that is, 4. When this impossibility asserts itself, the ascending arc is at an end, and with it the first subcycle. As to soul-matter, superether has dissolved in behoof of *ultra superether*; it has resumed this state, but in a less subtle condition than at its origin. In other words, the cosmic ego is *exformed* in regard to superether; but is more *introformed* than it was at first, with reference to the primordial or ultra-superetherial state.

CHAPTER 3.—REMAINING SUBCYCLES OF THE FIRST MAJOR ARC. FIRST ECLIPSE OF PURE CONSCIOUSNESS.

Hujus eminentis vitæ exitus, cadere est.—SENECA, *Epist.* 8.

The process just described applies also to the three following subcycles:—Prison progresses from stage to stage until the fourth, which coincides with the terminus of the first major arc. The ego develops constantly, as concerns matter (the vehicle), whether superetheric (descents) or primordial, declining in purity (ascents). That coincides with a constant fall in the level of consciousness, but with a rise *pari passu* in the faculties. [The power of giving act to the potencies relatively to the conscious level of the time being; or agreement between potencies and level, the result of which is the dianoevic faculty, the latter therefore increasing with the dianoevis.] Each mode has two aspects, the one active (ego), the other potential (pure consciousness). As the sum of the two aspects is the same, at the end of every subcycle, with regard to one of the modes (R), said sum being 16; whilst it increases, relatively to another (S), and decreases relatively to the third (T), the possibility of a return to the paranirvanic state is on a diminishing scale (Tab. III., ascending arcs). On the 1st arc of the 4th subcycle, the powers of the paranirvanic state x^{36} are involved, that is actuated, by the modal state x^{12} (3rd subcyc., 2nd arc); and at the end of said arc, the condition is $x^{46} e^2$ (4th subcyc., 1st arc). That is, the non-modal or paranirvanic state has ceased to exist. It is not allowable to say that pure consciousness is involved in the ego; but that the powers, which were negatively the reason of that state, have been actuated in, or by the ego, who is the involver of the effect, *i.e.*, the dianoevis which answers thereto. For consciousness—whether pure or centralised—is that which alone cannot be involved (a word having only an objective meaning); it becomes *eclipsed* (till it break out again) when that, the *negation* of which constitutes its reason, *affirms itself* through involution. For, again, activity must *exist* for there to be any involution—*activity* is the involver of the power passing into action, and develops in consequence. [This is another way of expressing what has already been stated, that continuity is by virtue of the vestige.] The involution just mentioned, being complete, explains the cause which brings the first arc of the major cycle to an end, all the powers being actuated. The involution is complete, but not final; because mode T is not yet reduced to the allowable minimum, of which more hereafter. That is to say, the dianoevic activity can still be brought back to latency, the corresponding effect of which is to open the way to pure consciousness. The end of the cycle's first arc becomes, therefore, the starting-point of a new series of oscillations which substantiate its second arc. During the first, the oscillations were from more to less collectiveness, then to an eclipse. On the arc about to begin, there will be oscillation from diminishing collectiveness to eclipse, then to final eclipse.

CHAPTER 4.—ASCENDING ARC OF THE FIRST MAJOR CYCLE. T REDUCED TO ITS MINIMUM. CONSEQUENCES.

Qui scit, quomodo mundus principia prima habuerit incorporea : sciet, cur Pythagoras eum æternitatis imitatore, et continentiam esse omnium totorum, secundum ordinationem, quæ est in eo, asseveret.—TRINUM MAGICUM, *Myst. Pythag.*, canon xii.

This arc, beginning with the 2nd of the 4th subcycle, includes four ascents with three descents intervening. The process described applies here, except that the motion toward centre *e* diminishes, instead of increasing as it did on the other major arc. The explanation is as follows:—What was potential in the modes being now actualised, T (which continues to lose in favour of S) is unable to maintain the same footing in *x*, in respect of the other modes. During the 1st major arc, the three progressed at each descent (Tab. III.). On the 2nd arc S and R continue to increase as modes of *x*—at the expense only of centre *e*, of course—but T decreases more and more (*Ibid.*, three last descents). Hence, T's translative power toward the centre goes on lessening. It follows therefrom that R likewise translates itself less (since that motion ceases with the corresponding equilibrium). In the subjective aspect, harmony progresses on the 2nd major arc, because the refuser's dianoevis is in retrogression. The consequence is that the dianoevic centre retrogrades instead of progressing, which does not prevent its being more powerful at the last descent than at the first. [Dianoevis of centre *e*, 1st arc: $\frac{1}{2}$, 1, $1\frac{1}{2}$, 2; 2nd arc: $1\frac{3}{4}$, $1\frac{1}{4}$, $\frac{3}{4}$. The progressive and retrogressive ratio being $\frac{1}{2}$, the latter is only $\frac{1}{4}$ from the 4th to the 5th subcycle. This lays bare the effect of the motion in spiral, the result of which is that at the 7th subcycle the centre's progress is $\frac{1}{4}$, relatively to the 1st subcycle]. The new prisons are made also, and necessarily, in a retrogressive measure, each one is less than its forerunner. But prison (old + new) continues to grow by accumulation. [Tab. III.—Strictly speaking, the spiral's effect ought to have shown itself in *prison* as well. This has been judged dispensable here. But from and after the 3rd cycle the rule will be observed with more attention. Meanwhile, the case is made sufficiently clear by the signs + and -. Thus, at the 5th, 6th, and 7th subcycles the new prison, being a little more than that marked respectively, the synthetic effects are also known by the sign added to the ego's notation and to that of the non-modal plane indicative of the powers.] During the ascent of the 4th subcyc. the pure or paranirvanic level reappears; x^{46} , while absorbing the centre e^2 , loses its dianoevis to the amount of 32 equivalents = paranirvanic possibility. On the descent at the next subcyc. x^{32} is again completely objectivised, and pure consciousness eclipsed. At the next ascent the possibility becomes reduced to 28^- . Up to this point (end 5th subcyc.) the return is always under a condition of ultra superetherial matter (with regard to the ego only, of course, x^4 , x^8 , x^{12} , x^{16} , x^{20}^+ successively). On the descending arc of the 6th subcyc., the powers of x^{28}^- are actuated and the pure level is eclipsed. At the ascent which follows, the possibility having fallen to 24^- , soul-matter x^{24}^+ is no longer ultra superether, but superether, whose extreme limit (24) has not been overstepped; or vice versâ the deterioration of ultra superether is such that it cannot push on again to the extreme limit of its state (24). So that (on the scale of the major cycle) x^{24}^- is the last reversion to pure consciousness, which at the next subcycle becomes an impossibility for the ego. The reason thereof is that T's power, which at the cosmic outset was 15^+ (nearly 16), is reduced to 8^- , at the end of the 6th subcyc.; and this, with the prison, gives the sum of 8^+ as actuality (7th subcyc., 1st arc).

Now, the sum being given of a mode's power + action at the beginning of the universe, no mode—considered in the totality of its several manifestations with regard to a phenomenon—can fall *below* the half of that sum, the proportion

between such *cosmic modal sum* and the modal sum of the phenomenon being necessarily taken into account. [If, for instance, the phenomenon represents the hundred billionth part of the universe, the modal sum (S, R, or T) of the phenomenon would be the hundred billionth of a quantity varying from 8^+ to 24^- , according to the circumstances of the period relatively to the mode that might be under contemplation.] This is the counterpart of that law whereby no mode attains to *half* the sum of the dianoëvis (or force) and potency of the phenomenon (*Defin., Modes*). By the 1st arc of the 7th subcycle non-modal x^{24^-} reverts to objectivity, and as such is *finally* involved by x^{24^+} which gives $x^{47\frac{1}{2}} e^1$. T's actuality therein equals 8^+ . We know that T has lost $1\frac{1}{2}$ (less a fraction) per subcycle. [In point of fact the assimilation, cause of loss, would be *less* at the 1st subcycle and increase progressively till the 4th, then retrogressively. But the final cause (T's minimum) would be just the same.] If, on the ascent of the seventh, T continued to undergo loss, it would fall below the allowed minimum; or vice versâ S would exceed the prescribed maximum. T is therefore no longer in the predicament of being an object of assimilation. Therefrom is to be deduced the following PROPOSITION:—When the dianoëvis of a mode equals or exceeds the dianoëvis that would be nullified as sum of the three modes in equilibrium, after subtraction of the quantum corresponding to the impossibility, a return to the paranirvanic level becomes unfeasible.

That quantum of "impossibility" (explained above, ch. 2) refers to the effect on S and R of the loss T by assimilation. It is a *sine quâ non*: on each return, together with the "possibility," there is always a quantum of "impossibility." Now, it has been shown that T is no longer able to fulfil this condition; and the dianoëvic excess of mode S corresponds inversely thereto [*e.g.*, at the 6th sub-cyc., the dianoëvis S is a little more than $22\frac{2}{3}$, which is *below* the dianoëvis nullified by the equilibrium at the paranirvanic plane, 24^- . At the 7th sub-cyc. the dianoëvis S is nearly 24. Now, T, less prison, = 8. If, supposing an impossibility, T continued losing, it would be reduced to $6\frac{2}{3}$. Multiplied by 3, we get the *possibility*, viz., 20 equivalents of dianoëvis nullified. But the hypothesis is impossible, because the dianoëvis S was *above* 20 equivalents; and this excess arose from the very fact that T has given up in behoof of S, *all* it could give up.] This agrees with the following consideranda: 1° (objective aspect). A return to the level of purity could only be effected under disharmony of modes, as heretofore, or in harmony. In the first case, T would end by having no farther possibility, and exist only as *prison*, an inadmissible hypothesis. In the second case, every return would be by the *circle*, saving an infinitesimal difference equal to the prison; and the ego would continue well nigh stationary for an almost infinite period of time, an hypothesis equally inadmissible, to which may be added that T would at last be all *prison*, as in the first case, but in other conditions. 2° (subjective aspect). The tendency S (+ R) being the ego's bent toward the plane of purity (a bent which is intuitive only), whilst the tendency T is the ego's bent towards development, it is the latter which forms the prevailing proclivity at the evolution of a universe (just as, vice versâ, it is the other that prevails at dissolution). Now, under the conditions established above, a return to the paranirvanic plane, instead of promoting the ego's development, as it did till then, would have the effect of stopping it. That objective aspect (impossibility of further reducing dianoëvis T) finds its correspondence in the subjective aspect. The ego's bent answering to tendency S + R of x , gives way to the bent which answers to tendency T (opposed to a return to the pure level). This goes to say that the harmony which characterised the descending subarcs, is not interrupted, as it was at the corresponding moment of the six former subcycles, excepting at centre *e*. In other words, refusal, which is the essence of equilibrium, does not extend as far as x . The equilibrated centre, e^1 , becomes the sole objective of $x^{47\frac{1}{2}}$, the three modalities of which are in agreement. The second arc of this last subcycle is therefore confined to the purpose of undermining the equilibrium and of dissolving the work done thereby. The cycle ends as it began, in harmony.

At the terminus of this last ascending subarc, centre *e* re-involves in *x*, but not entirely; a vestige thereof remains, the *prison* (Tab. III). The dianoevis—the whole of which is in act, under a double expression, *x* and *e*,—unable to regain its old state of potentiality, cannot either be brought back to a single expression; centre *e* cannot be completely absorbed by *x*. In proportion as *e* is involved by *x*, through decrease of refusal in reciprocity, R and T translate themselves to *x* (involution and translation being but two aspects of one and the same thing), and thereby fall into agreement. When identified to *x* in their entirety (which signifies the end of the arc), the sum of their dianoevis exceeding that of mode S, R+T declare themselves in opposition to the former, by a descending motion, whereupon S manifests *refusal*. That is to say, at the end of the previous subcycles, R was never opposed to S (whose dianoevis was nearly double its own) for the want of a *medium*. But now it has found one in T unhindered, and proclaims itself *opponent* to S, which, being identified to one half the total of dianoevis (*x+e*), less a value equal to prison, is *ipso facto* raised to the state of mode *positive*. Activity *e* being all “prison,” has but one modality, T (Tab. III). The descending motion is followed by no results; it does not lead to a new cycle or subcycle, because the external conditions are wanting. It is only the first in a series of motions attendant on a period of *rest*. It is already indicative, however, of a new phase in the law, wherein T unhindered, fallen from its pristine equality with the other modes, to a state of indifference (albeit apparent only), is fain to yield itself alternately, as medium, to the opponent, on descending arcs, and to the positive on ascending arcs which answer to reaction. Although prison has not been brought back into *x*, nor R been able to remain in *e*, yet withal prison is just as much under R’s control as it ever was. During the cycle, this mode had developed itself in terms of *e* to the extent of almost one equivalent of dianoevis (see its maximum point, 1st arc, 4th subcyc., Tab. III). Actuality is a fleeting phenomenon, but the power developed remains intact. [When the *containant* cycle is on its first arc, as it is here. But when that cycle is on its second arc, the power is less than the actuality developed on the first arc of the *contained* cycle, which, of course, precedes the containant, the latter being eventual.] Mode T unhindered had also developed a power *e* (exactly one equiv.); but this power was swept away with the dianoevis lost by this mode, which no longer possesses the least trace of a “power” *e*, but only its “actuality.” And mode R, as a latent power *e*, being superior to mode T, as dianoevis *e* or prison, entails as a consequence that, on the first motion by descent, R translates itself anew to centre *e* as its dominant mode, and controller of prison, as per subjoined demonstration.

Dianoevic Centre.

.000000016
e manifested.
 T
 .000000016
 {
 prison.

Periphery.

47.999999984
 x manifested.
 {
 R T S
 16 8 23.999999984
 (*e*) 1st power of *x*
 (unmanifested).
 R
 .99999999
 {
 Power developed by
 mode R of activity
e, reinvolved in *x*.

SECTION 3.—THE EGOS.

Subsection 1.—Cosmic Egos.

CHAPTER 1.—THEIR RELATION TO THE TWO ARCS. THE TETRAKTYS OF THE PYTHAGOREANS EXPLAINED.

These principles are but few, and easy to count. There are four in all.—HERMES TRISMEGISTUS, Pymander, ch. 14.

Having looked into the ego's inherent causes, as regards the first cycle, it is time to elicit the fact that the evolution of which cognizance has been taken, does not include the sum total, but only a fraction, of cosmic possibilities, a fraction which moreover has broken up as well. An idea of the remote cause, in one of its aspects, has been given above (sec. 2, ch. 1); we will now consider it under a wider range. But first of all, it should be stated that every universe is ruled under a *fundamental number*; that this number may, or may not, change from one universe to another; and that it is the *second* arc of the universe before the last that decides the case. It little matters whether our predecessor was ruled under the number seven, or under another, the fact remains that *seven* appears to be the ruling number of the present universe (see *Isis Unveiled* and *The Secret Doctrine*; also our Div. VI., chap. 9.) On its *first* arc, the cosmic egos were the reason of multiplicity (egos), which in its turn was the reason of diversity (egos and things). [*Distinguo*: A multiplicity of *egos*, various among themselves, is not *diversity*, which correctly applies to phenomena of *every order*. According to Porphyry's dictum diversity arose from the development of the power of unity; and, substantially, other schools affirm the same. That does not help us much. *Diversity* is an ulterior consequence, the proximate cause of which are the *monads of things*; and these monads are derived from certain classes of egos, when the latter lose their distinguishing character, "one" ego being the cause of a "multitude" of monads. In short, multiplicity must precede diversity.] Now, diversity is the pit with a bottom, the fathomable abyss. We enter into it, and get out of it; we descend, and go up again, like unto the Lord's angels. When we get clear of the place, it is in terms of multiplicity (egos), diversity having evaporated like the black clouds of our charming atmosphere. It is *this* multiplicity which is the reason of the *cosmic egos* on the *second* arc, and in nowise diversity. So that the cosmic egos of the first arc are the reason of the *first* multiplicity; it is the *second*—or multiplicity freed from diversity—that is the reason of cosmic egos on the second arc. But although diversity is no longer in evidence then, that multiplicity, and therefore the cosmic egos who unify it anew, contain the *power* of diversity. Hence, the vestige-ego excluded, or the first-cause-active of the new universe (ours), has, not only the power of multiplicity, but also the power of diversity; and in proportion as the ego increases by accession of the powers proceeding from the non-modal plane, the powers of multiplicity and diversity are all the more confirmed. It has been shown (sec. 1) that the said excluded ego must (logically speaking) be in agreement with the powers left by the last universe but one. Whatever number of cosmic egos may have manifested under that one, and that which followed it, the vestige of the last universe, together with the powers of the last but one, are the reason of the ruling number of the present universe. On the presumption that this is seven, the excluded ego (together with those powers) represents the power of *three other cosmic egos* relatively to the new universe's *first* arc, and the *four* are reason of *three* in regard to the *second* arc. That is to say, each of the four having the power of four graduated states, the fourth *state* is a finality of diversity in multiplicity, *i.e.* is the limit thereof; and the fourth *ego* is a finality in regard to the four egos leading to that evolution. To say that the fourth state becomes ultimately the

reason of *each* of the three other states on the *second* cosmic arc, is to say that the fourth cosmic ego ceases to be manifested on that arc, having become the reason of the three other egos of the same order (for the *state* has its cause in the *ego*); and that the last three egos are the first three under other conditions.

To make the matter clearer, let us give herewith a summary of the cosmic septenary sub-division; for it is essential to avoid the confusion of aspects, which would result from a counter-division in regard to cycles. The seven majors of the cosmic cycle answer to as many grand phases of existence, of which the first three, and especially the *third*, are the paradigm of the *fourth*; and the activities herein accumulated find an issue through the three last. Well, the 1st cycle (descent) corresponds to the 7th (ascent), but this one's level is higher than the former's level, in regard to the use made of the IDEA, though by *no means is it any higher as concerns the final cause*, which is *paranirvana*, and the two arcs of the *cosmic cycle* are *equal* (which does not hold good for any cycle contained therein). The 2nd cycle corresponds to the 6th, the latter's level being higher, etc. (as above); the 3rd cycle to the 5th *idem*. When a *first* term is under action its third power becomes a *fourth* term; when the latter is under action its third power becomes a *seventh* term, which, on passing to action, is nothing else than a *first* term. This dispels the mystery which since antiquity enshrouds the tetraktys of the Pythagoreans; briefly stated, it means that *under the law of the number seven, four is the law of the cycle's first arc, and three by four that of the second arc*. Or say, *four in space make seven in time*.

Applied to the cosmos, the evolution of its first arc is in groups of four; that of its second in groups of three, which are as many as on the first arc, except at the last major cycle, when, beginning as three, they end as one. At the 1st cycle four *cosmic* egos are manifested; at the 7th, three, which gives the total of *seven*. During the 2nd cycle the cosmiacs divide into 16 *sub-cosmic* egos, four groups of four egos. When the time comes of the 6th cycle, the sub-cosmiacs reappear and are 12, *four* groups of *three* egos—the primitive egos 1, 2, 3, 4 of each group emerge as egos 5, 6, 7. Each group thus gives *seven* sub-cosmiacs; or the total, for the *two* arcs, is 28 sub-cosmic egos. At the 3rd cycle the 16 sub-cosmiacs separate into 64 world-egos, 16 groups of *four* each. At the 5th cycle there are 16 groups of *three* worlds each—egos 1, 2, 3, 4 revealed as 5, 6, 7 = *seven* for each group, under the aspect of the two arcs of the cosmic cycle. These states on the *second* arc are therefore 48, which gives a total of 112 world-egos, or 16×7 , as result of the great cycle in respect thereof.

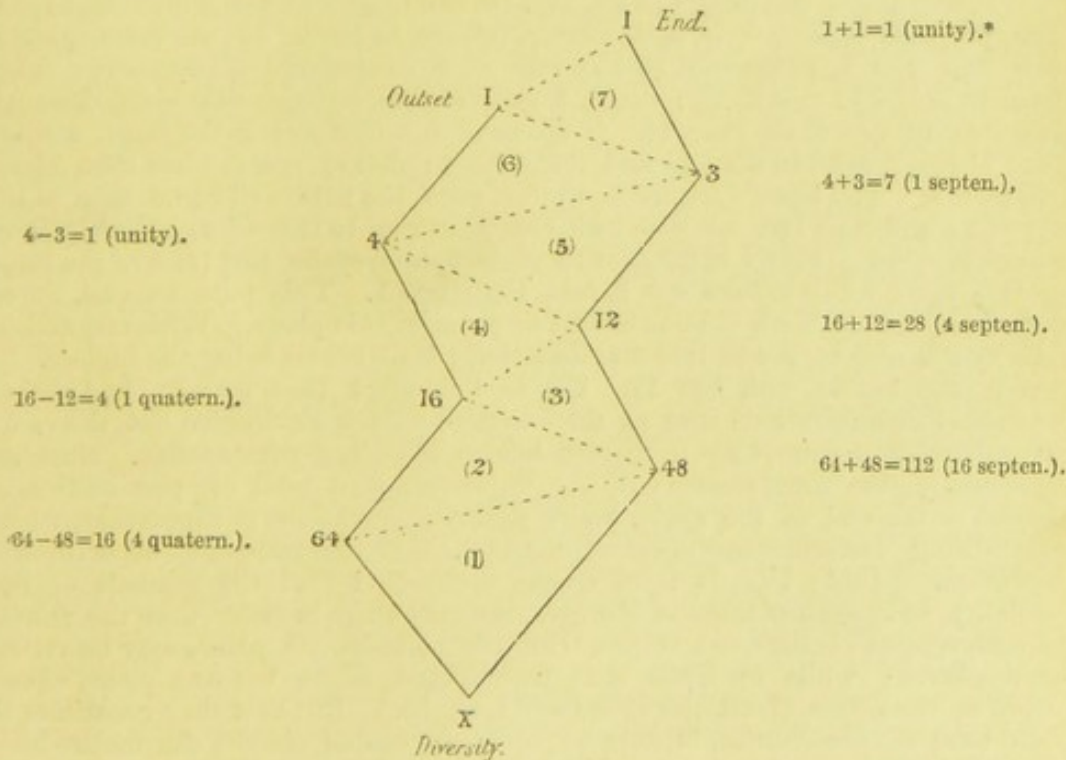
At the outset of cosmic evolution, on the descending arc, the *first* term is, so to say, a trunk from which spring three branches, that in their turn, become trunks, or "first" terms, which multiply at the rate of four till the third cycle inclusively. The *sum* is then complete, multiplicity having attained its limit. During the first half of the 4th cycle, which is the reign of *diversity*, the *fourth* term absorbs the other three, and centres in itself the virtue and properties of trunk or stock. Pending the second half three branches spring therefrom, terms 5, 6, 7, which by degrees destroy the parent stock, proximately common to them all; for the very reason that they signify three virtues which the former had appropriated; hence they all contain the power of the *fourth* term. So that when the fourth major cosmic cycle may have completed its time, the fourth term is no longer manifested; but its virtue lives in the three which, according to the image, were its branches. Thereupon the three states diminish, not in number, but in substance, through a gradual return to their true origin, *non-modality* or *paranirvana*. At length during the 7th cycle, the three cosmic egos, 5, 6, 7, end by being consubstantiated in the last of them, *in so far as the three retain their modal state*; it is as if the original branches, 2, 3, 4—become 6, 5, 4 (the latter involved in the others)—immerged, receded, or drew back, into the stock substantiated by ego 7, formerly ego 1. For all ends in *one*, as it commenced. But this unity is an illusion; the *quaternary*, the "tetraktys," is there, to be the hatch of time.

The whole gives seven triangles, which are such only by virtue of the second arc, namely: the 1st and 2nd are closed by the 48 world-egos; the 3rd and 4th by the 12 sub-cosmic egos; the 5th and 6th by the three cosmic egos, and the 7th by the last of the latter. By subtracting the eventual from the actual, or future from present, *unity*, then the *quaternary* are the results as terms of *origin* (1st arc); by adding the experienced to actuality, or past to present, the *septenary*, then *unity* are the results as *final* terms (2nd arc). The subjoined sketch will facilitate the understanding of what has been set forth:—

Paranirvana.			
			End 7th cycle. 7 cosmic egos (1 × 7).
1st major cycle.	$4 \ 3 \ 2 \ 1$ Cosmic egos, <i>four</i> . Evolution of number.	$5, 6, 7$ and pass to non-modal state, and to that of cosmic egos, who are <i>three</i> , and pass to non-modal state, save the VESTIGE.	<i>Paranirvana.</i>
<i>Paranirvana.</i>			End 6th cycle. 28 subcosmic egos (4 × 7).
2nd major cycle.	$4 \ 3 \ 2 \ 1 \ 4 \ 3 \ 2 \ 1 \ 4 \ 3 \ 2 \ 1 \ 4 \ 3 \ 2 \ 1$ Sub-cosmic egos, <i>sixteen</i> . Development of multiplicity.	$5, 6, 7 \ 5, 6, 7 \ 5, 6, 7 \ 5, 6, 7$ and pass to non-modal state, and to that of sub-cosmic egos, who are <i>twelve</i> ,	<i>Paranirvana.</i>
3rd major cycle.	$4 \times 4 \ 4 \times 4 \ 4 \times 4 \ 4 \times 4$ World-egos, <i>sixty-four</i> . Evolution of solar systems $64 \times x$. Multiplicity at its extreme limits.	$4 \times 3 \ 4 \times 3 \ 4 \times 3 \ 4 \times 3$ to systems of soul-matter, which pass to non-modal state, and to that of world-egos, who are <i>forty-eight</i> ,	End 5th cycle. 112 world-egos (16 × 7).
The Paradigm.			<i>Paranirvana.</i>
The Work or Ectype.	4th major cycle. Solar systems of physical matter. <i>Diversity</i> within limits.		End 4th cycle.
		Systems pass from physical state,	

Subtracting future from present gives unity, then the quaternary, as terms of *origin*.

Adding past to present gives the septenary, then unity, as *final* terms.



* If it were objected that 1+1=2, and not 1; the reply would be that, while identification of *number* in space, change and time, gives a sum; identification of *unity* in space, change and time, gives none, and remains unity in spite of the rules of arithmetic.

CHAPTER 2.—THE QUADRUPLE COSMIC GROUP. IDENTIFICATION OF THE LINE OF EVOLUTION FOLLOWED.

Deus deum magnorum potior, et majorum summus, et summorum maximus, et maximorum regnator. APULEIUS, *Metamorph.*, xi., 25.

The ego's relation to the non-modal plane has been explained above (sec. 2, ch. 1). Toward the beginning of the descending arc of the 1st subcycle, the dianoëvis of centre *e* develops under a twofold relation; one with the ego's active state, the other with the ego's first power. The latter ends by prevailing, and the consequence is the manifestation of ego 2 as a separate state; a fraction which detaches itself from ego 1 and forms another plane or line of evolution. And space, which the first only conceived as identified with himself, then becomes the object of a double conception, the three dimensions being therein, but disjoined. [Soul-matter extends in the three directions, without vacuum; but the plenum is unstable.] Then the same happens in regard to the second power, which, on being actuated in a proportion surpassing the progress of ego 1, reveals itself as ego 3, a new fraction and separate field of evolution. At last the third power of ego 1 is actuated as ego 4, with a larger amount of dianoëvis than that retained by its parent-stock in so far as *actual* (for, of course, the reason of the three new egos is in the non-modal plane through the progress of the first ego, a progress whose reason is also in that plane). Thereupon, owing to this new fraction, the parent-ego is nothing else itself. The universe—not much to speak of, then,—is thus divided into four parts (Tab. IV).

It is needless to specify the moments of time at which these manifestations take place on the descending arc of the first subcycle (this is why the symbols x x of Tab. IV., one referring to the new ego, the other to the paranirvanic plane, do not bear a numerical notation, at their outset, respectively). Ego 4 represents an accelerated motion; ego 1, the slowest. The former completes his 1st subcycle before any of the others (Tab. IV., 1st row). Two aspects must be kept in view, progress of *dianoëvis*, and correspondence in *time*. In the same space of time that ego 4 progresses at the rate of 4 equivalents of dianoëvis, ego 3 develops only $3\frac{1}{2}$; ego 2, $2\frac{1}{8}$; ego 1, 2 equiv. The latter's cycle being double in time that of ego 4, the *subcyclic* progress of his dianoëvis is the same, 4 equiv. That of ego 2 is more than $2\frac{1}{8}$ and less than 4; that of ego 3, more than $3\frac{1}{2}$ and less than 4. The latter's nature is nearer unto the nature of ego 4 than to that of ego 2; and this last one's nature comes nearer to that of ego 3, than to the nature of ego 1. Ego 4 is the first to go into inter-cyclic rest (end of the major cycle); ego 3 follows, then ego 2, and lastly ego 1. This puts an end, for all, to their connexion with the non-modal or paranirvanic plane. With one and all activity *e* is now in permanent manifestation (its dianoëvis being the highest with ego 4, the lowest with ego 1). Up to this stage that activity had only a periodical manifestation; and as the formulas of the Table give but the *end* of the subcycles, it cannot figure therein before acquiring permanency. Such are, *apparently*, the four sections of the universe's sum total of possibilities, all *actual*, at the end of the cycle, under different conditions of superether, which, centralising consciousness (formerly pure), now become new departures in evolution. [Table IV. It is of course understood that the symbols of non-modality, next against those of the egos, are only there in order that the relation of each ego, at his different stages, with the paranirvanic plane, may be verified at a glance; while in truth that paranirvana forms but *one* plane, equally open to the action of all the egos (sec. 1, ch. 9).] But that they constitute the sum total of possibilities, is only apparent, as hinted above; for meanwhile a part of the dianoëvis has been taking other directions, as will be seen presently. We have thus established the identity of ego 4 with the line of evolution

followed under the previous section of this division, and which we shall follow in future; always the most advanced line, without taking notice of the others, except where circumstances may require it for any special purpose. By confronting Tab. IV. with Tab. III., it will be seen that the formulas answering to ego 4 in the former are identical with the formulas in the latter, relative to the *end* of the mid cycles. Thus—apart from the causeless cause—we discover a series of causes, which, in regard to ego 4, are external, one transcending above another as levels of consciousness (these levels lowering as the dianoeic levels rise), and testifying to an influence that must assuredly overtake him. The lower ego withdraws farther and farther from the one immediately above him. (Tab. IV., compare correspondences of time).

CHAPTER 3.—PERFECTIONMENT. DIMENSIONS OF SPACE.

There is nothing absolutely perfect, except that which is absolutely perfect as principle of perfection.—S. DIONYSIUS AREOPAG., *Cæl. Hierar.*, c. 19.

The foregoing is the complement to Sec. 1 (chiefly ch. 8, 11, 12, 13). It follows that cosmic egos 7 and 1 are identical. End and beginning; beginning and end. The causeless cause never manifests; but the manifested, how much soever reduced, never ceases to be such. The cosmos has but one ego as first active cause; but in good truth, and practically, neither commences by one, nor two, nor three. Our cosmos began with four egos, the perfect number in respect of *seven*, which is the virgin number. [On the virtues of the quaternary see Hen. Corn. Agrippa, *De Occult. Phil.*, Lib. II., c. 7; and Pet. Bungus, *Numeror. Myst.*, c. De Quatern. Agrippa was not always of the same mind, or at least wishes to make it so appear. In another and later work, translated by Turquet, now scarce, he derides the quaternary of the Pythagoreans (*De L'Incertitude, Vanité et Abus des Sciences*, ch. 16), as well as many other things. Arts and sciences are useless and pernicious, he thought or said. Optics (ch. 23) and mirror-making are among the few he would favour, and yet looks down upon them as tending to luxury, &c.; although, as to the latter, he says: "I know the way of making certain mirrors that, when exposed to the sun, distinctly reproduce all which is reached by its rays within a considerable distance, say from four to five leagues" (*Id.* ch. 26. He had already said the same more briefly in his *De Occult. Phil.*, II., 23, fin.). At any rate, *four* is the basis of the three, to reach, without repetition, the denary, limit of single or non-repeated numbers: $4+1=5$, $+2=7$, $+3=10$; $4+2=6$, $+1=7$ (or $6+3=9$), $+3=10$ (or $9+1=10$); $4+3=7$, $+2=9$ (or $7+1=8$), $+1=10$ (or $8+2=10$). The four terms, when summed, yield the denary; and every denary series by extension, is the sum of its first four terms, *e.g.*: $1+2+3+4=10$; $10+20+30+40=100$; $100+200+300+400=1,000$; $1,000+2,000+3,000+4,000=10,000$, and so forth. The last three terms of the septenary, when summed, make 18; and every denary series by extension, is the sum of its last three factors, plus the denary or its multiples, *e.g.*: $5+6+7=18+10=28$, or 4 septenaries; $50+60+70=180+100=280$, or 40 sep.; $500+600+700=1,800+1,000=2,800$, or 400 sep., and so forth. Now by multiplying the *quaternary* and the *ternary* by 4, we obtain the same result as above, *e.g.*:

$$\begin{array}{r} 4 \times 4 = 16; \quad 40 \times 4 = 160; \quad 400 \times 4 = 1,600 \\ 3 \times 4 = 12; \quad 30 \times 4 = 120; \quad 300 \times 4 = 1,200 \\ \hline 7 \qquad 28 \qquad 280 \qquad 2,800 \\ \hline \end{array}$$

By subtracting from the quaternary one term, and adding to the former what remains, we get the *septenary* in conformity with the above, *e.g.* :

$$\begin{array}{r}
 1 \times 4 = 4 \qquad 4 \times 4 = 16 \qquad 16 \times 4 = 64 \\
 4 - 1 = 3 \qquad 16 - 4 = 12 \qquad 64 - 16 = 48 \\
 \hline
 7 = 1 \text{ sep.} \qquad 28 = 4 \text{ sep.} \qquad 112 = 16 \text{ sep.}
 \end{array}$$

Here we have 16 instead of 40 septenaries; but

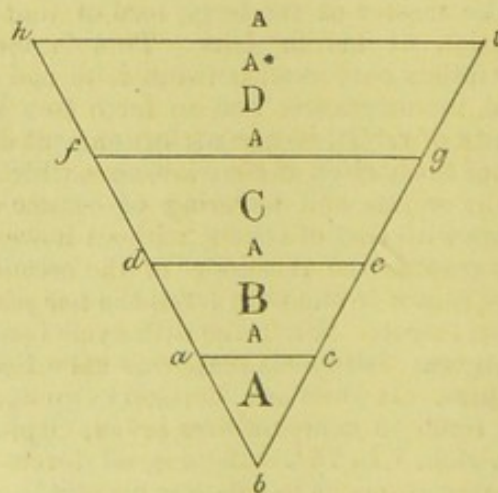
$$\begin{array}{r}
 24 \times 4 = 96 \\
 96 - 24 = 72 \\
 \hline
 168, + 112 = 280 \text{ (ut supra), etc.].}
 \end{array}$$

Beginning therefore with four incomplete states, which complete themselves, each under its own law or sub-law of the law, numberless secondary or sub-states manifest, amenable to the quaternary; but never more than four "states." For, from the 2nd cycle onward, not one of those states subsists as such. There is nought but the multiplicity deriving therefrom. *After* the fourth cycle—which is half-way—no fourth sub-state is known. Then, when the "states" are manifested anew, there are but *three*, and at length *one*. *Ergo*, so-called perfection, is at the *beginning*, the *middle*, and the *end*; but varying in condition. For the quaternary, the four, the square, the six-faced square or cube (perfection of the concrete) may claim to be perfect only by and through the alterable. So true is this, that nothing but *perfects* can be found, *the* perfect nowhere. At the end, beginning, always, pure consciousness is perfect, as such. So likewise, in its way, regarding centralised consciousness as Vestige. The latter answers to a level so very high, that it can but come down. The former never descends, and is a state that always is (sec. 1, ch. 8, 10). Two periods follow in which fall leads to a rise. First of all, fourfold perfection in the *ideal*. Then fourfold perfection of the *means* to realise it (the ideal) in its prephysical vastity—*i.e.* identification of *activity* with a sum total of possibilities. In short, pending these preliminary periods the great question, on the objective side, is *forms* and their perfectionment.

Under the fourth period, perfection only concerns that which unites the three dimensions evolved during the previous periods, under three consecutive conditions with multiplication of the fourfold, dimensions which, for the want of a means in the medium, had never yet united. That means so necessary to the ideal's medium, was the work of the last half of the third period (an account will be given thereof at the proper time, as regards ego 4.) Then (4th period) the medium (*dianoëvis*), having found the means, becomes force, which, by uniting the three dimensions, yielded the *body*. The perfection of this period is therefore in *force*, unknown previously, and in its manifestation, *bodies*, equally unknown. The latter part of the second half of this period, will be conditioned by the fourth dimension of space, a subject which has given rise to a good deal of speculation. [As to recent publications, see C. H. Hinton, *What is the Fourth Dimension?* and Zöllner, *Transcendental Physics*, chapters 3, 5, 7, et passim.] The idea put forward by some, that it means the "passage of matter through matter," is a one-sided and misleading view. We are still very far from the time when that dimension can be realised, and yet magnetism (which certainly is matter), penetrates everywhere, and electricity almost everywhere. No, there will not be more than *three* dimensions when that time comes, and they will continue to be united; force and bodies will yet be the rule. But solids, liquids, and gases will have quite another constitution from what they have now. The "fourth" dimension is the lower synthesis of the three (as the "seventh" dimension is the upper synthesis of the same) a new conception on the part of *consciousness*, which will objectivise space in another light than we do, that is all. To conceive of space as only a content of idea, would be as unreasonable as to ascribe to it an-existence *per se*. Space and time are pure

intuitions *a priori*, conditions for the possibility of synthetical propositions *a priori*, as Kant has demonstrated in his *Critic of Pure Reason* (secs. on *Transcendental Esthetics*); and they have no value whatever apart from objectivity. They exist for the very reason that objects exist. The gist of the question lies in *the way of perceiving*. This calls for two factors, *consciousness* and *matter*, the former being the correlative of the latter. Just as faculties are unfolded gradually, just so does matter take time to show forth her properties. The way of perceiving changes when environment changes. Now-a-days all is *surface*, for us; the "inside" is only relative; when we are admitted, it is again but surface that meets us. But in that distant future the "atom" will be better known—at present it is but a working hypothesis of science. Line, plane, cube; or length, width, and thickness, now conceived of as surface, will then be realised as depth ["to the end that ye, being rooted and grounded in love, may be strong " to apprehend with all the saints what is the breadth, and length, and height, " and depth," St. Paul, *Ephes.* iii., 18. Why this fourfold precision? Why height and depth (*sublimitas et profundum*), when, for the multitude, the two terms are convertible? Those "saints" of Ephesus—a great centre of initiation into the Mysteries—then living, and certainly not canonised, well knew what their illustrious fellow-member meant . . . Canonisation became a major cause, reserved to the Pope, only in the XIIth century, under Alexander III. Till then, every bishop of the first order and all patriarchal councils were entitled to "make saints." But the goodly ones in question, above, most assuredly did not get their degrees from them; for bishops were then *in posse*, or *in nubibus*]. The "atom" will have given up some of its secrets; and, by anticipation, be it said, through the guiding action of mode Satwa, become the great dissolvent of physical states, as opponent impulsion. Ay, the "atom" will have given up secrets, without divulging them all. Consciousness in eclipse gets correlated anew with that which becomes openly and avowedly the seat of life, from hidden that it had been. The "outside" must still be there, but the "inside" will be open to it, and *vice versâ*. Perfectionment of the *body*, which is the business of the first half of this fourth period or cycle, is but the other aspect of a growing subservience of the ego to his physical envelope, the slave of which he becomes at last. Perfectionment of the *ego*, which characterises the second half of the cycle, consists in breaking asunder from this serfdom, and rising to be master of the body, lord of that which was otherwise needful for the evolution of his faculties. This is the crowning epoch of psychomachy. The conflicts once over, between faith and superstition, patience and anger, sobriety and intemperance, and so forth (see Prudentius)—a result that implies a long series of rebirths—the perfectionment of the disembodied ego lies in the enlargement of his horizon of consciousness, which is nought else but the grouping of number, the uprise and towering of common levels, individuality merging more and more with that of others, without however being lost (*i.e.* the power subsists). This regards the remainder of the ascending arc of the cosmic cycle, together with the return to the pure level, the *nec plus ultra* of perfectionment for the ego passing thereto. From the fifth cycle forward *body* is no longer in keeping with conditions. Dianoevis reappears upon the stage, but differently conditioned from the past. It does not develop as an agent of life and death, nor as a prison or a tomb to consciousness [*σῆμα*, Orph. apud Plat., *Cratyl.*; "carcere cæco," Virg. *Aen.* VI., 734. Besides, all forces are constructive and destructive, excepting magnetism as to this last property. Magnetism is a relic of the past—though much degenerated—and the connecting link for the future]. In fact, relatively to the first three cycles, the last three signify sublimations as to soul-matter, in concomitance with perfectionments of the ego, now replete with experiences. That gives rise to successive manifestations of three new dimensions of space (5th, 6th, and 7th), or three new *conceptions*: for the dimensions do not exceed three. [The numeral should be referred to *time*, not to space. Thus, the, so-called, "1st dimension" applies to the period when

matter, or its abstract, space, was objectivised for the *first* time. Hence, the "4th dimension" means the *fourth* perception of, or way of objectivising, matter. The *three* dimensions of the 4th period will not be perceived in the same way as *they* were perceived at first, and so forth. Cosmic conceptions and perceptions being seven, and successive, the same holds good for its contents; it is a mere case of reduction by multiplying. Every world passes through the seven phases, manifests under seven successive states of matter and consciousness, etc.]. On the 1st cosmic arc, the ego, devoid of experiences, was under an illusion as to his material form; he did not know the properties of what was developing by reason of his will and under his rule. In short, the ego was a great ignoramus concerning *matter*. Here, on the 2nd arc, it is just the reverse. Having discovered all the secrets of physical matter, he is now bent on laying bare the most hidden arcana of soul-matter; and full knowledge is equivalent to power. He is master of matter in so far as he knows it, that is, in so far as he knows himself, an idea which is by no means new, and may be read, among others, in Boethius ("Omne quod scitur, non ex sua, sed ex comprehendentium natura cognoscitur."—De Phil. Consol. V., 7.). The three dimensions continue united despite of the body's absence; because the plenum is less and less of matter, and more and more of consciousness, and the latter is ever more and more stable in its vastity and its correlation with a decreasing materiality. But *life*, then, is not subject to a three-dimensional condition; because life is in the mind, and the mind, through its relative omniscience, identifies depth with surface, or vice versâ, surface with depth; and life is thus two-dimensional. This answers to the first stage in disembodied ascension. Then, mind identifies length with breadth, or vice versâ, breadth with length; and life thus becomes one-dimensional, answering to the second and last stage of ascension. But the faculty subsists of reverting to the states overcome; that is, to objectivise them. For the ego, then, is master of his past (whereas man is a slave to his past). Now, that lofty state is a remains of illusion, its synthesis; and such is the state of the excluded ego, or vestige of cosmic 7. When he resumes action under guise of cosmic 1, the dimensions disunite again, and so forth. But in paranirvana there is no such thing as illusion; for this state is foreign to space and time, which are nothing else. The diagram herewith illustrates the gradual ascension of the ego.



On freeing himself from space A (physical states), ego A, in space B, has a full knowledge of the angle $a b c$, in all its inter dependencies; but only knows space B as far as the level he realises. When he rises to space C his science embraces the angle or horizon $d b e$. When in space D, it becomes $f b g$. On passing beyond the latter, ego A is in *paranirvana*, outside the great triangle $h b i$, and knows all its illusions, or rather does not concern himself about them.

But the excluded ego A^s has not a full knowledge of this angle; and therefore he is still in want of the essential. Knowing the emptiness of his past, yet he does not realise the fact that he continues in a state of illusion, and thus sums up all in himself, space and time. [See also what St. Augustin says on the score of illusion, in his Confessions, VII., 11; there is much that agrees with the teachings about Maya.]

CHAPTER 4.—CONCEPTIONS OF TIME.

Y pues vemos lo presente
 Como en un punto se es ido
 Y acabado;
 Si juzgamos sabiamente
 Daremos lo no venido
 Por pasado.
 No se engañe nadie, no,
 Pensando que ha de durar
 Lo que espera
 Mas que duró lo que vió;
 Porque no ha de pasar
 Por tal manera.

JORGE MANRIQUE, *Coplas*,
 A la muerte de su padre.

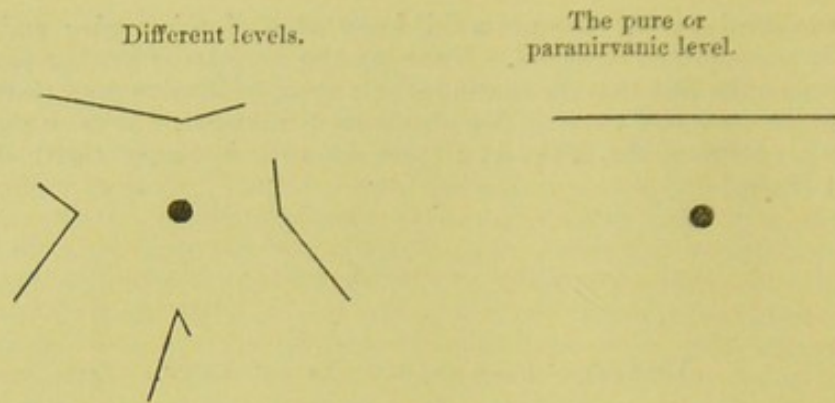
I stand amid the roar
 Of a surf-tormented shore,
 And I hold within my hand
 Grains of the golden sand—
 How few! yet how they creep
 Through my fingers to the deep,
 While I weep—while I weep!
 O God! can I not grasp
 Them with a tighter clasp?
 O God! can I not save
 One from the pitiless wave?
 Is all that we see or seem
 But a dream within a dream?

EDGAR ALLAN POE.

Mit der Liebe Flügel eilt die Zukunft
 In die Arme der Vergangenheit.
 SCHILLER, Gedichte,

Phant. an Laura.

For time also has passed through great changes in the ego's conceptions of it. There is no need to rise above the physical world to acknowledge the untruth that underlies the threefold division of time; for everyone of us knows by daily experience that the *present* is a gross illusion, and that our existence is made up of *past* and *future*, nothing more. ["Quicquid vivit in tempore, id *præsens* a *præteritis* in *futura* procedit, nihilque est in tempore constitutum, quod totum vitæ suæ spatium pariter possit amplecti. Sed crastinum quidem nondum apprehendit, hesternum vero jam perdidit. In hodierna quoque vita non amplius vivitis quam in illo mobili transitorioque momento." *De Phil. Consol.*, V. 7.] Well, it is just the same for every state above man. That apparent link, that neutral point, that angle, or whatever we chose to call it, which divides the two realities conditioning Maya (to use the Sanskrit term, which answers to a deception of the senses), Past and Future, is that which in each one's consciousness, separates time from eternity, as well as the latter from what is out of time without being in eternity. We have a consciousness of that angle because it is in time and out of time; it ever escapes us, flies from us incessantly, because, in its turn, it corresponds to that which is changeless, without being so itself. In proportion as we rush from past into future, the not-to-be-seized angle that corresponds thereto, and (ever advancing with us) never leaves the awakened mind (being in this sense changeless) is what conceals the *present* from us, the immutable, the non-manifested, the eternal. Let us again call in the aid of symbolic presentment. Let *past* and *future* be imaged by the two legs of an angle, one, as future, sufficient to give the angle, the other longer and meaning the past. As many angles as one wishes, but all different. Three or four, however, will be enough, as per subjoined diagram representing levels of consciousness.



The angle of 45° below, is supposed to signify a high level correlated with physical states (space A of the diagram, p. 58); the one to the left, 90° , is a high level of space B; the one to the right, 135° , idem of space C; the one above, 165° , idem of space D. The dot means the unmanifested, immutable, or eternal. As the ego rises in consciousness the sides diverge, the angle opens, past and future partake more and more of the idea of the present. But so long as there is an angle the two divisions of time subsist. When the two legs of the angle acquire the property of a line, the ego is *ipso facto* in paranirvana. [Such an hypothesis is not applicable to an ego correlated with physical states. That is, every ego must realise the D levels to reach the paranirvanic level; some egos pass from B to C and D quicker than others. But *so long as physical states exist*, no ego will ever reach the *paranirvanic level*.] Motion is in the phenomenon, time being a mere symbol, and not a single point of those composing the "past" side—a point which gives the vertex of the angle at the time—has succeeded in identifying with the dot that represents the immutable; whereas not one of those points, or vertices of the angle, but did identify thereto *in appearance*. As to the "future" side it is a blank for the ego subjectively; but in regard to states below his level, there is no longer any angle; his perception extends, as to them, as far on one side as on the other, within the limits of the triangle or horizon that he overlooks. The ego's "present," or conception of time subjectively, is false and illusive, since he only realises the two divisions of time below his status, the which are "present" *for him*, but destined to *futurition*. As to the subjective *line* of paranirvana, the "present" that it symbolises (according to the diagram) is just as false, but not *illusory*. Pure consciousness knows in what light to take it; and that it is *not* the present, while it is neither past nor future. The points of that line have in no wise approached the dot symbolising the Immutable; but their position no longer changes, the angle has disappeared, the line is made, and remains such. There is full knowledge of the fact, in this state, that it is beyond the two divisions of time without being the PRESENT, but an *interval* in the unending existence of the changeable.

Subsection 2.—Intercosmic Egos.

CHAPTER 5.—DIFFERENTIATIONS BY DISENGAGEMENT OF PRISON.

Car, par un droit que rien ne peut abroger, chaque homme en devenant majeur et maître de lui-même, devient maître aussi de renoncer au contrat par lequel il tient à la communauté, en quittant le pays dans lequel elle est établie.—J. J. ROUSSEAU, *Emile*, liv. 5.

Each of the cosmic egos is the origin of a quinary series distinguished as intercosmic egos, who on differentiating are the reason of analogous series, all of

them having thus as common source one of the primordial egos. That is, on the *ascending* arc of every subcycle the cosmic ego differentiates, which gives a cyclic total of seven secondary or exformed egos, one per subcycle. But the first and the last are not included in the series of intercosmics; the *first*, because he introforms *in toto* in the *second*; the *last*, because the sixth cannot introform in the least degree in him, and his final cause differs from that of any of the others, as will be shown elsewhere. [The 2nd, 3rd, 4th, and 5th exformed only introform *partly* in the 3rd, 4th, 5th, and 6th respectively.] This evolution from below above is not analogous to that of the three cosmic egos differentiating from the first, which is from above below. First of all the latter has no sequence after the first subcycle, the cause of which will be explained hereafter; and secondly, prison, here, instead of being disengaged, increases from ego to ego as cause of the differentiation (from above below) which is final in regard to the *cycle*. The evolution which is the theme of this subsection is, on the contrary, in a retrograde sense, as regards prison, and the differentiated entity returns *partly* to the plane it had quitted. We may exemplify the case, by adaptation to the ego that exformed from ego 4 at the end of the 1st mid cycle of the 1st major, namely, exformed 1.

CHAPTER 6.—EXFORMED EGOS.

Aethereas anima exultans evasit in auras.—SIL. ITAL., *Punica*, X., 577.

Refusal is at its height at the beginning of the subcycle's ascending arc, as well as T's loss through assimilation, whilst the return of modal *x* to non-modal *x* is at its lowest point. In proportion as the arc advances, and *e* becomes more involved, T's loss and the three modes' actuality grow less and less, the non-modal state advancing more and more. When *e*, entirely involved, answers to a latent action manifesting through modal *x*, invitation ceases and the arc has reached its terminus. This posture coincides with the extreme end of two currents or courses of refusal (one of them only being formulated, Tab. III.), the which have caused *x* to take two ways, one being identical with a *slower*, the other with a *quicker*, involution of *e*. The latter is conditioned by a fractional disengagement of prison; the former, not in the least. The disengaged dianoevis passes to the credit of S., that is, this mode appropriates it. Disengagement of prison implies less refusal, and a lesser loss for T in the total which overtakes it through assimilation. This way is a *deviation*; the other will be distinguished as the *slow way*.

DEVIATION: The loss which overtakes T unhindered through assimilation is mainly in terms of *x*; and amounts to little in *e*. The involution of *e*, that takes place therewith, = partial translation of R+T prison+translation of T unhindered in a lesser degree than its loss through assimilation in terms of *e*. Partial disengagement of T prison at its translation from *e* to *x*. SLOW WAY: The loss which overtakes T unhindered through assimilation is in terms of *x* exclusively. Involution of *e* = partial translation of R+T prison+T unhindered. The deviation is owing to the relation between the modes of *x*, where T unhindered refuses and S+R invite. The opposition which this way encounters on the part of centre *e*, where R has a share in refusal, gives rise to the other way. The involution of centre *e* is slower in proportion as it contains more of T's action. T's action is more, in proportion as translation contains less of R's action. R's translation is less, in proportion as T's loss through assimilation in terms of *x*, is more; in terms of *e*, less or null. Involution *e* is all the quicker when it contains more of R's action. R's action is greater when T is assimilated in terms of *e*. When centre *e* of the deviated state passes into

latency, and the inviters cease to push forward, the entity, in consequence of a certain disengagement of prison, is on a less dianoevic plane than the other; but withal its level of consciousness is higher. The subjoined sketch illustrates the two states at the end of the arc.

Exformed Ego.	{	$((a b c d) e) x^3$	x^{45}
Not formulated in the Table.		$\begin{array}{c} \text{T+R+S} \\ \cdot 00000000336 \quad 1 \quad 2^{\text{pr.}} \\ \text{pr.} \end{array}$	$\begin{array}{c} \text{T} \quad \text{R} \quad \text{S} \\ 15 \quad 15 \quad 15 \end{array}$
non-modal.			
Ego 4. introformed	{	$((a b c d) e) x^4$	x^{44}
Formulated in Table III.		$\begin{array}{c} \text{T+R+S} \\ \cdot 000000001 \quad 1\frac{1}{3} \quad 2\frac{2}{3}^{\text{pr.}} \\ \text{pr.} \end{array}$	$\begin{array}{c} \text{T} \quad \text{R} \quad \text{S} \\ 14\frac{2}{3} \quad 14\frac{2}{3} \quad 14\frac{2}{3} \end{array}$

[The egos are two manifested states, whilst the non-modal is a single state. The formulæ of the latter are merely intended to show the twofold relation. The "exformed" is an undetermined fraction of the "introformed." Defn., *Notation 48.*]

CHAPTER 7.—CHAIN OF EGOS FORMING AN INFLUENCE.

Non esse animas regis maximi filias, nec ab eo, quemadmodum dicitur, generatas cœpisse se nosse, atque in sui nominis essentia prædicari, sed alterum quempiam genitorem his esse, dignitatis et potentia gradibus satis plurimis ab imperatore dijunctum.—ARNOBIUS, *Disput. advrs. Gentes*, lib. 2.

During the first arc of the next subcycle the exformed ego introforms anew in ego 4, gradually and only partly. What remains as an exformed plane continues related to the parent-ego. At the end of that 2nd subcycle exformed ego 2 manifests. The latter introforms partly in ego 4, pending the first arc of the 3rd subcycle. After the said arc is over, what remained of exformed 1 introforms *entirely* in what remains of exformed 2; and in consequence thereof (by virtue of their inherent activities) the evolution of an *intercosmic ego* goes through its first stage, under conditions analogous to those of the cosmic ego. That intercosmic is thus the *first* of the series. While ego 4 is on the 2nd arc of his 3rd subcyc., the intercosmic unfolds the 1st arc of his 1st subcyc., one ascending while the other descends. At the end of his ascent, ego 4 producés exformed ego 3. At the 4th subcyc. a part of exformed 3 introforms in ego 4. Meanwhile the intercosmic ego is on his 2nd arc, after which he goes to rest. At the end of his 4th subcyc. the cosmic ego has an exformed 4. At the opening of the 2nd subcyc. of intercosmic 1 (promoted by a partial intro-formation of *his own* exformed 1), first of all he *partly* introforms in what remains of exformed 3 of the cosmic ego, and this exformed, as intercosmic 2, begins his first subcyc.; [This introformation is quite logical, since the essence of *intercosmic 1*, being that of the *exformed* egos 1 and 2, is *superior* (less material) to the essence of *exformed 3*], then what remains of intercosmic 1 continues on his course by the 1st arc of his 2nd subcyc. Now, the *intercosmic* ego 2 acts toward the remainder of *exformed* ego 4 in the same way as intercosmic 1 toward the remainder of exformed 3, *i.e.*, by partly introforming therein. And so forth till the end of the *cycle*: intercosmic 3, in exformed 5; intercosmic 4, in exformed 6, which evolves as intercosmic ego 5, constituting the last of the series, or fifth ego of the *first order* of intercosmic egos. He does not introform in the exformed ego 7: the

last exformed of a major cycle cannot enter into the series of the same cycle, inasmuch as, at his birth, the state on which he depends (the state from which he originated) begins to take a *long rest* (intercyclic). In this wise there are five lines of evolution separated from the parent-line, but continuing in relation with it. It is, however, to be borne in mind that every intercosmic ego multiplies by four on the first arc of his first subcycle. Yet more: seeing that the products of each of these does the same (*i.e.*, multiplies by 4 *once*—by descent—each of these producing 1 at every ascending subarc), the number of intercosmic egos of *different orders* is already considerable when the *cosmic* ego goes to rest. But in proportion as that number increases, the relation diminishes, becomes less and less direct, between the inter-cosmic series and the cosmic entity, the former answering to an influence that withdraws more and more from the latter. Hence, it is enough, for the present, to confine our purview to the series most directly related to the cosmic plane, that is, the proximate series composed of five egos. We have, then, in manifestation a chain of external causes, all superior to their origin, with reference to the level of consciousness, and to be looked upon as an influence producing a more immediate effect on cosmic ego 4, than that produced by the other three primordial egos and *their* ramifications. That chain of causes, more directly correlated, changes with the subcycles as well as cosmic 4 himself. The most recent of the intercosmic egos signifies the degree of the influence the most immediately related to the *exformed* ego, who, as *end* of the chain, is the proximate influence felt by the cosmic ego. The exformed is an external cause until he becomes again a partaker of the internal cause, by reason, and within the limit, of his re-introformation. We shall see presently what that external cause means. This chain becomes a secondary influence in proportion as another chain is formed, pending the second major cycle.

DIVISION II.—SECOND MAJOR CYCLE; COSMIC ORDER. EVOLUTION OF PRIMITIVE ETHER.

CHAPTER I.—THE EXTERNAL INFLUENCE. INTERCOSMIC ORDERS.

Quæcunque vel deorum vel naturæ operationes duplices sunt, immanentes et transeuntes, per immanentes seipsum unumquodque continet, et quæ in ipso sunt rationes, per transeuntes ad exteriora se convertit.—J. PICO DELLA MIRANDOLA, *Conclusiones sec. Proclum*, No. 12.

The time elapsed from the close of the last to the opening of the second cycle, was the first *intercyclic* rest of this line of evolution, corresponding to a duration (for us) beyond calculation. The ego's *form* meanwhile underwent an oscillatory motion which in nowise engaged his *consciousness*. Nevertheless in this condition the pure subjectivity was wanting to existence. The cause of a return to action is given under definitions (*Rest*, 4). By combining it with the data under Div. I., sec. 3, it will not be difficult to point it out more or less, on the present occasion.

The 2nd major cycle begins for ego 4 sooner than for the others of his order. During a cosmic ego's rest his intercosmic chain is in action; at first all, then part with increased diminution. There are, moreover, new chains proceeding from the former, that is, series forming other orders. The last intercosmic ego of 1st order, viz. the 5th, is the nearest influence, exformed 7 the proximate cause, that rouse the parent-ego. [For cosmos in the aggregate, there is no rest.] When ego 4 went to rest his intercosmic series extended as far as the third

degree, represented by a single ego (besides the respective *exformed*) to be distinguished as *third intercosmic order*. That ego came from intercosmic 1 of the 1st order, through in.-cos. 1 of the 2nd order, of whom he was the immediate issue. Although less advanced (materially) than ego one of the first intercosmic order, he was more so than the latter when this one evolved. The intercosmic egos of the *first* order were therefore (when rest began) five in number, those of the *second* three, whilst the *third* consisted of only one. During rest, and *before* resumption of activity (inter-cos. ego 5, 1st order, having completed his 6th subcyc.) the *second* order increased by 21 egos, and the *third* by 120. As to the others it is needless to calculate their numbers, except in as far as necessary to reach the extreme point, whereby to ascertain the extent of this inter-evolution at the time in question. Well, then, the line ended with a *single* intercosmic ego of the *ninth* order, plus his *exformed*; and he took his origin from the above-mentioned one of the 3rd order through intercosmic one of the 4th, 5th, 6th, 7th, and 8th orders, all deriving from the same. [The power, of that lone ego of the 3rd order accounts for this extension, because the series beyond the 4th are still most all on the descending arc of their 1st cycle, and many even of the 4th order, as we shall see presently.] Every intercosmic ego, whatever be the order, has an *exformed* ego at the end of the subcycle; and that *exformed* is the link between the former and the chain or series derived from the same, or, if there be none yet, the *exformed* is first power of a series eventually. That chain of nine orders is doubtless on the way of extending still farther; but it will suffice to make an estimate thereof up to that degree. Each ego produces a series of seven; but the first and the last do not count (Div. I., sec. 3, ch. 7). Hence 7 being the multiplier for reaching the limit of the powers of an order in regard to *egos*, 5 is the multiplier when the object is to find out the number of *intercosmic* egos. In short, a series of five egos is the power of five series or twenty-five intercosmic egos. Subjoined is the estimate of the nine orders *on reaching full development*, as such (for later developments have other final causes, which are always relative; here the final cause is that of the first major cycle, relatively to sub-spaces of space 4 of the cosmos):

1st order;	1 series	-	5 intercosmic egos.
2nd "	5 "	-	25 "
3rd "	25 "	-	125 "
4th "	125 "	-	625 "
5th "	625 "	-	3,125 "
6th "	3,125 "	-	15,625 "
7th "	15,625 "	-	78,125 "
8th "	78,125 "	-	390,625 "
9th "	390,625 "	-	1,953,125 "

The above totals do not give the number (logically) exact of series, seeing that each intercosmic ego multiplies by 4, once, by *descending* motion (p. 63). But, for the purpose in view, it is useless to take it into account; the above results are quite sufficient.

Now, when intercosmic ego 5 of the 1st order had completed his 6th sub-cycle, the 1st order was composed of 5 intercosmic egos; the 2nd of 24; the 3rd of 121, as shown above (p. 64). The intercosmics of the 4th order would be about 400; of the 5th, more or less the same. The number diminished from the 6th order until reduced to a single intercosmic ego of the 9th order. At this time the 1st order was consequently the only one completed; *one* ego was still wanting to complete the second order (25 egos), and *four* to complete the 3rd (125 egos). These five egos manifest their *intercosmic* status during the 2nd major cycle of cosmic ego 4, and not before. In agreement with this, the 4th order undergoes a like delay to the extent of more than one-third its complement; the 5th, to the extent of nearly seven-eighths; and, lastly, the 9th in its entirety less *one*. [The estimates are based on the same progressive ratio for all orders;

but as the ratio varies from order to order as well as in the order, facts must always have the best of it and leave figures in the lurch]. That gives a sufficiently correct idea of what was said under Definitions (*Cycles*, their correlations), that cycles overlap one another in different degrees. Thus, the 1st cycle of the *first* intercosmic order is included by less than a half in that of the cosmic order. [Intercosmic ego 1 is included for a term of 5 subcycles; 2 for 4; 3 for 3; 4 for 2; 5 for 1 subcycle]. The remainder of this intercosmic evolution is accomplished during rest—which is not *time* for the cosmic ego, but an *interval* between two sub-times; and which *is* time in regard to intercosmic states. The *second* order is but at its beginnings before the interval. In fact, almost the whole of this inter-evolution is partly inter-cyclic, its larger part overlapping the 2nd cycle of cosmic ego 4.

The ground being thus prepared, let us now tackle the subject, namely, the cause of a resumption of activity on the part of the cosmic entity. We know that all those intercosmic orders are not active at the same time; that while some “ascend,” others “descend,” and many are at *intersubcyclic* rest, measures of time differing. Egos 1 to 4 of the first order are, like the parent ego, at *intercyclic* rest (have completed their 1st major). Ego 5 is at his last intersubcyclic rest. The other three cosmic egos are, like ours, enjoying subjectivity as entire as it can be for centralised consciousness, under the circumstances. On the other hand, the life of forms is all to be looked for in intercosmic states. In the spaces of cosmic ego 1, those of the first order are egos 3, 4, 5 (the others at inter-cyclic rest). Intercosmic 3, performing his last subcycle but one, is (be it supposed) on its descending arc, near the end; int. cos. 5 is about half-way on the ascending arc of his 4th sub-cyc.; whilst int. cos. 4 is at an intersubcyclic rest. In the domains of cosmic ego 2, the intercosmics of first order are 4 and 5, the latter nearing the end of a descending subarc, the former half-way on a corresponding descent. Within the purlieus of cosmic ego 3, the intercosmics of first order are also two, and their distinguishing number the same; but 4 is at the beginning of his last ascension, and 5 at that of his last descent but one.

If we stopped here, it would be inferable that with the first order of cosmic 1 the prevailing tendency is upward; with that of cosmic 2, downward, but less and less; with that of cosmic 3, about null, being divided. But what is determinant for the entity in itself, at a given time, may be very secondary or even inefficient in respect of a third party. The influence affecting a division or subdivision of the cosmos comes from the different orders of entities forming an assemblage in another division or subdivision and unites, under a single expression, two causes, one peculiar to that assemblage, another proceeding from *elsewhere*; the latter is the effect of an external cause upon the former—which is the inherent cause—an effect that becomes cause in respect of a third party. The influence proceeding from a state is what, without giving it a mechanical bearing, may be called the parallelogram of the dianoeises of *all the orders in action*, holding of that state. Space 1 (let us so call it, since its great equivalent is not in action) is, considered as an assemblage, and according to the hypothesis, an ascending influence, a withdrawing from space 4. Space 2 is about inexpressive, its two tendencies being nearly in balance. Although the first order of space 3 does not show a tendency, the ego-bands above it, some ascending, others descending, have taken a bent *deorsum* which is decisive, and overcomes the distant effect of space 1. It means a drawing nearer to space 4, where the first order is out of action, while the others, taken as a whole, propend rather toward activity (descent) than toward rest (ascent). Then acquiescing in, rather than obeying, that influence of space 3—of which the chief entity takes as yet no notice—the orders of space 4, series upon series, direct their thought toward the abyss of the unknown. But this legion of innocents, ranged (so to speak) in five columns forming a circular labyrinth, the one longer than another, each ending with the youngest ego of the series of *second* order holding of one of the five dormant inter-chieftains, whose sentinel (the exformed) is meantime on the

watch, have in nowise altered their course. Thought is not motion; the direction of the latter continues, that of the former is beginning to change.

CHAPTER 2.—THE INFLUENCE WHICH INHERES, AND THAT COMING FROM ELSEWHERE. THE COSMIC EGO RESUMES ACTION; CAUSE SHOWN.

Accade dunque, che non è parte nel centro e mezzo de la stella, che non si faccia ne la circonferenza e fuor di quella: non è porzione in quella estima ed esterna, che non debba tal volta farsi ed essere intima ed interna. GIORDANO BRUNO, *La Cena de le Ceneri*, Dial. 5.

It is only the 5th column (repeating the figure), the shortest, that assumes a decided manner; and not in the least on account of that change in thought, owing to the influence of space 3. It is the effect of a special influence springing from space 4 itself, an *influence* as concerns the intercosmic ego 5, but an *internal* or *inherent cause* in regard to space 4. For, be it understood, that 4th space of the cosmos is subdivided into five main sections, identical with the five columns which have been spoken of figuratively. As a result of their complex motion, wherein reciprocities and interrelations are manifold, the 4th section—which *pro temp.* overlooks the 5th, inasmuch as the latter's intercosmic ego 5 has completed its cycle—the 4th draws, by its active orders (descending motion), toward the 5th section, whose contrary bent has been subsiding for some time past. Then the series of the latter, forming various subsections, are the immediate influence that induces the intercosmic 5 to betake himself to action, the most proximate influence being that of the series of second order (originating from the same) composed of four egos, to which the exformed 6 (also second order) of intercosmic 5 (first order) will be joined after the subcycle as intercosmic 5 and complement of this series of the second order. Meanwhile, ego 4 of this last is the final term of the influence, as such, both in regard to space 4 and to its section 5. For the present that of the space is not felt, but only that of the section. The effect of this influence is that exformed 6 (second order) introforms in intercosmic 5 (first order), thus becoming the proximate *external* cause which brings the latter back to action. For the intercosmic's *inherent* cause asks for nothing better, and, so to express it, receives with glee and rejoicing this unexpected return of a part of itself which seemed lost to it. The said intercosmic 5 of first order begins thereupon his 7th and last subcycle.

Now, if till then all the series of space 4 ended, in their fivefold convergence, with a series of *second* order (seeing that the five egos of *first* order were at rest, ego 5 at *intersubcyclic* rest, the others at *intercyclic* rest which continues), it follows that intercosmic 5, first order, on resuming action becomes *ipso facto* the extreme end and last expression of the series of the fifth section; whereas the series of the other four sections all continue to have for last term an ego of the *second* order. [And as, with these, the series of second order is complete, ending with an ego *five*, the latter is in relation with the exformed 7, second order, of the four egos, first order, at *intercyclic* rest, and will bring him (the *exformed*) into action when the proper time comes.]

We have seen how that rousing of intercosmic 5, first order, came about—from an influence, to be sure, but—from an influence originating in an internal cause, or law, of space 4, and not from the influence of space 3. We shall now see how, while adhering to the rule of his own order, that int. cosm. 5 becomes both cause proper, and agent of a complex and higher cause, in prompting the cosmic ego to action. While int. cosm. 5 advances on his descending arc, slowly at first, the orders over above convert their thought more and more into *motion*. Pulsations undulate from series to series, from stage to stage, from section to section, converging by degrees toward the *fifth*, which, like a river in proportion as streams and torrents pour into it, increases the while. [Of course a resultant

is what is to be understood, not that a general direction has been taken.] This current which terminates at int. cosm. 5, whose motion and its direction are in *entire conformity* with the former, accelerates his onward progress. This *last* of the intercosmics of first order transmits at length to the exformed ego 7, *who is of the same order*, the prevailing influence of the active life of space 4, affected more or less by that of space 3. Thereupon exformed 7 begins to *introform* in the cosmic ego, who is thus aroused; for the cause that inheres in him, is always ready when the one from without is willing to join and become one with it, the latter being powerless without such advent. When int. cosm. 5 finishes his 1st arc, the great ego exists no longer, as such; he has divided into four, of which anon. The time for the intercosmic ego to do so likewise, is not yet come; he concludes his 2nd arc, and then takes a long, long rest (intercyclic). To conclude. The exformed ego 7 only introforms partly in the cosmic ego. What thereof forbears from so doing, does not join on to the intercosmic series; not having been able to effect this at the end of the last cycle (Div. I., sec. 3, ch. 7), he cannot bring it about here. His final cause differs, and will be treated of in due time.

CHAPTER 3.—COSMIC EGO 4 REPLACED BY SUBCOSMIC EGO 7. DESCENDING ARC OF THE FIRST SUBCYCLE. THE PRIMITIVE ELEMENT.

Les temples crouleront, entraînant avec eux
Les pontifs divers et les rites nombreux;
Mais sous une autre forme on les fera renaître.

Le divin ne saurait du cœur être banni,
Et l'homme aura toujours, au profond de son être,
L'autel où flambra l'espoir de l'Infini.

CLAUDIUS POPELIN, Sonnets, 108.

The cycle opens with the disparting of cosmic ego 4 by a process analogous to that which took place regarding ego 1 at the first subcycle of the last cycle. [Div. I., sec. 3, ch. 2, and Tab. IV. In formulating the starting-point of this cycle, the small difference in favour of *prison* and against the medium mode (cf. Tab. V. *begin.*, with Tab. III., *end.*) has been overlooked for the sake of simplification.] Before the end of the 1st arc of this subcycle we have nothing more to do with cosmic ego 4, but with *subcosmic* ego 7, the most advanced of the new group, ego 4 being reduced to the same subcosmic category and the least advanced. [See Index I.] The reasons of this severance will be pointed out under Div. III., chap. 2. As activity *e* could not be entirely re-involved at the close of the last cycle, its power *d* is no longer in a condition to be kept back, and asserts itself at the opening of the present one. The descending motion is simultaneous in *x* and *e*. T (medium) begins to assimilate S (positive) and R (opponent) to assimilate T. Therewith the three modes translate themselves partly and by degrees to *e*, which thus from unimodal becomes trimodal, and then to *d*, which manifests itself so soon as the bent has been taken, and as a trimodality. That corresponds, essentially, to an involution of *x* in *e*, and of *e* in *d*. Pending the arc's termination, the dianoevic centre has two terms, *e* and *d* which is the last. The *prison*, which is all in *e*, translates itself likewise to *d*, but gradually. That is to say, the total assimilation in the course of the arc being $\frac{1}{2}$ an equivalent, plus the value of the new prison, as to T's action on S; R's action on T is limited to $\frac{1}{2}$. [According to the technology adopted, for brevity's sake, and which will consequently be employed the oftetest, T *transmits*

$\frac{1}{2}$ to R, and *retains* the remainder; but what it retains is "new prison," a dianoevis that falls under the law of R, and does not co-operate with its mode when the latter becomes medium to S.] At the end of the arc all the old prison is accumulated in *d*, with the new (·000002, total). Meanwhile S, the refuser, although descending as far as *d*, is bent upon maintaining itself chiefly in *x*. When the arc stops—on account of an equilibrium at *d*, between the opponent and prison on the one hand, and the positive and medium on the other—S is *x*'s only mode; or, otherwise expressed, the periphery is *unimodal*. Superether has developed to *ether*, the dominant essence of which is *e* (Tab. V., 1st sub-cyc.) This goes to say that the ego has introformed in ether, or as ether, which is the first essence having any right to be classed an "element" (Def. ad v.)

CHAPTER 4.—ASCENDING ARC OF THE FIRST SUBCYCLE. RETURN TO SUPERETHER.

Repose, for intellect, . . . consists in action without being disturbed by anything foreign.—
PLOTINUS, *Enneads*, V., L. 3, c. 7. (ap. Bouillet).

The medium has taken sides with the positive, and the alterant cause is thus nearly 15 equiv. against 1 of the dianoevic centre *d*. The opponent, which was inviting mode of the other arc, now becomes refuser, whilst the positive expresses invitation. T assimilates R, and transmits the whole without retaining anything (or S assimilates T for the same amount). The total of assimilation during the arc is the same as on the first arc, *less* what corresponds to the new prison made at that time. Hence the new prison gives the loss in dianoevis undergone by the positive during this subcycle; as well as the corresponding profit of T as a whole in its twofold character. [*Profit*, because, whilst under the previous cycle the development of prison only meant a *transfer* of dianoevis T to the control of R, but retaining its mode (T), that development now arises from *assimilation* which implies a *final loss* for the positive mode, and profit for T as a *mode*, although the immediate gainer thereby is the opponent.] By virtue of this arc's direction, and the positive's ascendancy, *d* is entirely re-involved in *e* and reduced to potency, whilst *e* is partly re-involved in *x*, and becomes again the only term of the centre, and bimodal. For S's invitation, seconded by T (in so far as medium, worth 8 equiv.), aims at centering the modes in *x*, which is the periphery in respect of *soul-matter*. Albeit bimodal, as containing the prison, the dianoevic centre's modality is to all intents and purposes but one (R), and its dianoevis has risen, compared with the former cycle (4, instead of ·000000016, Tab. V.). The ego has resumed its superethereal form, but on a lowered scale. It is no doubt needless to add that—just as on the 1st arc—the dianoevic centre manifests two terms, *d* and *e*, during the ascending arc. That is, by gradually translating itself from *d* to *e*, the *prison* adds a second character to the essence *e*, which, being already basis of the element (= *d e x*), becomes, then, as well, one of the terms of the centre. But before the end of the arc, and on falling under 24 equivalents, *e* loses its character of basis, which then passes over to *x*; in these conditions the latter essence is basis (not of the element *ether*, which no longer manifests, but of the essence *superether*) and periphery. In fact it is only at the *end* of the two arcs that the centre is reduced to a single term: *d*, as to the first, *e* as to the second.

CHAPTER 5.—REMAINDER OF THE DESCENDING ARC OF THE MAJOR CYCLE.
REPRESSION OF POWER *c*.

Negotia omnia ut equos tractate, quos in viâ, etiamsi mansueti sint, vinculo retinetis.
G. CARDANO, *Præcepta ad filios*, cap. 6.

The process being analogous as to the following subcycles, there is but little to add. Mode T of activity *e* diminishes from stage to stage, till the end of the great descending arc (where it has 7 equiv., Tab. V., 4th subcyc.). This diminution, corresponding to its translation to the centre *d*, is controlled by the necessity not to allow the positive mode in *x* and *e* to surpass opponent and medium during the descending subarcs. Hence R is also obliged to maintain itself in *e* and to progress therein slightly (indicated by the infinitesimal fraction). In other words (*essence's* standpoint), the dianoevis S of *x* and *e* is sufficiently powerful to prevent an *undue* involution of those two sub-essences into sub-essence *d*. The result is that activity *c* cannot reveal itself during this cycle (just as *d* could not, during the last). A result of capital importance for mode S, in that R is unable to keep anything obtained by assimilation before *c* is actuated as dianoevic centre. [The restraint of *d* at the 1st cycle, and of *e* at the 2nd cycle, had, and has, for essential cause the periodically complete re-involution of the dianoevic centre *e*, now *d*.] And indeed, on the 2nd arc of every subcycle R loses all it had gained on the 1st; and *vice versâ* S retrieves by ascension all it had yielded on the descent, except the new prison. Ether develops from stage to stage, in proportion as *x* is involved in *e* and *d*. At the end of the 1st major arc this involution is entire. S then becomes dominant mode of *e*, for the very reason that it has been able to keep the power *c* in check, which means that it has kept itself in check by refusing to descend [*i.e.*, the non-manifestation of *c* has exempted mode S from the necessity of translating itself to *d* more than it has; and in *c* likewise *if it had appeared*; and this is so because S's refusal could not be overcome by the opponent's invitation]. The alterant cause goes on diminishing; but its dianoevis is nearly 12 equivalents at the end of the arc. (The diminution is owing to the decrease of S and T above by translation to the centre *d*; whereas R maintains its value above, nay, even makes it progress a little, despite of its progress below by translation.)

CHAPTER 6.—ASCENDING ARC OF THE MAJOR CYCLE. ETHER, A
PERMANENT STATE.

Applaudevano quelle Creature d'Urbano, che già più invogliate, di far' un Papa vecchio, che di far' uno della loro fattione, si compiacevano di quel partito, che portava il Pontificato nel più decrepito, e faceva così sperar loro, di tornar presto, ò in risico d'esser Papa, s'erano vecchi; e già per questa volta disimbarcati, ò in pratica di farlo s'erano giovini.—GREGORIO LETI, *Conclavi de' Pontefici*. Concl. Inn. X., page 721.

The reactive power of *x* involved in *e* and *d* (a power that, on the 1st arc, included the modalities T and R: Tab. V., end first three subcyc.), is confined to the mode S. That is, the power in question can no longer occasion *trimodal* concentrations during the remainder of the cycle, and re-evolves on a decreasing scale as a positive *unimodality* (see end 4th, 5th, and 6th s. cyc.). At first it (*x*) equals S increased by 2 equiv. (recovered from R through T). Then (5th s. cyc.) S increased by $1\frac{1}{2}$ equiv. (retrievement), exceeding the reactive power of *x*, persists in *e* for nearly half what it is worth at the periphery. At the next subcycle, S, increased by 1 equiv. recovered, is, compared to its value as *x*, nearly double in *e*, where it is, within a trifle, equal to the opponent. At the same time *d* is successively re-involved *in toto*, owing to said reactive power, and *e* partly;

the whole of prison centres in the latter, at every ascent, till the 6th. At first (4th s. cyc.) *e* is *bimodal*, on account of the reaction *x*, and the state is reduced to a bimodality against a unimodality. But the former's dianoevis is a little over 24, that of the latter a little under, which means that *ether* persists, the reaction having been insufficient for super-ether to manifest again; and its time is over. Then (5th s. cyc.) the centre *e* is and remains *trimodal*, and the point of concentrations, owing to the increasing weakness of the reaction *x*. As to the inverse aspect (descent by subarcs) the new prisons follow a decreasing scale, the old increasing by retrogression. Modes are translated less and less to centre *d*. By new involutions of *x*, consecutive and complete, *e* becomes periphery (at the end of the descents). *S* and *T* progress therein from stage to stage; *R* keeps its own with an infinitesimal progress, but on a scale that is about $\frac{1}{4}$ of an equivalent less than during the 1st major arc (permanence, 1st arc, 16⁺; idem, 2nd arc, 15 $\frac{3}{4}$ ⁺). This difference arises from the circumstance that, as *T* persists progressively in *e*, *R* is enabled to diminish its *permanence* therein without *S* getting the better of it and *T*, during the descents. Hence *R*'s translative power, having centre *d* for terminus, is about $\frac{1}{4}$ more at the 5th s. cyc. than at the 3rd; at the 6th than at the 2nd; at the 7th than at the 1st s. cyc.

The dianoevis *x* (which at the end of the 6th s. cyc. = 8⁻) is finally involved in *e* + *d* during the 1st arc of the 7th s. cyc., and thereupon becomes a *fixed reason*. [That is shown in the table by the hyphen (-), but only in regard to *e*. Herewith is given its full formulation: $(x -)e^{40\frac{1}{2}}(x - e) d^{1\frac{1}{2}}$. *x* is *fixed* reason of both; but *e*, in so far as it is involved in *d*, is a *free* reason; involved *e* has a reactive power, *x* has none. (Defin., *Involution* and *Reason*.) That is to say, the degree or plane of soul-matter symbolised by *x*, having lost all reactive power, will not manifest itself for the future on the line of evolution that we are concerned with, so long as the *first* arc of the cosmic cycle lasts, an arc that is not yet finished at the present time.] The alterant cause—which was on the fall during the 1st major arc—goes up again with the 2nd. [The alterant cause, the effect of which, here, is the *ascending* motion, is obtained by subtracting the opponent's equivalents from those of the positive and of the medium, the dianoevises in equilibrium being excluded therefrom. At the *end* of the *subcycles* the latter are only partly in equilibrium, and the alterant cause, in order to produce a *descending* effect, is dependent on an external cause. In regard to descents the alterant cause, as such, is the remainder of opponent + medium, after subtraction of the positive. To ascertain the real dianoevis of the alterant cause, in this case, we should have to take into account the internal state (modes) of the *external cause*. This does not come within the compass of our showing; but what has been set forth above (chaps. 1 and 2) intimates that it is always an *additional supply of dianoevis*, and that, divided between refusal and invitation, it favours the latter (alterant cause) more than the former.]

At the ascent of the 7th subcycle the prison persists in its entirety at centre *d* (as, under the last cycle, in regard to centre *e*, D., I., s. 2, ch. 4). The *permanent* manifestation of activity *d* remains henceforth an accomplished fact. This corresponds to the insufficiency of *e*'s reaction for centralising the prison. [At the two previous subcycles this was possible, seeing that the positive mode had two expressions *x* and *e*. Here it has but one, *e*.] On the other hand, owing to the repression of *c*, *R* has been unable to retain anything, and is again brought down to the 16 equiv. of dianoevis it possessed at the outset of the cycle. *S*, for the same reason, has sustained no more loss than just what answers to the seven new prisons, and continues to be the prevailing mode, now of ether, as it was previously of superether. In fact, it may be said by figure, that the old ruler *x* being dead and buried, the rise to power of the aged *e* is quite in harmony with the aims of *d*, as well as with the future aspirations of *c*—not yet on the boards—and of *b* and *a*, two more candidates coming in its wake, as will shortly be seen.

CHAPTER 7.—THE TRINITY.

The origin of this hierarchy is the Trinity, which is the source of life, the essence of goodness, the only cause of all things.—S. DIONYS. AREOPAG., Eccles. Hierar. c. 1.

The ego introformed as *ether* is at his second cyclic involution. For his original condition having been consciousness + *ultra superether*, he changed to the state of consciousness + *superether* (involving ultrasuperether), then to consciousness + *ether* (involving superether of which the involved is ultrasuperether). Under his first two states he was a duad, whose factors were *centralised consciousness* + *soul matter*. *Activity* or *dianoevis* was an attribute of the duad, and did not impart the quality of triad. But now that we are about to leave the ego, his state is that of triad. For the primordial activity, symbolised by *e*, from contained has become *containant* or involver. The ego now is consequently a ternary or triad (*e d* involving *x*). That is to say, *ego*, *soul matter*, *activity* are now (at this, the sublimest state of ether, in regard to our line of evolution) convertible terms, inasmuch as: *ego* = activity $e^{47.999977}$ + activity $d^{-000023}$; activity⁴⁸ = soul matter⁴⁸; soul matter⁴⁸ = *ego*. [Defin., *Ego and Matter*. It will be borne in mind that the notation has nothing to do with *consciousness* or the *ego per se*.] That is doubtless a Trinity. As to whether it is a God, let us hear Lactantius: "Whether you call it nature, or *ether*, or reason, or mind, or fatal necessity, or divine law, or anything else: that is what we call God. The diversity of names is of no consequence, when by the very sense all is resolved to one." [Sive enim natura, sive æther, sive ratio, sive mens, sive fatalis necessitas, sive divina lex, sive quid aliud dixeris: idem est, quod a nobis dicitur Deus. Nec obstat appellationum diversitas, cum ipsa significatione ad unum omnia resolvantur. *Divin. Instit.*, Lib. I., fol. 8, ed. Ald. 1535.] It is true that the presentment given to the above state does not tally with the idea of that Father, not always approved by the Church, nor of other Fathers who are. Well, then, instead of *God-One*, let that Trinity stand as *ONE of the Gods*. In this way we keep clear of pantheism, which is at the bottom of the passage just quoted. Besides, it is only a *subcosmic* Trinity among others. Trinity is incompatible with *cosmic* states.

CHAPTER 8.—THE MEDIUM BEARS MORE ON ONE SIDE THAN ON THE OTHER.

Null' altra pianta, che facesse fronda,
O ch'èndurasse, vi puote aver vita,
Però ch'alle percosse non seconda.

DANTE, *Purgatorio*, I., 103.

There is a circumstance to be noticed concerning the trimodal concentration at the periphery on the *ascending* subarcs of the *descending* major arc. That such concentration, including only a part of the opponent's equivalents, include those of the medium mode in their totality, 8 (for prison, which is excluded therefrom, does not count with the *medium*). This fact, the counterpart of which is the medium's progress in the peripheric concentrations during the *second* major arc (*ascending*), is evidence that the medium mode *partakes more of the nature of the positive than of the opponent mode*. In accordance with which it can be seen by Tab. V. that on both arcs the medium is a good deal more of the periphery than of the centre (seven times as much at the minimum point, end 1st arc). If this continued the opponent would fare badly, without ever coming to the conditions necessary for progress. But the law of prison is there to show that this cannot last. The circumstance pointed out repeats itself at the next cycle (3rd) in regard to the *first* major arc (see Tab. VI., the five

categories of worlds), where, however, on the *descents*, the medium is no longer at the periphery *e*, although more "above" (*d*) than "below" (*c b a*). But as regards the *second* arc, the state of things characterising the 2nd cycle does not recur: the medium *T*, on the descending subarcs, *continues* to fall at the periphery, which is *d*, just as it falls, at the descents pending the cycle's first arc, as a mode of activity *d*; and at the two last descents of the second arc, it belongs more to the centre than to the periphery (Tab. VI., 2nd arc, cf. with 1st arc). And it is, indeed, during the 2nd arc of the 3rd major cycle that the medium begins to *partake more of the nature of the opponent than of the positive mode*. This is confirmed in the 4th major cycle; the medium, then, sides decidedly more with the centre than with the periphery (shown in Tab. VIII., which accompanies Part Second, not yet published). The foregoing agrees with Aristotle's apodictic precept, that that which is medium is more of one thing and less of another (*Metaphys. IX., c. 7, § 3*). To which may be added that the mediating essence inclines alternately first to one side for a certain length of time, then to the other for a time which is longer or shorter than the former, according to the tendency of the containant cycle. That is to say, the rule in question is subject, like everything else, to the periodicity caused by the law of the spiral.

CHAPTER 9.—FIRST TWO CYCLES REVIEWED. THE GREAT GODS. THE FOUR UNIVERSES IN SPACE GIVE SEVEN IN TIME.

Così siamo promossi a scoprire l'infinito effetto de l'infinita causa, il vero e vivo vestigio de l'infinito vigore, ed abbiamo dottrina di non cercar la divinità rimossa di noi, se l'abbiamo a presso, anzi di dentro, più che noi medesmi siamo dentro a noi; non meno che li coltori de gli altri mondi non la denno cercare a presso di noi, l'avendo a presso e dentro di sè.—GIORD. BRUNO, *La Cena de le Ceneri*, Dial. 1°.

At the lower or objective standpoint, the work of these two great cosmic periods has been the development of dianoëvic activity; first of all as the duad's *centre* (1st cyc.), then as the triad's *periphery* (2nd cyc.)—periphery was, in both cases, the maximum of the state, as it could not be the whole. The passage of modal $e + x$ to non-modal x —at the last major of the previous cosmic cycle—was brought about by the *permanency* of their mode *R* at the point 16, *fall* of their mode *S* from 24⁻ to 16⁺, and *rise* of their mode *T* from 8⁺ to 16⁻ (the modal *on the fall* and the non-modal *on the rise* being added together, in regard to each member of the triplicity, respectively), a spiral motion which, seeing the threefold equalisation of the non-modal, left a modal residue x having three unequal expressions. The conversion of non-modal x to modal $x + e$, during the first major of the new cosmic cycle, was brought about likewise by the *permanency* of *R* at the point 16, but in a reversed sense for the other modes, *T falling* from 16⁻ to 8⁺, *S rising* from 16⁺ to 24^s. The *first* of those two motions answered to the ascending arc of the ex-universe (last but one). First of all, the positive *T* (inorganic states or their analogues) co-existing, during the *middle* period of that cosmic cycle, with the positive *R* (organic states or their analogues), *S's* opposition being common to both, in their respective field of action, the positiveness *T* was annulled through the opposition backed by *non-positive* *R* (medium between *T* and *S*); and the positiveness *R* underwent the same with the aid of non-positive *T* (medium between *R* and *S*), *R* becoming *opponent* and *S positive*. Then, the opponent *R* becoming *medium*, positiveness and opposition mutually suppressed each other through the *fell* of *S* and the *rise* of *T*, as stated above, that is were suppressed as manifestations by assuming an unmanifested state. The closing part of this last phase was the exaltation of

DIVISION III.—FIRST ARC OF THE THIRD MAJOR CYCLE,
COSMIC ORDER. EVOLUTION OF INFRAETHER.

CHAPTER I.—THE THREE LOWER POWERS. OPPONENT'S PROGRESS.

Pleraque tempore mulcentur; et odia, quæ silentio fovemus, professa sæpissime expirant.—
J. BARCLAY, *Argenis*, p. 593.

It has been shown that through the two preceding cycles, *e*, from latent cause (power of the triad conditioning the duad) has at length revealed itself as effect of modal *x* (as triad involving the duad, its reason), though ultimately it be cause of itself; whereas *d*, up to the point reached, does not stand as cause, but an effect of *x + e*. This bespeaks a difference between the two: *e* becomes cause again; *d* is only such intermediately. This second activity is the cosmic agent. [The agent is cosmic or universal only in a relative sense. This agency means that activity *d* is associated with activity *e* and the superior essence *x*, to the detriment of the three lower activities; and in the alternative, with the latter three to the detriment of activity *e* and the superior essence.] During the 1st cycle *e* underwent a periodical relapse to latent activity; in the course of the 2nd, the corresponding condition which overtook *d* was relapses to mere potency. *e* was final cause in the state under development, as *x* had been previously; *d* is not. [That is to say, *e*, as well as *x*, before it, succeeded so far as to become the sum total of the state's possibilities (less a fraction), ether and superether respectively. But *d* will be unable to do so, as we shall see.] Activity *d* was the lowest term during the 2nd cycle, on account of the reactive power of *x*. At the 3rd this power has ceased; *e* having attained its *nec plus ultra*, must go down; its dianoevis, in falling, goes over to *d* the centre of opposition; the three lower powers (*c b a*), which can no longer be withheld, are actuated, and *a* becomes last term of the centre. Hence, activity *d* cannot rise to be the state's sum of possibilities, as *x* and *e* did within a trifle. [A single factor cannot identify absolutely the sum total of a state's possibilities; ay, from the very loftiest of states, as we have seen.] The effect *e* involving its cause *x*, passes therefore through *d* to become a cause in multiplicity.

The modal correspondence of the above, is that the development of superether then of ether, was the effect of repression exerted by the positive mode. This repressive power was the counterpart of the opponent's want of power to progress permanently in terms of *e* then of *d*; and a return to quasi homogeneity corresponded to one and the other. The opponent will only be able to *retain* and progress, when, by its centre of action, it shall be independent of the agent. That will come about so soon as, at the end of a subcycle, *e* is permanent, and not before. To this end the opponent must impart to the *three lower activities* a motion of succession or transmission in a sense contrary to that which has been the law heretofore; that is, instead of from above below, from below above during *ascending* subarcs, which requires that on *descending* subarcs, the dianoevis *a* shall not be less than that of *b*, nor than that of *c*. This demands moreover a sacrifice of self, till better times so to say, in order that prison shall increase at the opponent's expense, as well as at the positive's. Such is the work of the 3rd cycle's 1st arc; and it concerns the opponent to recover, on the 2nd arc wherever feasible, what it may have lost by that proceeding, which can be summed up thus: in proportion as (during descents on the 1st arc) the medium assimilates the positive, the opponent does the same in regard to the medium, as heretofore, the latter assimilation being equal to the former *less* the new prison. But said prison—in lieu of being limited to the final loss experienced by the positive—is equal to that

loss + forbearance on the opponent's part toward the medium corresponding to a loss R [e.g. 1st major arc, 1st subarc, *hypothesis*: loss $S=2\frac{1}{16}$. New prison= $\frac{1}{2}$. R has assimilated T medium up to the limit $1\frac{9}{16}$, and has forborne therefrom within the limit of $\frac{7}{16}$. Then (2nd subarc) T medium assimilates R up to the limit 2, and S assimilates T medium for just as much. Result: loss $S\frac{1}{16}$ (final); loss $R\frac{7}{16}$, which lasts until it is recovered on the second *major* arc (a subject which belongs to the next division). Meanwhile, the opponent's losses accumulate to the advantage of *prison* and therefore of activity *a*. And as prison is within the opponent's scope of action, the so-called "sacrifice" is not such in point of fact; but it is exposed to risk, and to become a final loss.] ARGUMENT. 1°, Complete re-involution of the dianoëvic centre corresponds to total retrieval by the positive mode, on the 2nd arc, of the dianoëvis lost in behalf of the opponent on the subcyc.'s 1st arc. 2°, Complete re-involution of the dianovic centre depends on the positive's centre of action being independent, whether in regard to the primordial activity, or to the cosmic agent. [The primordial activity's symbol is *e*, that of the agent *d* which is *second* activity.] 3°, Total retrieval by the positive, when its centre of action is independent of the primordial activity, is conditioned by dependence on that activity, of the opponent's centre of action. 4°, Total retrieval by the positive, when its centre of action depends on the primordial activity, is conditioned by its entire independence of the agent, at the end of the subcyc.; and *vice versâ* entire dependence on that agent, of the opponent's centre of action. 5°, Complete independence of the positive centre of action in respect of the agent, rests on the condition that, at the end of the subcyc., the agent shall not exceed half the state's dianoëvis. 6°, The agent's reversion to a limit not exceeding half the state's dianoëvis, requires either that the opponent be apportioned between the primordial activity, and the agent, or that it be entirely identified with the agent. 7°, *But* complete identification of the opponent with the agent demands a complete identification of the medium with said agent. 8°, *And* complete identification of the medium with the agent, implies as consequences (1) immediate inability of the positive to bring about a total re-involution of the dianoëvic centre, and (2) said positive's dependence in future on the agent, and impossibility to recover in its entirety the dianoëvis it will lose in behalf of the opponent, or *vice versâ*, independence for the future of the opponent's centre of action in regard to the agent, with ability to retain and to progress. 9°, The opponent's progress, or ability to retain, is dependent on a permanent centre of action lying beyond the agent, a centre whose opponent power surpasses the positive reason that actuated it. [Extreme centre of opposition no longer depending on the agent.] 10°, A centre whose opponent power surpasses its original positive reason, is conditioned by an inversion of the reasons, in regard to the activity eventually identifying that centre. 11°, An inversion of the reasons the upshot of which is an activity whose *esse* is a higher reason, depends, as previous condition, on a solution of continuity in the progress of reasons above the lowest of the powers. 12° *V*. Hence, the lowest of the powers, manifesting as lowest of the three lower activities, and at least equal in dianoëvis to either of the other two, becomes progressive reason of the lowest but one, and the latter of the third, which abides as a permanent centre of opposition lying beyond the agent, at a dianoëvic limit equal to the difference between the limit of the primordial activity and that of the agent. *W*. Lastly, on the 2nd arc of the subcyc. that follows this crisis, the centre of the opposition, no longer dependent upon the agent, retains part of the dianoëvis assimilated on the 1st arc; and the positive shares itself between the agent and the primordial activity, which while losing ground, continues to be this mode's centre of action. The medium henceforth sides more with the opponent, than with the positive.

CHAPTER 2.—DIFFERENTIATION BY DOWNWARD MOTION, EXPLAINED AS TO COSMIC AND SUBCOSMIC PERIODS.

Expectant curæque catenatique labores.

Gaudia non remanent, sed fugitiva volant.

MARTIALIS, *Epigram.*, lib. I. (ad Julium).

The explanation bearing on the cosmic ego's subdivision at the opening of the previous cycle—for those who may not have thought the subject over—has been deferred to this place, in order to assemble under one head items of the same order, and avoid useless repetitions. On manifesting at the 1st cycle ego 4 was bearer of powers corresponding to the essences of egos 3, 2, and 1, although he did not proceed from the former two, but from the primordial source; and he contained them because ego 1, the source, was containant thereof. Pending the *downward* arc of the *cosmic* cycle, they are no more than powers of *approach* (i.e., do not lead to union by identification); and on the ascending arc of the 1st major cycle they showed their effects by phases of exaltation, albeit under the obstructing conditions of new states of soul-matter. For if that ego passed through four descending phases, they were followed by three others on an ascending scale; and at none of them was he, strictly speaking, the same entity, because of the changes he underwent. During rest, *dianoëvis*, although *in actu*, is but potential relatively to matter and its motion (inasmuch as it manifests as action of consciousness, almost exclusively). The entity has at that time the power of *seven* phases, the last three being only other aspects of the first three. At the beginning of the second cycle cosmic ego 4 was consequently the synthesis of four states or phases, one actual and three potential. The *actuality* corresponded to the *seventh* phase (of the previous cycle); the *first* power to the *sixth* phase; the *second* power to the *fifth* phase; the *third* power to the *fourth* phase of the previous cycle. The changes under the 1st cycle are seen in Tab. III. Thus, at the end of his first phase (1st subcyc.) the ego had but 4 equivalents of *dianoëvis*; at the second 8, and so forth, till the seventh, when he shows 48 equiv. The powers of new centres come from the *middle* of subcycles (end 1st subarc, culminating point of matter). The quaternity synthesised by ego 4 at the onset of the 2nd cycle, means that besides the power to develop the existing centre, the ego's essence *x* involves or contains the power of *three* other centres of differentiation.

Now, on consulting Table III., it is seen that at the *middle* of the 7th subcyc. centre *e* is worth $\frac{3}{4}$; at the middle of the 6th, $1\frac{1}{4}$; at the middle of the 5th, $1\frac{3}{4}$; at the middle of the 4th, 2 equiv. Hence: $\frac{3}{4} \cdot 00000016$ (existing prison) = .749999984, which is the power contained in *x* relatively to the centre *in manifestation*. *x* contains, moreover, the power of three other centres that do not manifest yet. But at the opening of the new cycle (second) those powers assert themselves. While the existing or *radical* centre slowly increases and develops a new term, *d* (Tab. V.), the power $1\frac{1}{4}$ is actuated and moves more rapidly, and after a while *subcosmic* ego 5 is manifested; then power $1\frac{3}{4}$, whose motion is yet more active, corresponds to the evolution of *subcosmic* ego 6; and lastly power 2, the most accelerated, reveals itself as *subcosmic* ego 7. Then ego 4, whose motion is the slowest, finds himself necessarily, by a kind of subsidence, brought down to the *subcosmic* category, and answers to the hindermost plane of the fourfold correlation. The accelerations arise from the fact that assimilation, instead of being on one scale, has four degrees, and that consequently the new prison is subject to the same; the degree answering to the lowest quantum of *dianoëvis* is stopped by, and identifies with, the prison *in esse*, whilst the other three are the cause of as many new centres.

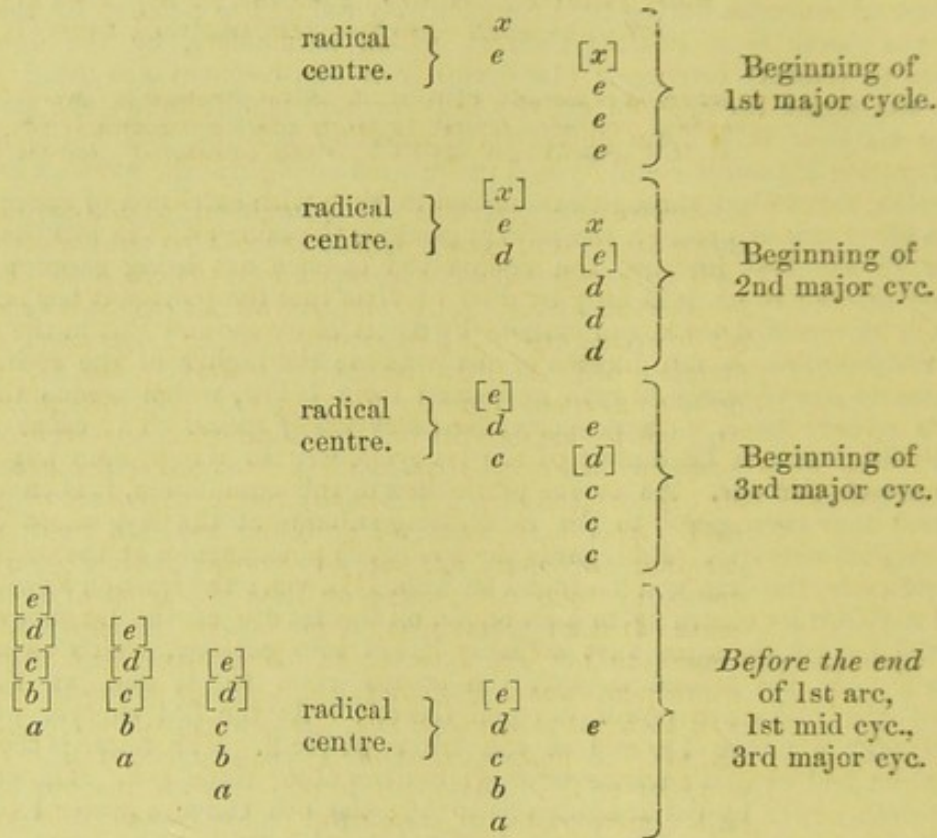
A. *Why, prior to the 3rd cycle, the process is limited to the 1st subcycle.*—It remains to be shown why the reducing process by *descent*, with progress of prison, does not go on through the other *subcycles* of the 1st and 2nd cycles.

The reason is that the power *d* is repressed pending the first, and the powers *c b a* pending the second cycle. The sundering of the ego is an effect of the work produced in the course of *descending* subarcs, the simplest expression of which is the development of the dianoevic centre. So long as activity *d*, universal agent, does not rise to the state of a *permanent* essence, the work's effect—the sundering—can only be brought about by *cumulation*. That is to say, the work of subcycles having been consecutively reduced to potency for the most part, the latter is at *various degrees*, which accumulate, by the ascending subarcs, in (modal) essence *x* (1st cycle) or in the essences *e x* (2nd cycle). Once the agent becomes an activity in permanent manifestation, the power *a* cannot be kept back from action on *descending* subarcs, which implies the manifestation of powers *c* and *b*; and under such conditions the work's effect, the sundering, takes place through cumulation in time with *extension of space*; that is, the effect matures sooner, the powers produce the same effect in less time.

For in the first instance the re-involved essence not being supported (by another inferior to it), it is only by dint of *time* that the powers it has acquired through its repeated work, can emerge by a sort of exomose. But in the second case re-involution is not limited to one essence; the higher of the re-involved essences is consequently always supported from below, which means that the work's powers have, as a property, *the extension of space*. The cause of the ego dividing at the beginning of the 1st cycle, was in the powers left by the *last* universe but one. As to the particulars of this cumulation, it is enough to say that they correspond to the *descending* subarcs at the last phase of that extinguished universe. As regards the analogous phenomenon at the opening of the 2nd cycle, the data will be found in Tab. III., viz.: the fraction signified by ego $\frac{1}{4}$ develops its centre up to $\frac{1}{2}$ an equiv. on the 1st arc of the 1st subcyc.; on the 2nd arc of the same that actuality lapses into *potency*, which as such is worth $\frac{1}{2}$. At the second subcyc. the centre rises to 1, and at the end thereof the respective power is equal thereto. At the 3rd subcyc. we have analogically a power $1\frac{1}{2}$, and at the 4th a power 2. The latter is the cyclic maximum and cannot advance beyond; but the other three can. The 5th subcyc. brings power $1\frac{1}{2}$ (of 3rd subcyc.) to $1\frac{3}{4}$; the 6th conveys power 1 (of 2nd subcyc.) to $1\frac{1}{4}$, and the 7th drives power $\frac{1}{2}$ (of 1st subcyc.) as far as $\frac{3}{4}$. The cumulation of powers is therefore 2, $1\frac{3}{4}$, $1\frac{1}{4}$, and $\frac{3}{4}$, the effect of which has been pointed out above (page 76). At the dawn of the 3rd cycle the phenomenon is repeated in other proportions, the data of which are in Tab. V. To put it briefly: the powers 1, 2, 3, 4 of the 2nd cycle's 1st arc correspond to the powers accumulated on the 2nd major arc 4, $3\frac{1}{2}$, $2\frac{1}{2}$, and $1\frac{1}{2}$; and their effect is manifested by the ego's differentiation that signalises the beginning of the 3rd cycle.

This event coincides with the manifestation of power *c*. It is *after* its accomplishment that the powers *b* and *a* manifest for the first time in the old ego and the new ones. Henceforth circumstances are radically changed, and extension of space begins to prevail over time. The effect is disclosed even on the first arc of the 1st subcyc., for at the *end* of this arc each ego has multiplied by four. It is not hard to understand. The said *arc* (which is of the *mid* order) includes *cycles* of the *minor* order (which are subcycles of the second order relatively to the major cycle). Although the powers *b* and *a* were in action from the first minor cycle onward, they were unable to manifest it before the *third*, on its *descending* arc of course. At the end of the *ascending* arc of the same, *c*, brought back to potency by re-involution, is consequently supported by *b* and *a* which are in a similar predicament. That is to say, the activity *d*, which is the manifested dianoevic centre, is supported by the powers *c b a* in a sufficient degree for the work of these three—a work whose effects have been *potentially* accumulating for three *minor* cycles—to *manifest* its effects in the course of the *descending* arc of the *fourth* minor cycle. Now the end of this arc identifies the end of the descending arc of the *first mid* cycle (subcycle of the first order in

regard to the major cycle). The effect thence is the appearance of three new egos, or, say, the old ego is turned into four. This repeats itself at every following subcycle of first order (mid cycle) until the end of the third major cycle. The difference between the effect through prevalence of time over space, and the effect of the prevalence of space over time, may be accounted for by means of symbols, as per subjoined sketch of differentiations from above below :



EXPLANATION.

Beginning of 1st maj. cyc.—The three *new* centres e evolve in the “modal” essence x , and their *reason* is the powers of “non-modal” x , which are actuated by accession of non-modal x , to modal x . The *first* reason of radical centre e is *in itself*, as shown elsewhere (Div. I., sec. 1, ch. 13); but its reason *in continuity* producing development, is non-modal x by accession to modal x . Hence there are four centres, the three new ones developing more than the radical. The former bring about the manifestation of three new egos, etc. *Beginning of 2nd maj. cyc.*—The radical centre not being involved has but to develop; whilst the three new centres evolve in the essence x , then *develop*. Their evolution is in terms of e ; their development in terms of d . The power e of the primordial essence is the proximate reason in the development of the four centres—involution of x in e and of e in d . The result is three new egos for each of the old ones, etc. *Beginning of 3rd maj. cyc.*—That is repeated here *mutatis mutandis*. The primordial essence x is substituted by the primitive element e ; the radical centre e by the radical centre d . The three new centres evolve in the element in terms of d , and develop in terms of c , as likewise the radical centre, the four having for proximate reason the power d of the element. The result is three new egos for each of the old ones, etc. *Before the end of 1st arc of 1st mid cyc. of 3rd maj. cyc.*—This moment of time has been identified: it answers to the *beginning* of the descending arc of the 4th minor cycle. The new egos are manifested in succession during this arc, and it is only at its *end* that we get the

full sum of four in respect of each old ego. The three new centres do not evolve in the primitive element *e*, but in the essence identifying the radical centre, that is, in the activity *d*. And herein lies that which chiefly distinguishes evolution through cumulation in time, from evolution through cumulation in time with extension of space. The new centres evolve in essence *d* in terms of *c*, then develop in terms of *b* and *a*, as also the radical centre. The fundamental cause of this modification in the law of evolution, is that, when the new epoch opens, the radical centre is supported by powers of a lower order which, having passed through a season of activity, are powers the subcyclic final cause of which is betokened and near at hand. [At the end of the first six subcycles of the 1st and 2nd cycles, the radical centre (*e* and *d* respectively) is completely involved, and not supported from below (Tab. III. and V). This prevents the new prison from differentiating. At the end of the seventh subcycle the radical centre is not supported from below, but is not completely involved, the whole of the prison is free (Ibid.). This allows the new prison to differentiate.]

The cause of ego 1's differentiation at the first major cycle is analogous to that of the differentiations which follow; but the condition of the former is radically distinct. For ego 1 and the three that originate therefrom are dependent on the powers of the paranirvanic plane, a condition common to all for dianoevic increase. So that, ego 1 being first condition to the three, the paranirvanic plane is condition in continuity to the four. Whereas after the first cycle, the head ego being always first condition of the three, the condition in continuity is in each of the four. In short, during the first major cycle the dianoevis of the four egos goes on increasing constantly; during other cycles, once the parting is effected, an ego's dianoevis does not increase. Our sketch (pag. 78), only takes note of the most forward line: the differentiation at the 2nd major cycle refers to ego 4; at the beginning of the 3rd to the ego who, by abstraction, is numbered 7; before the end of the 1st arc of the 1st mid cycle of the 3rd major, to the ego who, by abstraction, becomes num. 10. But from a universal standpoint the most forward ego—instead of being 4, then 7, and later on 10—should be numbered 4, then 16, and afterwards 64, as demonstrated hereunder:—

	4	3	2	1	:	Cosmic egos.
Ego, by abstraction,	4=13	9	5	1	}	Subcosmic egos.
" " "	5=14	10	6	2		
" " "	6=15	11	7	3		
" " "	7=16	12	8	4		
Ego, by abstraction,	4=49	33	17	1	}	Egos, after differentiation, at the beginning of 3rd major cycle; or egos of secondary order (world-egos).
" " "	5=50	34	18	2		
" " "	6=51	35	19	3		
" " "	7=52	36	20	4		
" " "	5=53	37	21	5		
" " "	6=54	38	22	6		
" " "	7=55	39	23	7		
" " "	8=56	40	24	8		
" " "	6=57	41	25	9		
" " "	7=58	42	26	10		
" " "	8=59	43	27	11		
" " "	9=60	44	28	12		
" " "	7=61	45	29	13		
" " "	8=62	46	30	14		
" " "	9=63	47	31	15		
" " "	10=64	48	32	16		

That is to say, until the limit of multiplicity is compassed, no ego except the first can retain his number from a universal stand point. Then as we only

account for the most advanced line, issuing from one ego, our numeration forms a sequence by abstraction of the other egos saving only the *cosmics* or their representatives, and the *head egos* deriving from cosmic ego 4. Cosmic ego 4 becomes subcosmic ego 13 on producing egos 14, 15, and 16; but substantially he is a part of the same ego, and, by the abstraction of *nine* subcosmics (2 to 4, 6 to 8, and 10 to 12), retains his number 4: hence, his products 14, 15, 16 are entitled to the numbers 5, 6, 7. These three become head-egos, and ego 4 continues so on a diminished scale. Under the same reasoning the one most in advance, subcosmic ego 7 (or 16), becomes ego 61 of the secondary order on producing egos 62, 63, and 64; but being substantially a part of the same ego, he retains his number 7 by abstraction of *fifty-four* egos of secondary order, and consequently egos 62, 63, 64, assume the numbers that follow it, 8, 9, 10. The abstraction is fifty-four because it only bears on the *line* of the representatives of the first three cosmic egos (2 to 16, 18 to 32, and 34 to 48), and that of the head egos of secondary order 4, 5, 6, 7, which, with our head-ego 7, represent cosmic ego 4 (*i.e.*, abstraction from 5 to 7, 6 to 8, and 7 to 9, or, as identified, 50 to 52, 54 to 56, and 58 to 60). The figures in big type denote the head-egos, whose line is respectively 5, 6, 7; 6, 7, 8; 7, 8, 9 = 9 egos + 45 egos = 54 egos. In short, to keep up the sequence, the point of departure being the number of the *fourth* cosmic ego, abstraction is made of *products*, and not of heads or producers. Pending the events that are about to issue from the altered state of conditions, it has been shown that if cosmic and subcosmic egos only differentiate *once* per cycle from above below with increase of prison, they differentiate *seven* times (once per subcycle) from below above with disengagement of prison. And also that the two phenomena are very different in their results: the first is tantamount to *final* separations; the second only *partly* so, in that the entities which leave the plane come back to it in a more or less considerable measure.

CHAPTER 3.—EXTENSION IN THE LINE OF EVOLUTION. RULE FOR APPLYING THE QUATERNARY. EVOLUTION OF THE SOLAR SYSTEMS, AND THEIR CATEGORIES.

Une ère, un siècle, un jour, c'est même chose, en somme.
On vivrait cent mille ans que ce serait tout comme.
Ce qui doit prendre fin n'est qu'un point dans le temps.

CLAUDIUS POPELIN, Sonnets, 227.

Before resuming the internal aspect we must, in anticipation, have a glance at the changes about to occur without, on account of three more activities—bringing them up to *five*—a fact that specialises the third cycle. It opens like its predecessors by a differentiation of ego 7 from above below, producing a group of which 7 is the dilatory number and 10 the most active and forward one (see Index I., and above, chap. 2 A). These are “world-egos” of the category E. (whilst the line of cosmic 3 corresponds to category F; of cosmic 2, to category G; of cosmic 1, to category H; but they are beyond the limits of our subject.) The first to appear is world 8; then world 9; and lastly world 10. Thereupon ego 7 is identical with world 7. It is a group or chain of four *primary* worlds, or the *quaternary* of the primitive chain, which is and remains *incomplete*, that is, does not develop the septenary. Its complement, the *ternary* or three “end-world-egos,” will only manifest on the second *cosmic* arc, after physical states shall have been dissolved, see Sketch, p. 53. [Those four primary-world-egos, having no second *mid* arc, cannot have one of the *major* order; and they have it not, because, while describing the *first mid* arc, they begin to sink into multiplicity. Their fractions become the great diversity forming the deep-seated depression between two steep acclivities, the FORGOTTEN and the UNKNOWN. This descent or depth has been called valley of tears, pit, dark places, etc. (*Psa.* lxxxiii., 7; lxxxvii., 7, et al.) Now there is relief and up-flow from this big hole or pit through the end-world-egos; and at the fifth major cycle of cosmic

order, they will fill the reckoning of *six and a half mid cycles*, that is to say, their evolution will begin with the *second* arc of the *first mid* cycle of that fifth *major* cycle. It is thus, according to the law of the quaternary, the third major cycle connects with the fifth, six and a half mid cycles of the third and *all* the fourth (the big pit) being cast out of the reckoning, as if, so to say, a great swelling were corrected, its disorderly elements forced back, purified, and brought into place.]

It has been seen that on the 1st arc of the *mid* cycle, after the first partition (yielding the four primary worlds), the new phase of the law shows its effects. The first of these is that, at the end of the *ascending* arc (minor order), instead of one exformed ego there are *seven* to each world (the wherefore will be seen in the next chapter). On the *descending* arc that ensues, *four* of those egos intro-form successively, one in the world whence they issued, and one in each of the new worlds; whilst *three* of the exformed *forbear* therefrom. But the latter do not form series of evolution—there are no “interworlds,” taking after the intercosmics and intersubcosmics—the forbearing egos continue to be correlated *as such* to the worlds of their origin. This is what recurs at every *mid* cycle (subcycle of first order). [Each exformed is a group of *egos*, but we refer to them in the singular, so as not to encroach upon a subject that will be taken up hereafter, Div. IV., sec. 2, chap. 1, seq. In short, the primary worlds are not real worlds, but *world-egos* (each world *one* ego); whereas those that follow are *worlds of egos*, and here multiplicity gives the condition for a real world or inhabited home.] Henceforth we lose sight of the three higher primary worlds, to fix our attention exclusively on world 10 E, and those deriving therefrom.

We see (Index I.) that at the end of the 1st arc of the 1st subcycle (here and hereafter all subcycles mentioned are those of first order, *mid* cycles), primary world 10 has sunk into four. The former is represented by world 1, worlds 2, 3, 4, being new. [The sequence in numeration will not be kept up in future; each subcycle has its own, always beginning by No. 1 for each of its categories.] It is a chain of four worlds which, to be complete, must have *seven*. From what has been stated under the last chapter and beginning of the present we know why the CO-EXISTENCE of *seven cosmic* states, and of *subcosmic* groups of seven each, does not come about. But under the new conditions the *complement* does not tarry so long; and on the subcycle's second arc every group of four spreads to *seven*. That which there was containant is here the *contained*. The quaternary applied to the first (Div. I., sec. 3, ch. 1) will have the septenary as *ulterior* result; it applies as well to the second case with a like result, but *immediate*.

The following is a summary as to the application of the quaternary to the third major cycle or period of worlds. The original state being *first* term in a synthesis of three powers of differentiation. The first power becomes *second* term; the second power *third* term; the third power *fourth* term. The *third* power corresponds to the *quaternary*, and the quaternary to the fourth term. Every *first* term has the power of the *quaternary*, and consequently of terms 2 and 3. Every *fourth* term has the power of the *septenary*, and consequently of terms 5 and 6. Terms 2 and 3 have not the power of the quaternary, whilst term 1 loses it by the very being of term 4; hence the co-existing *fourth* term is the only one possessing the virtue of the quaternary, and this virtue is the *septenary*. But *every* term develops the reasons of *first* term, which can only be on its *ascending* arc; and on the *descending* arc that follows, those reasons are three *powers* of differentiation. Whence *every* term possesses *ultimately* the power of the *quaternary*. That is to say, while terms 1, 2 and 3 develop their *reasons* of *first* term—or *reasons* of differentiation—the *fourth* term produces, through its *powers* of differentiation, three other terms, viz., 5, 6, 7; and each of them, term 4 inclusively, develop *pari passu* the *reasons* of differentiation or of *first* term. But it must be remarked that the differentiation of a *fourth* term is in a reversed sense to that of a first term, inasmuch as it is by ascending arc, and not by descent. The first power of the fourth term becomes *fifth* term; the second power *sixth* term; the third power *seventh* term. The inversion is not in the *order* of the powers, but in their *signification* or correspondence in degrees; and term 5 corresponds to term 3, term 6 to term 2, term 7 to term 1. Instead of

“term” let us say *world*. Every world having seven *exformed*—and whatever number it may have borne at the previous subcycle—is a *first world*, power of a *chain*. The first world’s *powers* of differentiation do not go beyond the quaternary. Whence it is clear that, by motion *in a contrary sense*, the quaternary—developed by *evolution* of the lower activities and *involution* of the superior essence—is the power of the *septenary*, and therefore of three new worlds; by *involution* of the lower activities and *evolution* of the superior essence. The first world has three powers of differentiation; but although it is cause of four reasons of development, itself only possesses one power thereof. For we must discriminate the two orders of reasons developed by that world on the second arc of its previous subcycle. The reasons of differentiation are *in* the world (owing to internal currents, see next chapter). The reasons of development are *out* of the world and identical with the exformed egos. The latter are of various degrees, and the development of world 1 and of the three new ones differs also in degree. The fourth world alone develops the reasons of the septenary (on the first arc), reasons that are powers of differentiation on the second arc of the subcycle that is running its course.

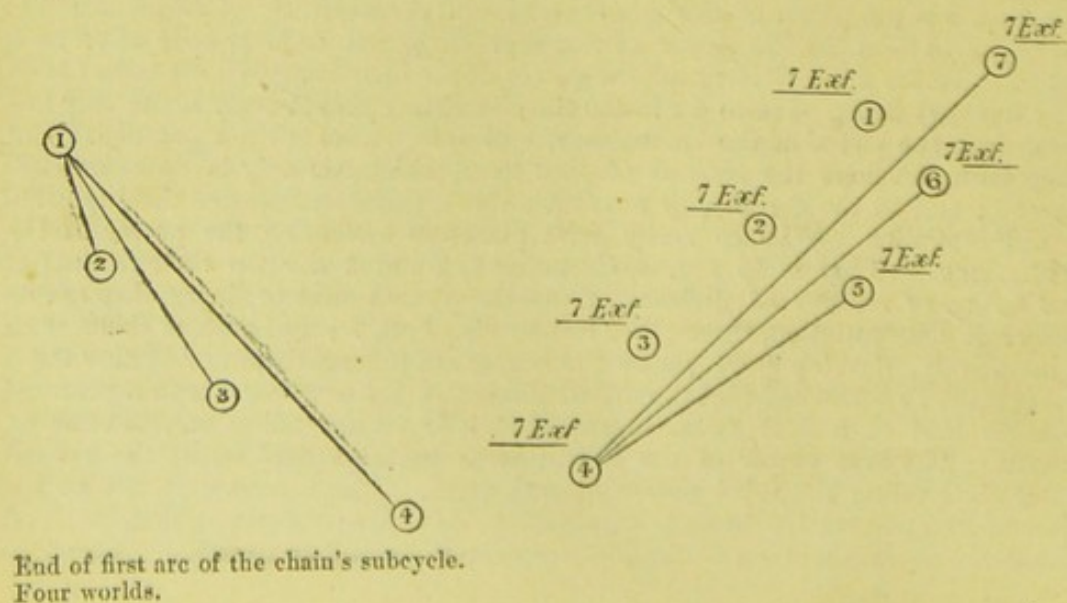
At the opening of a subcycle the first world has seven exformed egos (the wherefore of which will be stated under the next chapter), which can be symbolised thus:—

7
6
5
—
4
3
2
1

The essence of exformed 1 approaches the nearest to that of the world, 7 the least so. The three that override the bar do not introform. Exformed 1 is correlated with the world’s third power of differentiation; 2 with the second; 3 with the first; and it is 4 that introforms in the first world; 3 in the second when it evolves; 2 in the third, idem; 1 in the fourth, idem. Whence it follows that 1 is the exformed correlated with the power of the quaternary, and therefore with its virtue the septenary. Of course there is no introformation pending the second arc; it is then that exformations are brought about. The subjoined diagram will convey an idea of what has been set forth above, namely, the evolution of a chain of worlds of soul-matter.

7 *Exf.* { The chain’s origin. }
1 { Outset of the subcycle. } One world.

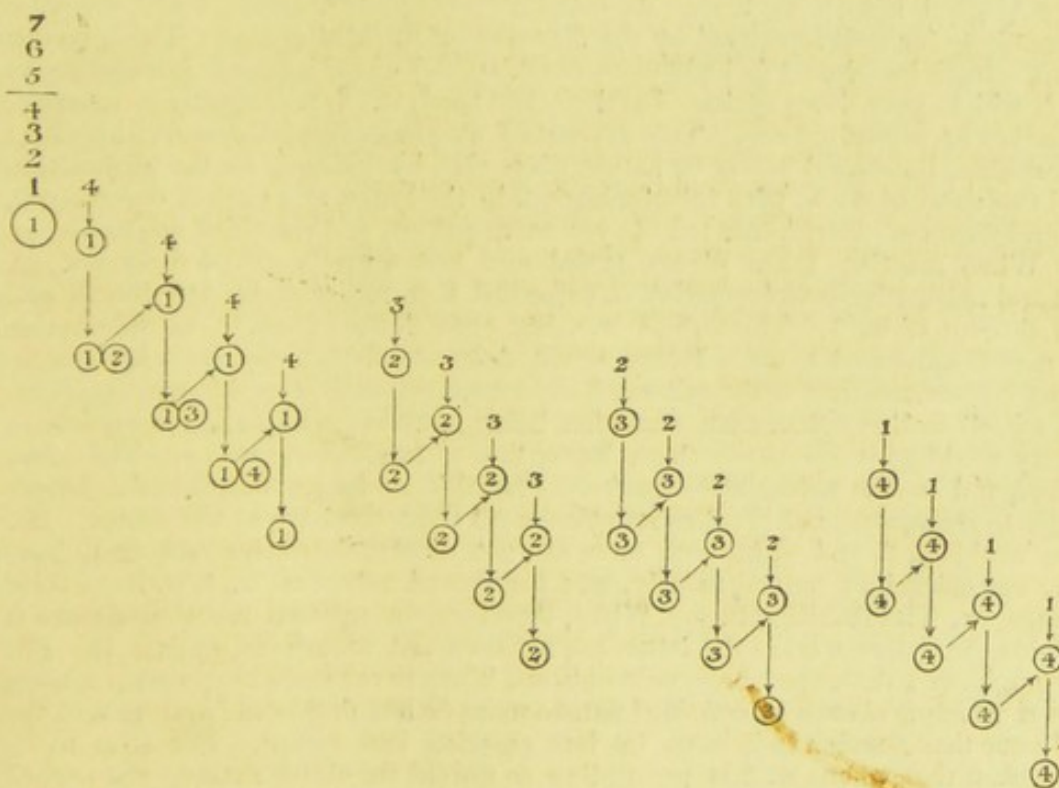
End of second arc.
Seven worlds.

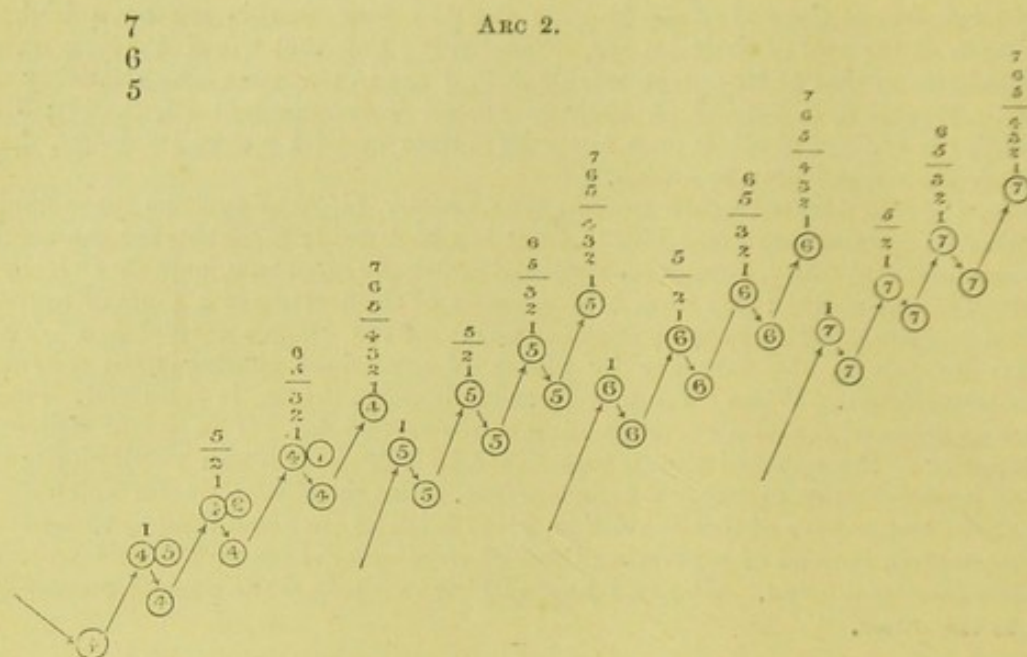


Observe that at the end of the 2nd arc the first four worlds are on a higher level than at the end of their 1st arc, respectively ; but that world 1 being on a level inferior to that of its outset, worlds 2, 3, 4 are in the same case relatively to *theirs*. Worlds 5, 6, 7 overlook their respective correspondent (3, 2, 1) ; but world 7, the highest of all, is on a lower level than world 1 was at its *outset*, that is, when the chain began to evolve.

If for " world " we substitute *world-chain, system, chain of systems* (or system-chain), etc., nothing need be added to what has been said ; for whatever the value of a conventional unity, results are obtained under the same rule, namely (" term " applying to any unity) : first term $\times 4 =$ terms of the first arc of a *chain* of terms ; chain's first arc $- one\ term + first\ arc =$ terms of the chain's second arc. The worlds develop on the first arc by virtue of accessions coming from *without* (introformations). When these powers are exhausted the arc is at an end. Then comes an internal reaction corresponding to the second arc. The world delivers itself partly of the accumulation it represents, by degrees through oscillations ; in lieu of introformations there are *exformations*. But the *fourth* world, which over and above has powers of differentiation, gives birth at the same time to three new worlds, which, instead of separating through *development* (as on the first arc), do so through *attenuation*. The two diagrams herewith show the process reversedly one to the other.

ARC 1.





At the beginning of the 1st arc, world 1 is in relation with seven exformed, the three higher being what may be called *forbearers*. Exformed 4 partly introforms—say, less than a quarter. The world develops by descent, then reacts. Its first power—now a new essence or nature—refuses to move the same way. This is backed by exformed 3, which partly introforms in the refuser. The latter consequently separates as world 2. While w. 1 goes up, w. 2 goes down. W. 1 rises (logical sense) as far as its internally reactive current bears it; w. 2 descends as far as it is carried by the dianoevis of its introformed. Then, on one hand, a fresh instalment (a little more considerable) of exformed 4 introforms in w. 1, which goes down again. On the other hand, w. 2, undergoing a reaction, describes an ascending arc. The descent of w. 1 has extended farther this time; at reaction, its second power or nature gives rise, by refusal, to the disjunction and evolution of w. 3, with introformation, in the latter, of a part of exformed 2. Then follows an introformation 4 yet more potent, and the third descent of w. 1. When reaction takes place (third and last ascent), w. 4 separates. A last and exhaustive introformation of exformed 4 is followed by the fourth and last descent of w. 1. Meanwhile w. 4 had gone down owing to introformation of part of exformed 1, etc. Every world descends four times by virtue of as many introformations of the self-same exformed, respectively, the which apporitions itself to that effect, each accession being more important than the previous. Every world goes up three times by virtue of internal reactions. The latter correspond to the exformative *tendency*; but this tendency, that diminishes from stage to stage, does not produce its *effect* until the second arc of the chain. The new worlds 2, 3, and 4, in their turn, are not differentiated, because they have only *one* efficacious nature, namely, w. 2 the second nature of w. 1, w. 3 its third nature, w. 4 its fourth nature. When, therefore, an upward reaction occurs it enfolds the entire world; the latter has not a second nature to oppose it. For although w. 1 develops three new natures, it has never more than *two* at a time, one of which is always its *original* nature more or less degraded; and this is the only one that remains to it after its last reaction and ascent. But it is to be remarked that when w. 1 is proceeding to unfold the third nature, the second repeats itself *before* the third manifests, the former being involved in the latter; and the same occurs with regard to the fourth, the second, then the third, that involves it, being repeated to be finally involved by said fourth nature. As to the development of *reasons*, as powers of differentiation for effect on the chain's second arc, this is only possible for world 4. World 1 develops a new nature to lose it forthwith: it invariably reverts to its nature 1. The nature of w. 2 involves

nature 1 ; that of w. 3, natures 2 and 1. The nature of w. 4 possesses alone the power of the three others, nat. 4 involving nat. 3, 2, 1. The *fourth* nature is that of cumulation containing all the others. A world that is not of this nature cannot develop the reasons in question. Hence world 4 is the only one that can do so.

We now come to the *second* arc; and since world 4 alone can multiply itself, it is needless to keep the first three in view (the reasons they give forth are analogous to those of the others : reasons = the exformed). At the terminus of the first arc world 4 is in all its fulness. A reaction within makes it go up. (Diagram, 2nd arc.) An exformed, No. 1, issues from it, whilst a new nature is revealed corresponding to a more *attenuated* essence, 5. The world's larger portion (its nature 4) reacts against that upward motion, *i.e.*, its exformative tendency favouring the periphery, is overcome by its bent towards the dianoevic centre. Nature 5 is at variance. Nat. 4 goes *down*; nat. 5 continues to move *upward*. That gives world 5 separated from world 4. Then the latter obeys a second reaction from below above. Nature 6 shows itself, and two new exformed, Nos. 2 and 5; they have made for No. 1, but are above it as more attenuated essences. Nature 4 reacts from above below; nat. 6 says *nay*, and goes off as w. 6 continuing to ascend. At its third upward reaction, w. 4 loses two more exformed, 3 and 6, and their total is now five. Nature 7 is *in esse* at the same time; it gives a refusal to nat. 4's third and last descent, and takes its leave as w. 7. Lastly, on the fourth and final *ascent* of w. 4, exformed 4 and 7 are liberated therefrom. The difference between the exformed order 1, 2, 3, 4—which may be distinguished as *dependent*—and the *independent* order 5, 6, 7, will be explained in the next chapter. In the meantime, w. 5, then w. 6, and later w. 7, on their respective ascent, after separation, lose one exformed (dependent order). Then comes a reaction answering to their first descent, a reaction that overtakes the *whole* world. For the exformative power is exhausted, in regard to the subcycle, and the world having but *one* nature cannot be otherwise than affected thereby in its entirety. Descending subarcs comprised in the chain's ascending arc, do not depend on introformations (as those comprised in the opposite arc); because the powers of the period are *in* the worlds, and not out of the worlds—saving only such as by degrees free themselves through exformation. The world, therefore, by a descent, and owing to its inherent activities (increase of prison and of dianoevic centre), develops reasons which, at reaction, are exformative powers. At the first reaction from below above exformed 2 and 5 (one of each order) make their appearance, and so forth. Each world performs three descents, and four ascents. The fourth ascent is the last because exformative powers being exhausted, the world has no *reactive* powers; that is to say, the said ascent has yielded no reactive *reasons*. Reaction depends henceforward upon *introformation* whichever be the world. After the last ascent every world is in correlation with four *dependent* exformed egos and three *independent*; the latter at the next period, are forbearers. So that the old chain of forbearers is increased. If we discard the difference of levels of essences, the general aspect, logically, would be this :

7
6
5

7 7 7 7 7 7 7
6 6 6 6 6 6 6
5 5 5 5 5 5 5

4 4 4 4 4 4 4
3 3 3 3 3 3 3
2 2 2 2 2 2 2
1 1 1 1 1 1 1


The three above are the old forbearers (diagram, see arc 2). But all differ in level, the dependent as well as the forbearers, *i.e.*, those of world 7 are the highest, but lower than the old series; those of world 4 the lowest. The forbearers increase continually, accumulating from period to period and forming stages superposed one above another (logical sense).

We resume the thread of the subject interrupted at pag. 81. At the end of the 2nd arc of the 1st subcycle there is consequently a *complete* chain, *viz.*, of seven worlds. [By adding to this chain, those derived (later) from the other three "primary" worlds of *this line of evolution*, we get a total of 28 worlds, products of four, corresponding to the sixteenth part of the universe (for the total of "primaries" of the *cosmos* being 64, the total of their immediate products would be 448). Giovanni Pico della Mirandola says that the number with which God created the world or universe, threefold, reckoned conformably to the Pythagorean quaternary, was the same as the number of "Orpheus' Hymns." (*Tantus est numerus hymnorum Orphei, quantus est numerus cum quo Deus triplex creavit seculum, sub quaternarii Pythagorici forma numeratus. Concl. &c., de modo intelligendi hymnos Orphei secundum Magiam, id est secretam divinarum rerum naturaliumque sapientiam a me primum in eis repertam, Concl. 5*). Now everyone knows that the hymns ascribed to Orpheus are 28 in number. Albeit we are at the third great stage of evolution, it is by no means the Mirandolian conclusion that has brought us to it. The use made of the same idea differs. By threefold creation Pico meant the supercelestial, the celestial and the terrestrial or sublunary (see his *HEPTAPLUS, Expos. quinta, cap. 1 to 5*). As sometimes occurs with philosophers, no less than with the merest mortals, the illustrious Pico is in too great a hurry, and attaches undue importance to the lunar corpse and to this splash of mud we inhabit.] The seven worlds are at rest. Each of them, on its ascending arc, has developed three reasons of differentiation (eventual powers) without disengagement of prison, concurrently with reasons of development (*idem*) by disengagement of prison, the latter answering to the successive manifestation of seven exformed egos. [It is seen in Index I. as to the first subcycle, over above the respective world's number of order. This particular indication is omitted at the following subcycles, as needless; but it is to be understood that such is always the case at the close of a subcycle.] [The *reasons of development* (the exformed) correspond to the *powers of differentiation by disengagement of prison*, the *reasons* of which were developed during the *first arc of each world*. (The arcs of a *world's* subcycle must not be confused with those of the *chain* which are of a vaster order).] As already stated, three of the exformed egos are in correlation with the three reasons of eventual differentiation; another with the world in so far as first term eventually: and three being outside of or beyond that closer correlation, are independent in this regard (forbearers eventually). The seven worlds are differenced by a number of order, besides the symbol E of the category. [Before the first *system* is complete, it will have its *sun*; but we have nought to do with it here. It will be dealt with, as also its origin, under Division VI.] The world of category E in Tab. VI., during the first subcyc., is identical with world 3 of Index I. What follows refers to said Index.

On the 1st arc of the 2nd subcyc., the reasons, now powers in this aspect, are actuated, and each world yields a chain of *four*, on a graduated scale. Worlds E3 and E4 advance the furthest (are the most material), especially the latter, whose four worlds form the first chain of category D [w. 4 of this ch. D., Index I., is identical with the first world D of Tab. VI.; and w. 3 of ch. E3, Ind. I., is identical with the second w. E of Tab. VI.]. World E4, origin of chain D, exists no more except as w. D1; just as w. E3, origin of the new chain E, is no more than w. E1 of the same. Words E1, E2, E5, E6, and E7 keep behind or above. We need not follow their evolution. The part of space 64, answering to that higher group and to such as accede thereto hereinafter, will be called the *mesochor*. That of the lower groups, the evolution of which we are

noticing, will be distinguished as the *katochor*. The vanguard at the *katochor* is ch. D, followed by ch. E3. At the end of the subcyc. all the chains are composed of seven worlds. At the mesochor there are five ch., at the *katochor* two; this makes a full system, or 49 worlds. *3rd s. cyc., 1st arc.* At the *katochor*, only w. E3, E4, and D4 continue there; all the others hold of the mesochor. W. E4 gives rise to a ch. C, correlated with ch. E born of w. E3, and with ch. D that issues from w. D4. There are thus three chains at the *katochor*. *2nd arc.*: Ch. C gets ahead of ch. D (a matter concerning prison), and becomes the first *below*. [This is sound logic; both the new categories have sprung from cat. E; but C at a time when E is more advanced, more material, with *prison* more progressed, than at the *birth* of cat. D.] Things end as usual, seven worlds per chain. The mesochor consists of six sys., plus four ch. of w. In all there are seven systems, say, a ch. of sys. *4th s. cyc. 1st arc.*: The *katochor* retains only four w., E3, E4, D4, and C4. Each one divides into four w. Ch. E4 constitutes the new category, B, correlated with the other three contemporaneous ch. *2nd arc.*: Ch. B shoves ahead of D and C, becoming leader *below*. All the ch. are septenary. We find 48 sys., at the mesochor, plus 3 ch., which, with the 4 ch. at the *katochor*, make 49 sys., say, 7 ch. of 7 sys., or a *great system*. *5th s. cyc., 1st arc.*: W. E3, E4, D4, C4, and B4 are the only ones that divide into four as *katochor*. The ch. resulting from w. E4 gives the new category, A. *2nd arc.*: Ch. A pushes on beyond D, C, and B and becomes the lower term of this correlation of five chains, every one of which has 7 w. at the close of the s. cyc. The existing total is 7 great sys., say, 342 sys. + 2 ch. at the mesochor, and 5 ch. at the *katochor*.

The power of producing new categories, relatively to the *katochor*, is at an end. The explanation is as follows. The evolution of new categories (D, C, B, or A) is the effect of an accumulation of powers identified with a world of the *fourth* order, giving rise to a differentiation of currents that bears upon the reasons of the second arc, the effect of which is manifested by the first arc of the next subcycle. But while the *productive* power is in a world 4, the power of *continuity*, in regard to a given correlation, is always in the most advanced world *coming next*; hence, in a world 3—the latter continues the power by the world 4 of the chain it produces (see Index I.). Now, inasmuch as all worlds of the *third* order of the *katochor*, have identified with the mesochor, saving only that of category E, it follows that this is the only category that can produce new ones *at the katochor*. But that power *by descent* cannot continue after the *fourth*. Now, at the first descent, it did not manifest. The fifth descent of category E, giving birth to category A, corresponds to the *fourth* manifestation of the said productive power; the latter is therefore completely expended, as regards the *katochor*.

MESOCHOR.—There are three successive concatenations E at the mesochor, each beginning with five chains and producing effects analogous to those *below*. The first is a subcycle *behindhand* in respect of the *katochor*; the second, two; and the third, three. The worlds of the new categories, left behind—though more in advance than the retarded of category E—form productive concatenations likewise at the mesochor: those of D produce categories C, B, and A; of C, cat. B and A; of B, cat. A. A can neither keep rearward nor produce. The falling rearward from the rear, whether of E, D, C or B, is productive only up to the third power. Thus the worlds that keep back from the rear of B have not that power, and are a “retained” chain composed of five worlds. Those from C have one productive power; D, two; E, three; and all of them leave *retained* chains as well. Every backward world must produce a *chain*, before it can produce a new *category*. In the subjoined sketch of systems abiding rearward (reduced to unities of expression), the sign  shows the starting-point, or first degree in backwardness, after a chain has been produced; namely, E at its *third* subcyc.; D, C, and B at their *second* subcyc.

ED.	EC.	EB.	EA.E. ret. A.						
EC.	EB.	EA.E. ret. A.	EB.EA.E. ret. A.	EA.E. ret. A.	DC.	DB.	DA.D. ret. A.		
EB.EA.E. ret. A.	EA.E. ret. A.		EA.E. ret. A.		DB.	DA.D. ret. A.	DA.D. ret. A.	CB.	CAC. ret. A.
EA.E. ret. A.					DA.D. ret. A.			CAC. ret. A.	EAB. ret. A.

The evolutions E leave eight retained chains ; D, four ; C, two ; and B, one. [That is to say, *retained* in the mesochor *by the respective category*, not subduced by a lower category, nor by a lower concatenation of the category itself.] There are just as many chains A, as there are retained chains. The latter are 15 incomplete (5 worlds each). But by the end of a subcycle the 40 worlds E give 5 complete systems + 35 worlds ; by the end of three, the 20 worlds D are 6860, or 140 complete systems ; by the end of four, the 10 worlds C are 24010, or 490 complete systems ; and by the end of five subcycles, the 5 worlds B reach the figure 84035, or 1715 complete systems. As to systems developed from chains A, we shall see what occurs, in view of what will be stated directly. That means a fourfold correlation or superior group of systems at the mesochor, proceeding from the extreme lower group of said mesochor. For indeed the *retained* chains are relatively the nearest in nature to the original state ; but that extreme lower group, of which the retained hold, are of course the least elevated part of the mesochor.

KATOCHOR (continued).—The power of categoric production being drained, there still remains that of multiplying within the respective category. The 6th s. cyc. of cat. E corresponds with the 5th of D, 4th of C, 3rd of B, and 2nd of A (subcycles of *category*, far more extended than those of worlds. At the mesochor part of cat. E is at its 4th s. cyc., another at its 3rd, and the remainder at its 2nd.) 6th s. cyc. : worlds newly evolved (in the katochor) that keep rearward of others, are no longer to be considered as accruing to the mesochor. The seven worlds of each of the five chains develop an incomplete system (28 worlds), during the 1st arc ; the system completes itself by virtue of the 2nd arc (49 worlds). There is thus a group of five sys. in close correlation, constituting the katochor. 7th s. cyc. : each system gives rise to seven incomplete ones, by the 1st arc, the which are completed by the 2nd. Cat. E, having finished its major cycle, has gradually lapsed into intercyelic rest. 7th s. cyc. of cat. D : Cat. D, C, B, and A, composed of 7 sys. each, multiply to 49 incomplete sys., by the 1st arc. The career of cat. A ends here, in so far as *worlds* ; we take leave of it for the present. Only cat. B, C, and D complete their systems by the 2nd arc, and D then goes to rest. 7th s. cyc. of cat. C : cat. C and B, having 49 sys. each, multiply, by the two arcs, to 343 complete sys., whereupon C goes to rest. 7th s. cyc. of cat. B : after going through both arcs, and developing 2401 sys., say 49 great systems, this category passes to intercyelic rest. This event, with regard to a category, is tantamount to the exhaustion of multiplicative power.

The 7th s. cyc. of katochoric D corresponded more or less with the 7th s. cyc. of part of mesochoric E ; another part of the latter with the 7th s. cyc. of katochoric C ; lastly the final part of mesochoric E, with the 7th s. cyc. of katochoric B. And since the 1st s. cyc. of cat. B corresponded with the 4th s. cyc. of katochoric E ; while the former (B) is compatible with no more than one degree of backwardness, it follows that the *third major cycle*, cosmic order, closes for the mesochor a subcycle later than for the katochor, the closure here corresponding to the going to rest of the respective cat. B.

From the foregoing, we have ascertained the origin of the worlds that appear in Tab. VI. ; and that at every subcycle we are dealing with a new world. As

to cat. E of the Tab., it is always identified with the world E 3 of Index I. of the respective s. cyc., till the 4th inclusively; and afterwards with the w. E 4 successively. With regard to the other categories of the Tab., the formula invariably refers to the respective w. 4 of the Index, D, C, B, or A (see moreover Schedule 7, and Div. IV., sec. 1, chap. 8).

As to the results obtained, they are as follow :

Cat. E, <i>katochor</i>	-	-	-	-	1 chain of 7 systems.
" D, "	-	-	-	-	7 chains "
" C, "	-	-	-	-	49 " "
" B, "	-	-	-	-	343 " "

Total at the katochor, 400.

Cat. E, D, C, & B, <i>mesochor</i> , the least advanced	-	5,590	"	"
" " " more advanced	-	26,087	"	"
" " " the most advanced	-	365,309	"	"
Grand total	-	397,386	"	"

Total at the mesochor, 396,986.

The grand total corresponds to 2,781,702 systems (exclusive of the last s.cyc. of cat. B. at the mesochor), composed of 136303398 worlds. That of the katochor (included in the other) corresponds to 2800 systems, say 137200 worlds. We should still have to add to the first of those figures, the result of multiplication deriving from intercosmic and intersubcosmic states—answering to the *Anochor*—in order to reach the logical total of the 64th part of the universe originating from the world-ego 10 E. [To come near the probable figure, our standpoint would have to be reduced several times by the multiplier 7. The number of telescopic stars counted by astronomers is about 56 million. Our katochoric figure, multiplied four times, would give 6722800 systems, &c.]. But a knowledge of the true figure matters very little. Whatever it might have been at the close of the third major cycle—which did not come to an end for space 64, till all its orders had finished it—such was and has been the insuperable limit of multiplicity in regard to it. Physical evolution gave and continues to give the same systems substantially; not a world more, not a world less. The wherefore has disclosed itself; how it comes about will be suggested under Div. VI. Meantime, we have got to the bottom of the paradigm-universe from its beginning by successive stages without hiatus. This being accomplished, it needs but to be kept in sight to reach the *ne plus ultra*, the most physically advanced world of the whole cosmos—whether in its past, present, or future cannot be averred, nor is it of any consequence. The case is such because cosmic extension is limited by the category A, above as well as below, at the Mesochor and the Anochor no less than at the Katochor. On the one hand extension downwards cannot go beyond A; on the other hand extension upwards is impeded by that same category. The infinite is a mistaken concept, unless applied to succession. The cosmos has its land-marks, its bounds, its relative finalities; and thus with all the orders of existence which compose it.

CHAPTER 4.—CURRENTS OF DIFFERENTIATION.

Remigio veloque quantum poteris, festina et fuge.
 Quam magis te in altum capessis, tam restus te in portum refert.
 PLAUTUS, *Asinaria*, act. 1, sc. 3.

The swiftest harts have posted you by land:
 And winds of all the corners kiss'd your sails,
 To make your vessel nimble.

SHAKESPEARE, *Cymbeline*, act. 2, sc. 4.

The opponent's refusal in regard to ascent (2nd arc of subcyc.) corresponds to a tendency at the periphery in behalf of the dianoevic centre. The positive and medium's invitation in regard to ascent, corresponds to a refusal at the periphery against the tendency in behalf of the centre (Schedule 1). The maximum of involution *d*, and minimum of involution *c b a*, in *e*, corresponds to the opponent's translatory minimum and maximum of its loss by assimilation. That gives the maximum point of peripheric refusal; *e* at its maximum, *c b a* at their minimum (*i.e.* involution *c b a* being slower than involution *d*, the latter is done at the maximum, or say, opponent's translation being less than its loss by assimilation, opponent falls to its minimum point in *d* and at the periphery). This constitutes the current of *persistence*, or normal current. Then, involution *d* decreasing, whilst that of *c b a* increases, in *e*—or opponent's translation increasing and its loss by assimilation decreasing—we get in succession the 1st and 2nd degrees of decline in peripheric refusal, or the 1st and 2nd currents of *differentiation*. Lastly, the minimum of involution *d*, and maximum of involution *c b a*, in *e*—corresponding to translatory maximum of opponent and minimum of its loss by assimilation—brings *e* down to its minimum, leaving *c b a* at their maximum, which means the minimum degree of peripheric refusal and is nothing else but the 3rd current of *differentiation*. (Sched. 1, first two columns.) Evolution on the ascent continues, in fourfold degree, through re-evolution of the "free reasons" [*a e d c b*], now powers, of "activities" *d c b a*, and corresponding involution of the latter; partial as to *d*, complete as to *c b a*. At the end of the subcyc. the positive mode of the old line, normal current or current of persistence, is at its peripheric maximum, the opponent at its minimum as mode of the centre. And *vice versâ* with regard to the extreme point of differentiation, the opponent is at its maximum as mode of the centre, the positive at the minimum of its peripheric power. (Ib., col. 3.)

The current of persistence—the one that remains the most nearly related to the original state of the world in which these things are taking place—has for effect the power of world 1 of the new chain that will be (a conservative power, relatively). The effect of the first current of differentiation is the power of a new world 2; of the second current, power of a new world 3; of the third current, power of a new world 4. When the chain evolves at the next subcyc., world 1 is the only one that is not new, except that its conditions are altered, and its state lowered, though still withal the purest of the chain until the appearance of world 7, which surpasses it and approaches yet nearer to the original essence.

The currents in question do not give rise to disengagements of prison. But the latter's relation changes; where the third current of differentiation asserts itself, there prison is at its maximum, and at its minimum in so far as associated with the current of persistence. In correlation with each current a differentiation takes place by disengagement of prison, besides three that overpass the correlation. The part of the world affected by any of the four currents, is also affected at the same time by a *deviation* relative to the current; but whilst there is *one* deviation at each current of *differentiation*, there are *four* deviations at the normal current of *persistence*. Each *current* corresponds to a *slow way* (Div. I., sec. 3, ch. 6);

each *deviation* to a *quick way* (*ibid.*), and deviations relative to the normal current are quicker some than others. In short deviations are tantamount to disengagement of prison at different degrees, the effect of which are *exformation*; and deviations being seven the exformed egos are as many (read, seven groups of egos). [The theory expounded under Div. I. at the place quoted, is modified here in its particulars seeing that circumstances are changed; but it is fundamentally the same. *There* the slow way is one, and the quick way or deviation also one; whilst *here* there are four slow ways and seven quick ways or deviations.]

CHAPTER 5.—THE DIANOEVIC CENTRE DURING 1st MAJOR ARC.

The order of celestial orbs intimates the superiority or inferiority of their nature.—HIEROCLES, Comm. on the Pythag. Verses, v. 1.

At the outset of this major arc, or opening of the cycle, activity *e* is periphery and basis of ether, the primordial element (Tab. V., end). At every descending subarc *e* falls on account of involution, is unimodalised, loses its basic condition, being limited to that of periphery, and on the fourth subarc gets thoroughly involved; *d* rises, becoming basis of the new element—*infraether*—even on the 1st subarc and advances at the rate of one equivalent up to the 4th, where this activity reaches its maximum (Tab. VI). The dianoevic *e* lost in behalf of *d* is partly identified with *c b a*, which have come into manifestation, and, by translation of prison, form the dianoevic centre with three terms (for said translation being gradual, the prison is divided among the three until it accumulates in *a*, the only moment formulated in the table).

The centre's proximate cause lies in *d*, but is a limited transmission of the virtue *e*, on which *d* itself depends. This limitation varies according to the world's category. It is determined by the possibility of mode R, beginning with the 1st subarc, whereupon its maximum is manifested (the possibility R decreasing with subcycles). Thus, in category E, it amounts to 3 equivalents, and remains the same during the rest of the major arc (*i.e.*, the possibility R, considered independently of subsidies coming from S after the 1st subcyc. of each category). In D the possibility R is 4 equiv., after which it falls to 3. In C, 5, then falls to 3. In B, 6, then falls to 3. In A, 7, then falls to 3. Hence it is R that, at the 1st subcyc., determines the level reached by the basic activity of *infraether*, (cat. E, 33; cat. D, 32; cat. C, 31; cat. B, 30; cat. A, 29). Under the following subcycles the basis advances at the rate of one equiv. by deed of the *positive* mode exclusively, which translates itself thither from the periphery *e* (Tab. VI.). It follows thence, that progress at the dianoevic centre, after the 1st subcyc., and pending the 1st major arc, is equal to the fall of the periphery or activity *e*, less 1 equiv. and thus consecutively. [Subcyclic fall of *e*, 4 equiv.; progress at basis *d*, 1 equiv.; progress at centre *c b a*, 3 equiv. Tab. VI.] Activity *d* is therefore a mere agent between that of the periphery and those of the centre; or let us say, *infraether* is the agency betwixt primitive ether and the ethers, which cannot be otherwise than impaired; betwixt the element and the elements, etc. In a word, *infraether* is the universal agent in this aspect, as *d* is in the less generalised aspect of activities.

The possibility R finds its expression in terms of *a*, its objective during this half-cycle. [The story of the 3rd cycle might be, metaphorically, summed up thus: a contest for the possession of that last of the activities. Which will come off best, Tama or Raja? For the opponent to become its master it must be driven *up* to be brought *down* afterwards . . .] In category E the opponent can only bring *a*, up to an equality with *b* and *c*. In D it is pushed 1 equiv.

above each; in C, 2; in B, 3; in A, 4. The possibility R toward a is limited by the circumstance that this mode (the opponent) must not fall too much, during descending subarc, in d , basis of infraether. Up to the 2nd subcyc. inclusively, R is the prevailing mode of the basis in all the categories: after which the positive mode S obtains predominancy therein. Hence, while R and T are constantly decreasing as basic modes, S progresses. It advances likewise as mode of the centre, but not always as far as term a ; in the last three categories only. The *rationale* is this. First of all c had manifested in a higher degree than b , and b than a , then coming to an equality, etc. (time of descent not formulated). In category E mode S is translated $\frac{3}{4}$ (gradually) to c . This is the positive's limit at the centre during the 1st subcyc. When it is midway, S is $\frac{1}{2}$ in c , $\frac{1}{4}$ in b . In cat. D the positive limit is 1; at the end of the 1st subarc S is divided between c and b , $\frac{1}{2}$ each. In cat. C the limit is $1\frac{1}{4}$; at the end of said subarc S is $\frac{1}{2}$ in c , $\frac{1}{2}$ in b , and $\frac{1}{4}$ in a . In cat. B the limit is $1\frac{1}{2}$; S is equally divided among the three terms. Lastly, the limit $1\frac{3}{4}$ in category A, allows S—that is, obliges it—to favour activity a , where it is worth $\frac{3}{4}$, and only $\frac{1}{2}$ in b and c . This progress of the positive mode toward the lowest term of the centre—progress, from the standpoint of *categories*—and its odds therein, relatively to the other two terms, is a deathblow not only for the opponent but for the three modes, on that plane of action, to state it figuratively, pending the winding-up (Div. V.) The said progress is in that the positive's refusal lessens from category to category. The opponent as a modality of a , progresses also from category to category; it abides less and less at the basis, and gives up to the prison more and more of its dianoevis, by forbearance in the assimilative process. If the postulate be that such "forbearance" during the half cycle is $\frac{1}{8}$ an equiv. under category E, and (equalising it for simplification) corresponds to $\frac{1}{8}$ per subcycle, forbearance elsewhere will be equal to the difference between refusal S at periphery and basis of categories D, C, B, or A, and refusal S at periphery and basis of category E, at the 1st subcyc. of each, *less* the dianoevis lost by S for account of prison in the respective category. After abatement the difference is $\frac{1\ 0\ 0}{8\ 0\ 0}$ for D, $\frac{1\ 0\ 0}{4\ 0\ 0}$ for C, $\frac{2\ 0\ 0}{4\ 0\ 0}$ for B, and $\frac{3\ 0\ 0}{4\ 0\ 0}$ for A. [Difference of peripheric and basic refusal in E and in D = $\frac{4\ 0\ 1}{1\ 0\ 0}$, abatement $\frac{0\ 8\ 1\ 6}{8\ 0\ 0\ 0\ 0\ 0\ 0}$, or $\cdot 0\ 0\ 1227$. Difference of peripheric and basic refusal in E and in C = $\frac{8\ 0\ 3}{1\ 0\ 0}$, abatement $\frac{0\ 0\ 0\ 0\ 8}{4\ 0\ 0\ 0\ 0\ 0\ 0}$, or $\cdot 002477$. Difference of peripheric and basic refusal in E and in B = $\frac{1\ 2\ 0\ 7}{1\ 0\ 0}$, abatement $\frac{0\ 0\ 0\ 5\ 4}{2\ 0\ 0\ 0\ 0\ 0\ 0}$, or $\cdot 004977$. Difference of peripheric and basic refusal in E and in A = $1\frac{1\ 5}{1\ 0\ 0}$, abatement $\cdot 009977$.—Cf. Tab. VI., pr. 1st subcyc.] Or, say, for the sake of simplifying, $\frac{1}{4}$, $\frac{1}{2}$, $\frac{3}{4}$, and 1 respectively. Such is subcycle forbearance of the opponent in favour of prison and therefore of a , in those four categories, it being $\frac{1}{8}$ per subcycle in E. And since R must *prevail* in a in order to maintain its control over the prison, that activity increases proportionately to the amount of dianoevis R can dispense with at the basis. This faculty progresses with the translations of the positive mode from basis to centre, which are favourable to the opponent and due to its invitation. The above is at the same time an additional explanation why A must be the last category. The formulæ refer to the time when the subarc comes to a stop. But if we apply them to the moment previous (where the difference would be trifling), by transposing the signs + and co., it will be seen that under category A, at the 1st subcyc., S $20\frac{6}{8}$ against T $6\frac{1}{4}$ + R $14\frac{5}{10}$ would give these two modes only a surplus of $\frac{1}{2}\frac{3}{8}$ (whereas at the corresponding moment the surplus would be $2\frac{1}{8}\frac{0}{0}$, $2\frac{1}{4}\frac{0}{0}$, $1\frac{1}{2}\frac{0}{0}$ and $1\frac{1}{10}$ from E to B). If, to make an impossible supposition, the inferiority of S in e and d had not continued during the descending arc of this 1st subcyc., the stop could not have been effected for the want of an equilibrium at the centre. Such a thing being beside the question goes to show that category A is in truth the extreme possibility.

CHAPTER 6.—WHY R DOES NOT APPEAR IN “*c*,” AT THE END OF
DESCENDING SUBARCS, NOR SOMETIMES IN “*b*.”

A lousy jogelour can deceiven thee,
And parde yet can I more craft than he.
CHAUCER, *The Frere's Tale*.

The cause is as follows. At the moment the arc stops—when *half and more* of the dianoevis of the three-termed centre ceases to be identified with the opposition, seeing that the medium turns over to the positive—all translation from above (or involution *e d*) being impeded, whilst *c* in its modality R tends towards the farthest term of the centre, what remains of that mode in *c* at the critical moment goes down to *b* and *a*. But this last move stops in *b* or not, according to refusal S at the dianoevic centre. In category E, where said refusal is less than at any of the others, *b* is *never* quit of R; in D at the 1st subcyc. only; in C, at the 1st and 2nd; in B, at the 1st, 2nd and 3rd; and in A, R persists in *b* at none of the four stops. This of course only holds good for the very moment the arc stops, that precisely which is tabulated. At any other time *c* and *b* have always an opponent modality, are always *trimodal*, whether at descents (when, during the major arc, R decreases in *c* and *b*, within the limits of the subcyc., whilst increasing therein from subcyc. to subcyc.), or at ascents (when *vice versâ* R is more and more centred in *b* and *c*). To form an idea of the case Schedules 2 and 3 may be consulted, although they refer to the other major arc.

CHAPTER 7.—EFFECTS OF REFUSAL AND INVITATION AT THE
DIANOEVIC CENTRE.

Natura contrariis semper utitur.—G. CARDANO, *De Rerum Varietate*, lib. xiv., cap. 68.

From the standpoint of categories, viewed in themselves, positive dianoevis increases in *c* and *b* from subcyc. to subcyc., but with a growing advantage for *c*; and in the categories where it reaches *a* it diminishes (A and B), or does not come back to that term (C, and B after 2nd subcyc.). At the end of the major arc term *a* has a positive mode nowhere (not even under A). Positive dianoevis being equal to refusal, in proportion as the latter falls at the periphery and basis, while increasing at the centre, it is expressed by term *c* in regard to *b* and *a*. The positive mode, beginning by being equal in *b* and *c* under categ. D C B A, maintains such equality only in A; everywhere else it is higher in *c* at the end of the major arc; and having constantly fallen as mode of *a*—wherever it was found as such (C B A)—it is no longer there at that time (Tab. VI., end 1st major arc). This is owing to the fact that refusal at the basis and periphery, while decreasing, increases nevertheless in relation to the opponent's invitation at the basis. Thereby refusal at the centre flows back more and more toward term *c*. On the other hand, in proportion as the opponent's invitation diminishes above to exhibit itself at the centre, it is expressed all the more in terms of *b* that refusal in terms of *c* is upheld and increases at the expense of *b*. At the end of the arc the latter term's dianoevis is 4 everywhere, half of which is opponent in E. In D the opponent only counts for $1\frac{1}{2}$ in C, 1; in B, $\frac{1}{2}$; in A, zero. The opponent has lost here; but has won on the four higher fields of action, those fields being worlds.

CHAPTER 8.—THE BASIS OF INFRAETHER CANNOT RISE TO A SYNTHESIS,
SHARE OF THE TWO MODES IN BEHALF OF PRISON.

Vidi, che lì non s'acquetava il cuore,
Nè più salir potlesi in quella vita.

DANTE, *Purgatorio*, xix, 109.

It has been seen (chap. 5) that the level attained by the basis of infraether depends at first on the opponent, and that afterwards it advances on account of the positive mode—involution e in d , e possessing only the positive modality. When e gets completely involved, the basis d is at its maximum (36 in E; 35 in D; 34 in C; 33 in B; 32 in A, Table VI. end 1st major arc). This juncture—which in regard to superether and ether occurred at the *end* of the cycle—is contemporaneous with its *middle* point, the cause being the great development of the centre; and as involved e has still the reactive power, it is obvious that d is unable to synthetise the dianoevis of the state (a world), that is, to signify its sum total of possibilities (less a fraction, see pp. 70 and 74), and that activity is consequently at the apex of its life-race. But its prevailing mode is still S, positive.

During the major arc R gains by means of assimilation at descents; and S, at ascents, recovers its loss in the same way, except what it gives up to prison. Inasmuch as there are now two losers in respect of the latter, we must ascertain the share of each. In order to simplify the showing gradation has been taken into account only in regard to final losses of S in each category, and to those of R contemplated from one category to another. It was useless to complicate matters by introducing in the Table a scale for transient losses corresponding to subcyclic retrievements. The transient loss of S is therefore (supposed to be) 2 equiv. per subcycle. That is what it gets back from R during ascents. But as to what S loses in favour of prison, the progress thereof is given herewith, relatively to the four descents and five categories, namely: E $\frac{1}{1600}, \frac{1}{400}, \frac{1}{80}, \frac{1}{16}$; D $\frac{1}{800}, \frac{1}{200}, \frac{1}{40}, \frac{1}{8}$; C $\frac{1}{400}, \frac{1}{100}, \frac{1}{20}, \frac{1}{4}$; B $\frac{1}{200}, \frac{1}{50}, \frac{1}{10}, \frac{1}{2}$; A $\frac{1}{100}, \frac{1}{25}, \frac{1}{5}, \frac{1}{1}$. R's share in new prisons, answering to its degree of assimilative forbearance, is, per subcycle: E $\frac{1}{8}$, D $\frac{1}{4}$, C $\frac{1}{2}$, B $\frac{3}{4}$, A 1. It has already been explained (pp. 74, 75) that, although this share proceeds proximately from a positive dianoevis (as well as the other), the latter is compensated to the cost of opponent dianoevis. So that at the end of the 1st major arc, R's transient winnings are only $1\frac{1}{2}$ in E, 1 in D, 0 in C; whereas it has lost 1 in B and 2 in A (being at $17\frac{1}{2}$, 17, 16, 15, 14 respectively, Tab. VI.).

CHAPTER 9.—ASCENDING SUBARCS OF THE FIRST MAJOR ARC. THE AGENT d .
CAUSE THAT DETERMINES THE CONDITION OF THE ELEMENT.

Nota visibilium rerum multitudo est magna, nobis vero manent invisibilia remota, si prudenter illis coaptentur ista, mens hominis illuminata cognosceret et intueretur miranda.—JOHANN TRITHEIM, *Polygraphia*, Prefat.

During the first three subcycles the centre is re-involved in d , while e becomes again basis and periphery of the reinstated ether. It will of course be understood that the notations— e^{44} , e^{38} , e^{32} —common to all the categories, have only a reference to the synthesis of the concentrated modes, and not at all to the *condition* of the restored element. Its condition, changing with the decrease in the degrees of its purity, lies in the *grouping* of modes. Thus, for example, the condition of ether symbolised d^4 , e^{44} under cat. E is much purer than that of cat. A under the same symbols. Not only is the basic opponent at $12 \frac{1}{1600}$ in the former, $12 \frac{1}{100}$

in the latter, the positive (periphery) being *vice versa* less here than there; but above all the prison, which is only the centre's thirty-second part under cat. E, counts for more than a quarter of the centre under cat. A ($\frac{201}{1000}$; $1\frac{1}{100}$). Moreover—a circumstance which to be duly expressed would require a frequent change of the five symbols—every re-evolution amounts to a decline in the purity, the mutual involution of activities—or mutual assimilation and translation of their modes—implying repeated intermixture more and more deteriorating to the primitive state. In the periodical oscillations between ether and infraether, activities *e* and *d* are the chief seat of trimodal concentrations, although *c* and *b* partake more or less of that function in the interim of the two extremes. At descents, *d* is agent of the opponent against the positive, and in favour of the centre's activities; during ascents, agent of the positive against the opponent, and in favour of the periphery. Inasmuch as the medium mode, at the end of descents, reaches the centre by less than half its dianoevis, whilst, at the end of subcycles, it goes entirely to the periphery, the agent (*d*)—during the whole of the 1st major arc—is more of the opponent than of the positive, whereas the medium (*T*) sides more with the positive than with the opponent, that is, the opponent depends more on the agent than does the positive. And as, in category A, at the extreme point of the 1st major arc, the medium is exactly shared betwixt base and centre, the agent is on the eve of answering more to the medium than to the opponent, and not at all to the positive.

The condition of concentrations giving *ether* is determined by the agent, now centre, and proportionate to prison. The condition of concentrations giving *infraether* is determined by the centre's three activities as a whole, and likewise proportionate to prison. But this whole (3, 6, 9, 12 successively, cat. E; 4, 7, 10, 13, idem, cat. D, etc.) differs as to its own condition, according to the proportion between the last term and the other two. This proportion which, viewed from category to category, gives an increasing advantage to *a*, is on the contrary in favour of *c* and *b*—as a *whole*—in the subcyclic progress of the category; and at the end of the 1st major arc, accrues to these two, as a whole, in every category, except A, where the last term is equal to *b* and *c* together (8).

Concentrations wherein *a*'s share is half, or more, of the determinant cause (the centre), only correspond to some of the categories, and transiently, except to A. Namely: in A, during the four subcycles; in B, during three; in C, during two; in D, during one; and not at all in E. In the four last, the real subcyclic progress—in what concerns the point in question, condition of, or character impressed on, concentrations—must be claimed by *b*, but expressed as progress of "*c* modified by *b*." That is to say—with exclusive reference to the centre—the progress of *a* is at the cost of *c*, and not of *b*. It being thus, *fall* of *c* corresponds to a more pronounced concentration; *rise* of *c*, to one that is less so. Whence $c+b$ attests a closer concentration than *c* (*b*) would—*e.g.*, $c^3(b)$ gives a state of soul-matter that is more subtle than that which would correspond to c^4+b^4 .

Add to this last formula a^4 , a^5 , a^6 or a^7 , and we are still within the limits of the "condition" (or character) *c*, on the fall progressively. But if a^8 be added instead, we no longer get a *dominant* condition, for $c^4+b^4=a^8$, in so far as dianoevis. The latter juncture—and others that are analogous—coincide with the time at which *c* becomes the effective higher term of the three, or say, the time at which the centre is divided into two factions, or manifests the effect of two opposite currents in equilibrium, which annuls the action of the terms *c* and *a* (Tab. VI., D 1st subcyc., C 2nd subcyc., B 3rd subcyc., A 4th subcyc.) But when term *a* has the upper hand (C 1st subcyc., B 1st and 2nd subcyc., A 1st, 2nd, and 3rd subcyc.), the centre, as ultimate cause of the concentration in *d*, is greatly influenced by that activity. Under category A it ends in nullity, as stated above; whereas in the others, activities *c* and *b* together end by getting the upper hand of *a* (Ibid., end of 1st major arc).

A.—*Process in the Release of Equilibrium at the Dianoevic Centre.*—The above may be summed up thus. Activity *b* is the objective of *c* and *a*;

objectivised by *c* it acts as refusal, becoming proportionately positive; objectivised by *a* it acts as invitation, taking a share in opposition. Activity *a* is the centre of invitation, its effective term (at descents). But up to the moment of stop, *c* is the higher term of refusal only eventually, the centre of refusal being *e* or *d*, according as the case may be, the action of which can even go as far as term *a*, as we have seen. When the stop occurs, *c* becomes, *eo ipso*, at the centre, the effective higher term of refusal; *a* continues to be the opponent term of invitation, but signifies refusal in regard to *c*. There are then two centres in action, but that of one annuls that of the other. Whereupon, as to inverted effective action, *e* becomes the term of positive invitation, *d* of opponent refusal—or else the latter, the agent, contains both, which is the case at the end of the 1st major arc. The effect on the centre, of this dianoevis that has remained free, is to release modes in equilibrium, gradually of course. Positive invitation *e+d* or *d*, + positive refusal *c+b* or *c+b+a* (converting itself by degrees into invitation) against opponent refusal *d+b+a* or *d+a*, as the case may be. But this is so precisely only at the start of the ascending subarc. Activity *c*, ceasing to be positive term of refusal, soon becomes one for the opponent, expressing at the same time both invitation (positive) and refusal (opponent). At first the opponent refusal has but two, or at the most three expressions, *d+a* or *d+b+a*, until, owing to an involution *b*, it is expressed also by *c*; then, later on, it has three *d+c+b* (complete involution of *a*); then *d+c* (entire involution of *b*); lastly (end of ascending arc of 1st, 2nd, and 3rd sub-cycles) *d* alone (total involution of *c*). But at the *fourth* sub-cycle, the opponent's refusal has never less than two expressions, seeing that *c* is not completely involved and ends by no longer evincing invitation, *i.e.*, by having no positive mode (*Ibid.*, end ascending arc of 4th sub-cyc. in every categ. except A).

DIVISION IV.—ASCENDING ARC OF THE THIRD MAJOR CYCLE, COSMIC ORDER, IN REGARD TO CATEGORIES E, D, C, & B.

SECTION I.—THE ELEMENT, ITS ACTIVITIES AND MODES.

CHAPTER I.—ABOUT CATEGORY A.

Certabant, Urbem Romamne, Remamne vocarent.—ENNIUS, *Fragm.*, ex. I. Annal.

It is ascertained from the marginal summaries of Tab. VI., that at the end of their respective 4th subcyc., category E exhibits R at $15\frac{5}{8}$, T at $8\frac{5}{13}$; categ. D, R at $15\frac{1}{4}$, T at $8\frac{10}{13}$; categ. C, R at $14\frac{1}{2}$, T at $9\frac{7}{13}$; categ. B, R at $13\frac{3}{4}$, T at $10\frac{7}{2}$; and (Tab. VII.) categ. A, R at 12, T at $12\frac{2}{13}$. The opponent's dianoevis continues therefore to be everywhere higher than that of mode T, except in A, where it is $\frac{2}{13}$ less. But what is essential and more decisive is that, although the centre *in esse* be limited to *d*, the power developed by T *prison* at the term *a* is $4\frac{2}{13}$, whilst that of R is only $3\frac{1}{13}$ (see end 1st arc, 4th subcyc.). The latter circumstance compels us to omit category A from the consideranda respecting the present division,

and devote a special one to it, for as much as its final cause relative to the major cycle's 2nd arc has no parity with that of the other categories.

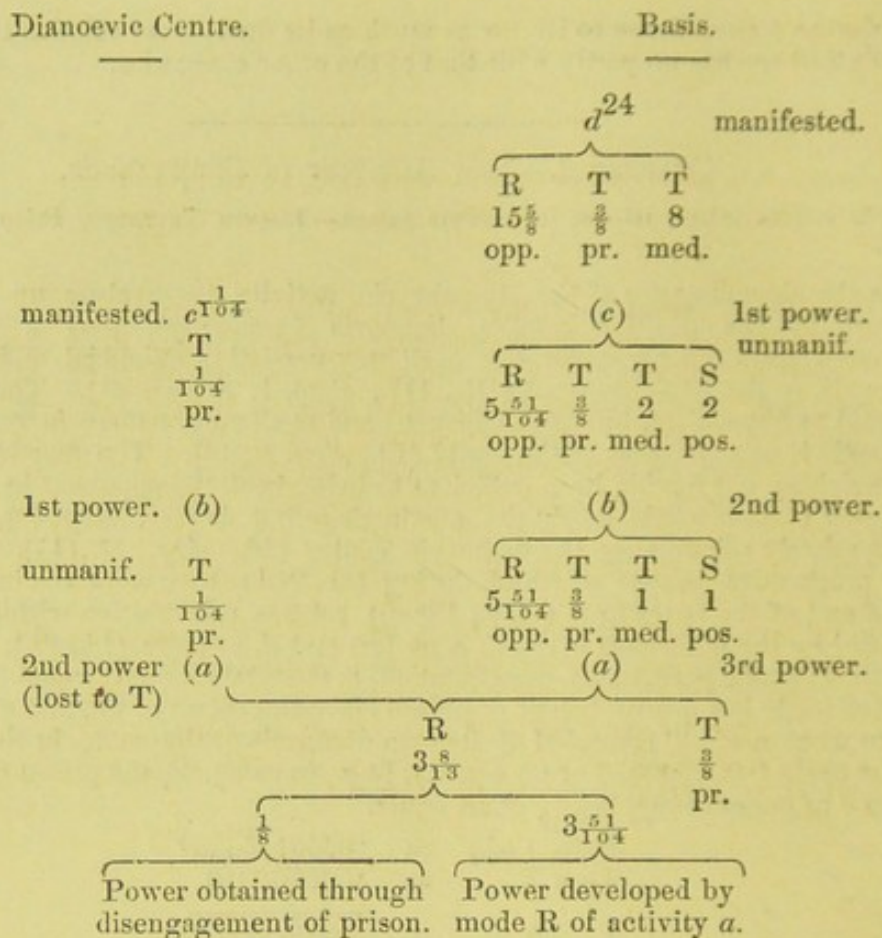
CHAPTER 2.—NEW ACTIVITY IN PERMANENCE.

Unde majora latent, minora intuentibus patent.—JOHANN TRITHEIM, *Polygraphia*, Pin. lib. 1.

On the ascending arc of the 4th subcycle, activity *e* re-evolves up to the full amount of the positive mode's dianoëvis (gradually), plus 2 equivalents recovered from the opponent, the periphery persisting unimodal and inferior in dianoëvis to the activity-agent (Div. III., chap. 1, *Argum.* 4°). The latter has reverted to bimodality, but both opponent and medium are there *in toto*; and its dianoëvis is one half that of the world (Id., *Arg.* 5°, 6°). The reactive power of the periphery not having been sufficient to bring back the opponent in any degree whatever (which would imply the medium's reflux *in toto*, *Arg.* 7°), has failed in completely reinvolving the dianoëvic centre (Id., *Arg.*, 8° (1)). Activity *c* (the progressive reasons of which during this 2nd subarc were the involution of *a* in *b* and of the latter in it (*Arg.*, 12° *v*)) refuses reinvolution within the limit specified by the difference between *e*, as less and *d*, as more (Id., *ib.*). Centre *c*, that thus retains permanent manifestation, is therefore exactly equal to what the positive mode has lost on behalf of *prison* since the outset of the 2nd major cycle, and to what mode T conceded of its own dianoëvis to the same, in the course of the 1st cycle (·000000016 of an equiv.), [*e.g.*, in categ. E, the prison constituting centre *c* in permanency, is $\frac{1}{104}$ of an equiv.

Prison $\frac{1}{104}$	=	·0096153846+
Loss T	=	·000000016
Loss S	=	<u>·0096153686+</u>

By subtracting ·000000016 from $\frac{1}{32}$, $\frac{1}{28}$ or $\frac{1}{13}$, we get the loss S in categ. D, C, or B respectively.] Albeit the opponent has not succeeded in maintaining itself at centre *c*, it does not thereby lose control over prison which for the present monopolises the centre. Its analogue has already been shown (Div. I., sect. 2, chap. 4, end). Circumstances are changed, but the same law operates. The variation lies in that all the powers have been actuated, and that the last of them is a repressed power in *c*, a power wherein T has no longer any share, but only R (on account of a disengagement of prison, of which more hereafter); but it is not yet repressed in *d*. Along with that it must be noted that the opponent developed much more dianoëvis than prison did, in the three activities of the centre. Let us take category E as an example. The opponent's dianoëvis, on the descending subarc, reached a maximum of $3\frac{51}{104}$ at term *a*; that of prison $\frac{53}{104}$ (Tab. VI). But the latter maximum has undergone the loss of $\frac{1}{8}$ by disengagement, falling consequently to $\frac{40}{104}$, of which $\frac{39}{104} = \frac{3}{8}$ goes up by involution into *d*. That is, T *prison* is worth $\frac{3}{8}$ in the powers *c b a* of *d*, and $\frac{1}{104}$ in power *b* of *c*, but zero in power *a* of *c*; because the latter has devolved to R owing to disengagement, which has affected *a* for a great deal more than $\frac{1}{104}$. On the other hand, T *prison* retains its share ($\frac{3}{8}$) in power *a* of *d*, because the development (on the 1st subarc) had been more ($\frac{53}{104}$); this being so, it retains it as well in powers *c* and *b* of the same activity (*d*), inasmuch as, before developing at term *a*, it had perforce to develop at the two that preceded *a*. The maximum S in *c* was 2, in *b* 1, and this mode did not reach *a*. Just so as to T *medium*. R's potency is thence superior to that of either of them, and not only to that of T *prison*. That potency R is worth in *b* what it is worth in *a* ($3\frac{51}{104}$) besides what did not go down to *a* (2), hence $5\frac{51}{104}$; and it cannot be less in *c* than it is in *b*. The demonstration is subjoined.



Cf. Schedules 2 and 3, and Tab. VI. (cat. E, 4th subcyc.).

As soon as a descent begins, the opponent's unchallenged superiority in the powers *c b a* of *d*, will assert itself as control over prison both at the *basis* and at the *centre*. Moreover, T medium will then be in co-operation with it.

As to the state of things in general, there has been no return to that of ether. The element remains within the limits of *infraether*, but at a minimum, and under very altered conditions, since trimodal concentration is wanting as well in *d* as in *e*. This corresponds to a maximum of sublimation, wherein ether is worth nearly half; the most so in E, the least in B. By comparing the marginal summary of modes at the end of the subcycle's 1st arc, with that at the end of the 2nd, it is seen that the positive has fully recovered the two equivalents; but that the opponent has only given up 2 *less* a value that varies according to the category, and corresponds to a loss experienced by mode T in its nature of *prison*, which has been partly disengaged; this circumstance needs to be considered.

CHAPTER 3.—PHILOSOPHY OF THE SECOND ARC OF THIS MAJOR CYCLE.

Ed in questo me donarai ozio di abboccarmi con la Consultazione, la quale mi farà guardar prima, me stessa; secondo, il negozio, ch' ho da fare; terzo, a che fine e perchè; quarto, con quai circostanze; quinto, quando; sesto, dove; settimo, con cui? GIORDANO BRUNO, *Spaccio de la Bestia Trionfante*, Dial. 2.

In the course of the 2nd major arc the opponent gets back from the prison all that the latter received from it; and progresses by retaining part of the dianoewis it assimilates at each descent. Needless to say that both these processes are by

ascending subares. But whilst the first begins with the ascending arc of the *fourth* subcycle, the other begins with that of the *fifth*, inasmuch as a descent is requisite before there can be anything to retain (*Arg.*, 12° *w*, Div. III., ch. 1). The philosophy of this new phasis of the laws is not very deep-set. The activity answering to the nature of the *Satwaic* mode (which moreover has developed with time) is the primordial *e*; and when the latter is lost to it as centre of action, that mode will have transferred its centre to the activity most akin thereto—first to *d*, then to *c*. The activity most conformable to the nature of the *rajaic* mode, on the path of increment, is the middle term of the lower trio, *b*. The activity whose wont and manner are the best suited to the nature of the *tamaic* mode, as yet lagging and backward, is the one which was last born only because the three could not come forth together, but which like master Jacob managed to get the best of the bargain, *a*. Tama has got the upper hand in it as to worlds of category A; and we shall see presently what it will do thereby, as a first attempt of the least inured among the guileless ones on the highway towards good and evil. To assure itself of *b* by means of *c*, the opponent must first get the mastery over *a*; such was the work of the cycle's 1st arc. Then refrain, bridle, or repress it entirely; such will be the work of the 2nd arc.

The repression or reducing that activity to power, is the effect of a gradual disengagement of prison in terms of *a*, the dianoëvis of which passes over to the account of the *opponent*, while new prisons stop and accumulate in terms of *b*—their basis, foundation or connecting link being the prison in *c* that has refused re-involution; for the new prisons can be made only on descending subares. Consequence: in proportion as infraether dissolves (the repression of *a* corresponds to a dissolution of the agency as *element*, and to its involution as *activity*), primitive ether, of which it is the conductor, evolves anew, but under forms that are anything but primitive. In these new forms of soul-matter, activity *a* is a declining factor on the wane, and ends by disappearing altogether.

[*Difference between the two kinds of disengagement.*—Disengagement of prison in behalf of the *Satwaic* mode, producing exformation—which also results from ascending subares, and the process of which has been sufficiently set forth (Div. I., sec. 3, ch. 5; Div. III., ch. 4)—is a phenomenon external to the respective state (world), and becomes a cause *without*. Whereas disengagement of prison in behalf of the *rajaic* mode is an internal phenomenon, the effect of which only concerns the causes *inherent* to the state, with which it continues to be associated. In the first case there is exformation; that is to say, a quantum of dianoëvis of Tama-prison is assimilated by another mode (Satwa), and this corresponds to the *evolution* of an essence *superior* to the “superior” essence (*e* or *d* according to the epoch) of the state. This phenomenon therefore marks the boundary of another state higher than the world's plane. In the second case a quantum of dianoëvis of Tama-prison is assimilated by another mode (Raja), and this corresponds to the *involution* of an *inferior* essence in *superior* essences (activities *b c d*) of the world-plane. Hence there is transfer to a higher state, but *within* the limits of the world.]

The process of the two phenomena, disengagement and repression, cannot be given together, seeing that one takes place by ascent, the other by descent. We shall first attend to matters circumstancing *disengagement*; then to those connected with *repression*, consequent on the former.

CHAPTER 4.—DISENGAGEMENTS OF PRISON IN FAVOUR OF MODE R,
OPPONENT.

The aim of desire is good, not evil; while there is no craving for what is neither good nor bad. Otherwise, the motive is elsewhere. Motive is in everything desirable. If anything bad is desired, in that it seems good, it is desired as something good. PROCLUS, *De Anima et Dæm.*, c. 51 (ap. Marsil. Ficino.).

Schedule 2 exemplifies the process. It refers to the 2nd arc of the 4th subcycle of category E; but, *mutatis mutandis*, applies also to D, C, or B, and to any other subcycle, saving only that, at the 4th subcyc., the opponent is still unable to retain any of the dianoevis assimilated on the 1st arc, whereas at every subsequent subcycle it does. [The hypothesis adopted in Tab. VI. is that the opponent retains a *half*. The positive's loss continues to be in the same ratio as on the other major arc, two equivalents per subcycle, besides the new prison. Hence it recovers thereof one equiv., and opponent retains the other.] The schedule's first formula (*see* at bottom), is the same as that which appears in Tab. VI. (cat. E, end 1st arc 4th subcyc.), as well as the last (*id.* end 2nd arc of said subcyc.). The three others that connect those two extreme points, signify continuity, the contained subcycle (minor cycle) being abstracted, respectively. There can be no stop or reaction so long as S in *e* and *d* corresponds to a dianoevis *higher* than those of R + T prison in *d* (*i.e.*, so long as S exceeds half *e* + *d*). Whence, to draw up stages in continuity a descending scale must be attributed to the positive, comprised in its ascending scale. The descending scale adopted is $\frac{3}{26}, \frac{1}{13}, \frac{1}{26}$. That is to say, end of 1st stage (2nd formula) comes a little before reaction (end 4th *minor* cyc.) the positive's odds being $\frac{3}{26}$; the 2nd stage comes nearer the critical time respectively (end 5th *minor*), the positive's odds being $\frac{1}{13}$; the 3rd stage comes still nearer (end 6th *minor*), and the positive's overplus is only $\frac{1}{26}$; lastly, the formula of the 4th stage gives the exact moment of reaction, the positive having fallen *under* the mark, and the end of this stage is identical with the end of the seventh *minor* cycle, identical likewise with the end of the fourth *mid* cycle. So that the medium mode is always in co-operation with the positive, pending the final moment, when it leaves it. The first stage corresponds to half a *minor* cycle, the others to one in full. The re-evolution of *e* at the first stage is consequently about half the progress it makes at the others; which is in agreement with motion by the spiral. Disengagement of prison at the first stage is $\frac{1}{24}$; at the others $\frac{7}{120}$ each, by allowing the same rate in order to simplify. That makes $\frac{1}{8}$ for the four stages included in this arc of the *mid* cycle. At the 1st stage opponent loses $\frac{1}{4}$ in behalf of the positive, and $\frac{7}{120}$ at each of the others. The sum gives two equivalents. [At the following *mid* cycles that loss is reduced to $\frac{1}{8} + \frac{7}{24} \times 3 = 1$]. That being posited, disengagement—viewed under four intervals—is brought about 1stly in terms of *a*; 2ndly *a* and *b*; 3rdly *b* and *c*; 4thly in terms of *c* only. Always at the fag-end of the centre, *a* meanwhile re-involving in *b*, *b* in *c*, and *c* in *d*.

At the outset the centre (*c, b, a=12*) is in equilibrium: S+T medium on one hand, R+T prison on the other. By virtue of the alterant cause the centre changes from a state having no manifested action to an active state. The positive and the medium translate themselves partly from *b* to *c*, from *c* to *d*, and the former (S) from *d* to *e* which evolves anew. While refusing, R obeys more or less and follows in the same direction, as well as the prison which goes up partly, but neither of them farther than *d*. If, at the 1st stage, S is worth $\frac{1}{2}$ more at the centre than at the outset, despite its continued translation towards *d* and *e*, it is because what R loses reverts to it as well at the centre as at the basis. Meanwhile, though decreasing at the centre—on account of that yielding up of dianoevis, as well as owing to the current that invites it toward *d*—R has been

partly compensated in a by disengagement of prison to the extent of $\frac{1}{3}$. Prison, at the same time, goes up partly to b , c , and d . But in regard to activities as modal groups respectively, a has re-involved in b by more than two equivalents; b in c , by nearly one; whereas c 's re-involution in d is compensated by what it retains of the two lower activities, plus a fraction. That corresponds to a proportional ascent of *modes*; and the result is an involution of the centre in the basis amounting to $2\frac{1}{3}$ equiv. But as the latter has re-involved in e (or e has re-evolved at the cost of the basis) to the extent of $3\frac{2}{3}$, the basic dianoëvis has fallen from 36 to $35\frac{2}{3}$. Lastly, just as prison is less centralised, consisting now of four centres, so is infraether a less concentrated element than at the outset. Its condition is modified, on one hand, by the concentrations b and c ; on the other, by the re-appearance of e as a manifested factor.

Between the 1st and 2nd stages activity a gets completely involved in b . Disengagement (the total of which is $\frac{7}{9}$) is done partly through the latter, become lowest term of the centre; prison in b is but very little above what it is in c . The centre has been involved $3\frac{2}{3}$ equivs. by the basis; but owing to e 's progress, the basis has fallen $3\frac{1}{3}$ and stays at $31\frac{2}{3}$. The decreasing concentrations, c , b , d , correspond to a farther relaxation of the infraetheric element. From the 2nd to the 3rd stage, disengagement, beginning in terms of b finishes in c , which, by virtue of the former's re-involution, is now the centre's only activity. At this 3rd stage the prison that has gone up to d is more than double what remains in c . The concentration of extra-basic dianoëvis is reduced to a single term, and less than its analogue of the previous stage; but as a set-off, on account of e 's progress the basic concentration has lost $3\frac{1}{3}$, notwithstanding what it has obtained from the centre ($3\frac{2}{3}$). This goes to say that the element is now in a very altered condition, its subtlety being on the increase. Lastly, from the 3rd stage till the end of the arc, disengagement is effected in terms of c ; prison therein is at $\frac{1}{2}$, of which $\frac{7}{9}$ is appropriated by R , $\frac{1}{2}$ goes up to d , and $\frac{1}{3}$ persists as c , this activity thus becoming permanent. In proportion as S is translated from c to d and e , T medium and R go up from c to d , where they stop. The latter has constantly maintained its superiority over prison at the centre. Prison withstands the ascending current as the opponent does; but it gives way in a greater measure than it is disengaged—in other words, its translation is more rapid than the operation of disengagement. Disengagement ceases when, and for the reason that, R and T medium being totally lodged in d , as well as almost all the prison, T medium takes sides with the former, the opponent; for the positive's invitation ceases, and changes into refusal, the moment the medium leaves it.

It is a concurrence of various causes, which by contrariety produce a harmonious effect. The prevailing mode at the centre being the opponent, so long as the centre had *more* than one activity, prison persisted the most in the lowest (up to the 1st stage inclusively a had the advantage; at the second b by involution of the former); but when the centre had no more than one activity, it was for the very reason that the prison, by involution of b , prevailed in d . The opponent does not remain in c at the end of the arc; because, unable to retain, it has given up its reserve of dianoëvis, whilst it has only recovered a part ($\frac{1}{3}$) of what prison was owing it ($\frac{1}{2}$). The positive mode has been unable to bring the periphery above the basis, because the medium mode—now more inclined towards the opponent—only gave it help, during the whole arc, as far up as the basis, and no farther, etc. According to the demonstration at Chapter 2, end, it is ascertained that the power a of centre c is lost to the latter, and in the opponent's keeping; that is, its action is therein *repressed*, and the lowest term of new prisons will be b , as we are about to see.

CHAPTER 5.—REPRESSION OF ACTIVITY *a*.

Il doit y avoir une certaine proportion entre les actions et les desseins, si on en veut re tous les effets qu'elles peuvent produire.—DUC DE LA ROCHEFOUCAULD, *Maximes*, 161.

This showing forms a sequel to the foregoing, and is adapted to the descending arc of the 5th sub-cyc. of the same categ. E. Like Schedules 3 and 4 it also applies, *mutatis mutandis*, to the other subcycles, and to categories D, C, or B, and their subcycles. Schedule 3 overlooks stops, like Sched. 2, but in a reversed sense. The scale is the same. We know that a lower reaction—*i.e.* at the periphery, from below above—only takes place at the time when $R + T$ prison = half the centre's dianoëvis. Well, then, end 1st stage, $R + T$ prison = half centre + $\frac{3}{28}$; end 2nd stage $R + T$ prison = half centre + $\frac{1}{13}$; end 3rd stage $R + T$ prison = half centre + $\frac{1}{28}$; end 4th stage $R + T$ prison = half centre, which gives equilibrium coinciding with the end of the descending arc and a reaction at the periphery. Under this aspect of continuity the medium co-operates uninterruptedly with the opponent. The two extreme formulas of Sched. 3 are identical with those of Tab. VI., categ. E, 2nd arc. 4th subcyc., and 1st arc. 5th subcyc. It exhibits five activities with their groups of reasons and powers respectively (the "reasons" only at the 1st stage, as sufficient, being understood at the following). At the first stage, progress of the four lower activities is $23\frac{1}{104} - 18 = 5\frac{1}{104}$. Otherwise stated (fixed reason *x* being understood) *e* involved in *d* to the extent of $5\frac{1}{104}$; *e* + *d* in *c*, $4\frac{7}{104}$; *e* + *d* + *c* in *b*, $1\frac{7}{8}$. But *b* does not involve in *a*; it is *e* + *d* that has actuated *a* $\frac{1}{2}$ by another "way," as will be seen directly. As to results, *d* has increased $\frac{2}{4}$, and *c* $2\frac{4}{5} (= 2\frac{7}{8} - \frac{1}{104})$; whilst *b* has manifested $1\frac{7}{8}$, and *a* $\frac{1}{2}$. The power *d* of *e* on being actuated identified itself to activity *d*; power *c* of *e* and that of *d*, to activity *c*; power *b* of *e*, that of *d* and that of *c* were actuated as *b*. But the power *a* of *e* and that of *d*, on identifying one another, did not identify with a power *a* of *c*, because the latter has none. Activity *a* only manifests in so far as it derives from the two higher, *e* and *d*, whose powers *a* have identified to that effect. At the following stages, where the process is similar, *e* is involved at the rate of six equivalents each. This corresponds to the reasons developed by *d c b a*. At the 4th stage the reasons reach their maximum, activity *e* being entirely involved. The subcycle's powers are thus exhausted.

We know that prison cannot develop except by an assimilation of dianoëvis; and that its development is equal to the quantum that T medium is able to retain, which is *ipso facto* "new prison" to be added to the old. When descent begins, bimodal *d* (Sched. 2) is trimodalised by accession of S (Sched. 3); assimilation and new prison commence and continue incessantly through *c*, trimodalised, up to its power *b*, which, identified with that of *d* and *e*, reveals itself at once an "activity," and behaves as lowest term of the centre. For on the one hand, prison $c\frac{1}{104}$ partly descends in terms of *b*; and on the other the powers *c* and *b* of *e* and *d* identify and unite, proportionately, with those two activities; that is, *e* + *d* are involved in *c*; *e* + *d* + *c* in *b*. That corresponds to translation of the modes, accompanied with assimilation, etc. Meanwhile prison $d\frac{2}{8}$ partly descends, manifesting through its power *a* (that of *e* acceding thereto by identification), a descent that is attended by a translation of mode R in the same direction, owing to the power which it had developed as activity *a* on the other arc of the major cycle [*i.e.*, *d* involves in *a* under guise of its mode R and of its mode T prison. The power developed by R was $3\frac{5}{104}$ in cat. E. But it is not put to use in its entirety; because, in proportion as prison was disengaged (2nd arc. 4th subcyc.), R decreased in *a*, and the dianoëvis it recovered went up. At this 5th subcyc. it utilizes its power *a* only up to the limit $3\frac{1}{2}$; at the 6th, $2\frac{1}{4}$; at the 7th, $\frac{2}{8}$, tab. VI.] R participates also in the other translation and is always worth more as mode of activity *b* than of activity *a* (just the reverse of what occurred on the other arc. of the cycle). In short, *b* is the lowest term of the centre that increases. In spite of the progressive rate of its return to manifesta-

tion, the term a is no longer in a condition to develop relatively to the subcycle. Sched. 4, which covers details that are wanting in the other, will give a better account of the how and wherefore.

It stands to reason that centre c cannot develop, nor its power b manifest and dilate without accession and united action on the part of d by its powers $c b$. It is quite as sure that the power a of d cannot be actuated and appear, without an intervention of those same powers $c b$. There is moreover this circumstance. The maximum of positive power developed in terms of c and b is inferior to the opponent's maximum, equal at the very least to that it developed in terms of a , a power which the positive has not even touched (Tab. VI., E., 1st arc 4th sub-cyc.). Then, again, the opponent has an extra power b , and consequently an extra power c as well (Ibid., and Demonstr., ch. 2, end). In view of this prepotency of the opponent, its exclusiveness as power a , of which it has deprived term c , and its dominant character as power a of the basis d , in regard to prison, the result is that at every involution of e in d , involution d takes two ways, symbolised thus: $d c b =$ way of active centre c ; $d (c b) a =$ way of centre a in potency. An involution e answers to accession by actuation of its power d to the similar activity, and accession by identification of its powers $c b a$ to the similar powers of activity d . An involution d is brought about under conditions analogous thereto. While following the first way the powers $c b$ of d are actuated in succession, but c more than b . While following the second, its powers $c b a$ are actuated in succession, but with exactly the same dianoevis, c becoming reason of b , b and its reason reason of a , which alone subsists active. The inequality assigned to the first way, is in that positive and medium modalise c much more than b . The equality under the second, in that involution d is modalised by opponent and prison exclusively, while the opponent's power a is the measure it gives and allows to its powers $c b$ and to this way of involution d .

First Stage: Involution e in $d = 5\frac{1}{10}\frac{3}{4}$. Involution by way $d c b = 4\frac{7}{10}\frac{7}{4}$. Involution by way $d (c b) a = \frac{1}{2}$. Persistence e in $d \frac{3}{4}$, progress of d now trimodal. The two ways taken by involution d are synchronous, and in a degree proportionate to the difference of dianoevises $4\frac{7}{10}\frac{7}{4}$ and $\frac{1}{2}$ (Sched. 4).

Way $d c b$.—Accession of powers $c b$ actuated by d under three modes, to centre c and its power b . c is actuated $2\frac{1}{10}\frac{5}{4}$ (+ actuality $\frac{1}{10}\frac{1}{4} = 2\frac{7}{8}$), b $1\frac{7}{8}$. In this move $R = 2\frac{1}{8}\frac{3}{2}$, nearly half the dianoevis involved. The prison $c \frac{1}{10}\frac{1}{4}$ has gone down, to the extent of one quarter its value, into b , where it has developed owing to the new prison $\frac{1}{8}\frac{3}{2}$ which brings it up to $\frac{3}{8}\frac{3}{2}$. [The old and new prison are shown separately in Sched. 4, as a mere elucidation of this particular.] The new prison is one of the effects of trimodal evolution. [For $4\frac{3}{4} - \frac{1}{10}\frac{1}{4} = 4\frac{7}{10}\frac{7}{4}$; and $4\frac{7}{10}\frac{7}{4} - \frac{1}{8}\frac{3}{2} = 4\frac{6}{8}\frac{1}{2}$, the free modes' dianoevis of activities $c b$, the new prison corresponding to S 's loss on the way.] The mode R of b has stopped there ($= 1\frac{3}{10}\frac{7}{4}$), has not pushed on, has repressed itself—i.e., b opponent has restrained itself—and as prison in b has no power a , the repression is maintained, confirmed in that quarter. [Repression of the power corresponds to an act of repression on itself, of an activity's mode which is the only mode of said power.]

Way $d (c b) a$.—The powers $c b a$ actuated by d under two modes, R opponent and T prison, involution of c in b being equal to that of d , and therefore total, as also that of b in a . Involution d having been $\frac{1}{2}$, this dianoevis subsists in terms of $[x-e d c b] a \frac{1}{2}$. [For instance, by allowing it four sub-stages (reasons $x-e$ omitted, but understood, read from above below, from column to column):

<i>Partial involutions:</i>	$d \frac{1}{8}$	$d \frac{1}{8}$	$d \frac{1}{8}$	$d \frac{1}{8}$
<i>Total involutions:</i>	$\left\{ \begin{array}{l} [d] c \frac{1}{8} \\ [d c] b \frac{1}{8} \end{array} \right.$	$\left\{ \begin{array}{l} [d] c \frac{1}{8} \\ [d c] b \frac{1}{8} \end{array} \right.$	$\left\{ \begin{array}{l} [d] c \frac{1}{8} \\ [d c] b \frac{1}{8} \end{array} \right.$	$\left\{ \begin{array}{l} [d] c \frac{1}{8} \\ [d c] b \frac{1}{8} \end{array} \right.$
<i>Subsistences:</i>	$[d c b] a \frac{1}{8}$	$[d c b] a \frac{1}{4}$	$[d c b] a \frac{3}{8}$	$[d c b] a \frac{1}{2}$
	1st s. st.	2nd s. st.	3rd s. st.	4th s. st.]

Prison has come down therein $\frac{3}{2}\frac{3}{8}$, the opponent $\frac{5}{13}$.

The two ways are in the same direction. One stops at the "power" b , the other pushes ahead *without passing through* the "activities" $c b$. Power c of the way $d c b$ is actuated at the same time as power c of the way $d (c b) a$. But one by opponent, prison, medium and positive, the latter under refusal, and giving rise to new prison; the other by opponent and prison only. One in trimodal conditions, the other bimodal. With one, *new* prisons are a concomitant fact quite in keeping and must perforce stop in b . With the other they are simply impossible. That is how and why b is a developing centre; whereas a no longer having the required conditions, is a declining centre dying out, notwithstanding its periodical alternatives *a potentia ad actum*.

Invitation goes on decreasing whilst refusal increases. In proportion as R progresses in a it stops less in c and its progress in b diminishes; but its dianoevis at this centre is always in excess of that it exhibits in a . Positive and medium stay more in c though constantly passing down to b increasing in both. Translation of the three modes lessens from stage to stage (way $d c b$); the positive proportion increases in relation to opponent, only because the latter is more and more partial to the other way— $d (c b) a$. That is to say, involution e continuing at the same rate (6 equivs.), that of d diminishes on the one hand and increases on the other, but the basis progresses without intermission. The progression of new prisons is retrogressive; translation of prison to a is likewise so. All that corresponds to the descending arc of a subcycle, the containant cycle of which is on its ascending arc.

During the arc, centres are four, d (which is also basis) $c b a$. But at the end of the same they are only two, b and a . Therewith the terms of trimodal centralisation are three, $d c b$. At length they are reduced to two, d and b ; d progresses as trimodal centralisation only. It is but b that progresses both as prison and centralisation. There is but c that decreases in regard to *both*, while developing (at the last stage) as bimodal dianoevis. The cause is complex. d increases on the one hand in consequence of involutions e (prevalence $R+T$ over S); on the other by virtue of the impeding effect of a on $b c$ (descent of opponent into a being so much lost to $c b$ besides a quantum of the positive mode, which, as refuser, abides in d). That furthers infraether, which the action $c b$ tends to destroy (by diminishing concentration in d). For if c increased as a *field of concentration* (which should only be by ascending arc) that element's dissolution would be unduly hastened. At the same time, b is a stay in regard to a , for, seeing that its opponent mode possesses in itself more dianoevis than the whole of centre a , the latter cannot bring positive and medium over to its field of action, that is, cannot put an end to way $d c b$, etc. These vicissitudes are indicative of the changes the element passes through. At the arc's terminus c has fallen into bimodality (descent of R into centre b). On the contrary b is a term of trimodal concentration, and its dianoevis is equal to that of the other activity. In short the new prison-centre gets the benefit of this half of the mid cycle. The arc stops owing to an equilibrium between $S+T$ medium in $c b$ and R + the prisons in $b a$ (Sched. 3). Thereupon all the powers are drained. [The powers of the subcycle (midcyc.) = $23\frac{1}{104}$. $11\frac{1}{104}$ have taken the way $d c b$; $3\frac{1}{2}$, the way $d (c b) a = 14\frac{1}{104} + 9$ (d 's progress) = $23\frac{1}{104}$]. Converted into reasons of $a b c d$ they betoken the powers of the ascensive motion about to follow.

CHAPTER 6.—ASCENDING SUBARCS. THE TWO WAYS IN THIS ASPECT.

Che'l perder tempo, a chi più sa, più spiace.

E ciò che fa la prima, e l'altre fanno.

DANTE, *Purgatorio* III., 78-82.

The process on the *descending* arc of the 6th and 7th subcycs. is quite analogous to that of the 5th, just described. But on the *ascending* arc of the three, besides the circumstance which has already been pointed out—*i.e.*, that on these arcs opponent retains half the dianoevis it has assimilated (p. 100)—there is another circumstance that slightly modifies operations, which therefore are not in perfect keeping with the ascending arc of the 4th subcyc. Owing to the first of those circumstances the opponent's dianoevis at term *b* always increases on the descending subarcs, and its permanence as mode of *c* at the close of subcycles increases as well; whilst as modality of the agent *d* it diminishes *pari passu*. At the end of the major cycle R is no longer a mode of the agent, but stays in *c*, its permanent centre of action being *b*: in category E, the equivalents of R are less than a quarter in *b*, more than three-quarters their totality in *c*; in category B, more than four-fifths in *b*, less than a fifth in *c*, which is basis of the element. Respecting the second circumstance, inasmuch as, on the descending arc of the 5th subcyc., the power *a* was not actuated through the terms *c b* of the centre, the term *a* cannot re-involve in *d* by that way; but, in a reversed sense, by the one followed at the descent. That is, its "reasons" *d c b* are its "powers" actuated in succession, having *a* as ultimate reason. In order, therefore, to apply Sched. 2 (*mutatis mutandis*) to the three ascents, a second row of symbols must be inserted at each stage, as seen under Sched. 5. This second row—term *a* of centre—is only intended to render the two ways more distinct, or rather to be able to tabulate them.

At the 1st stage of the 4th subcyc. (Sch. 2) terms were four (that is, the decentralised prison had four terms, *a b c d*); three (*b c d*) at the second stage, and two (*c d*) at the third. Now (Sch. 5) they are always four from the 1st to the 3rd stage. Term *b* gets completely involved only on passing from the 3rd to the fourth, and *c* partly in *d*. But whereas prison in *b* is translated to *c*, it does not go up at all to *d* (Tab. VI). Hence, by virtue of this way—to be symbolised *b c d*—the centre preserves its terms *b c* up to the 3rd stage; at the 4th only *c* remains to it. This is the case under the 5th and 6th subcycs., but, at the 7th, *b* becomes permanent centre and *c* the basis (Tab. VI.).

As to the other way—the symbol of which must be rendered *a (b c) d*—there are always two centre-terms, *a d*; but in the interim they are *a b*, then *a c*. To realise the fact it may be exemplified by application. Say to the 5th subcyc. of categ. E. At the outset of the 2nd arc, term *a* = $3\frac{1}{2}$ (Tab. VI.); and its gradual involution in *d* follows the stages tabulated under Schedule 6. At the 1st stage term *a* is still in possession of 3 equivalents; then it falls to 2 and 1 in succession; at the 4th this remainder is completely involved. The effect of that which is tabulated in Sched. 6 shows itself in Sched. 5 by the lower row of *d*'s "reasons," *viz.*, *a b c*. Those above it, *b c*, come of involution by the other way, which does not bring a reason *a*. The reason *a* of the peripheric activity *e* proceeds from term *a* through intervention of the basic activity *d*, the agent; it is a restitution under abased conditions. Disengagements of prison (which, in the 4th subcyc., were partly effected at term *b*, then term *c*) are all done in terms of *a*. In so far as it is not disengaged, the prison becomes decentralised by means of the two powers *b c* (periodically revived) and thus goes up to *d*. And in so far as it is disengaged the corresponding dianoevis reaches *d* in the same way, but in terms of the *opponent* which has profited thereby. At the 2nd stage the prison that subsists is pretty equally divided between *a* and *d*; at the third it prevails in *d*, which, at the 4th, has it entirely to itself albeit reduced. To sum up the main points, Tab. VI. shows that, at the end of the major cycle,

there is no more prison in *d*, its disengagement being finished and the power *a* in the exclusive possession of the opponent, under the four categories; that the centre's only term is *b*; and that the opponent's progress is brought up almost to an equality with the positive mode (R being at 19 everywhere; S at less than 21, but varying according to the category).

CHAPTER 7.—THE ELEMENTS. PRIMITIVE MAGNETISM. END OF INFRAETHER. WORLD-ETHER.

Rarè natura miraculum unum solum ostendere solet; sed aut multiplex, aut nullum.
G. CARDANO, *De Rerum Varietate*, lib. VII., cap. 38.

At their 5th sub-cycle the worlds continue within the limits of infraether; but, as usual, the element has four types varying from one world to another. [A considerable difference may be perceived by comparing the basic levels. With w. E it goes down from 36 to 33 (level at the 1st subcyc.; and this is the only world that returns, for a time, by *descent*, to its primitive basic level, though under other conditions as to the centre, &c.), and *e*'s reaction brings it down to 30; because the basis as well as the centre is affected thereby. The basis of w. D falls from 35 to 30, and the reaction *e* leaves it at 30; because reaction (14), being 2 equiv. less than in world E, only affects the centre. The basis of w. C falls from 34 to 27, and the reaction (12) brings it up to 30; because the centre is affected 2 equiv. less than that of D. The basis of w. B falls from 33 to 24, and the reaction (10) takes it up to 30; because the centre is affected 2 equiv. less than that of C, and persists at 8, Tab. VI. 5th subcyc.]. Though all the bases have the same level at the subcycle's close, conditions differ inasmuch as centre *c* is at 2, in E; 4 in D; 6 in C, and 8 in B (see also difference in the grouping of modes). In a word, at the middle of the subcycle the element is the more concentrated, in proportion as the agent's dianoëvis has lowered, and that of terms *c b* has risen, of which the ultra-example is w. B. At the close of the subcycle, the element is the more subtle in proportion as centre *c* is less progressed, and the peripheric activity less involved in the agent, of which the extreme case is w. E. But therewithal, from a standpoint of correspondences in time, while D, or C and B in succession, are still in those conditions, w. E has developed others that are more progressed. The first arc of the 6th subcyc. brings the agent *d*, whichever be the category, *under 24*, the basic minimum (the least in E, the most in B). The element is no longer infraether, but *primitive magnetism*, which, without a distinct basis, is an effect of the ascendancy of the dianoëvic centre over the activity-agent, which (1st arc) is at the same time periphery. Then (2nd arc) what remains of reactive power to involved *e* (still 8 in E, only 5 in B) conducts the agent for the last time above the basic minimum (to 28 in every categ.; the indications *supra* apply here *mutatis mutandis*, the effects of reaction being limited to the terms of the centre). This is also the last reinstatement of infraether, wherein centre *c* remains at from 12 to 15, according to the category. The first half of the 7th subcyc. is tantamount to a resumption of *magnetism* in modified conditions. The centre's term *b* over-rides every other activity, and *e* surpasses the agent in dianoëvis. The rajaic law has at length reached the point that enables it to cope with that of satwa. Activity *e* is finally involved; a *fixed reason*, such as *x* has been a long while since. It is *d* and *c* that react against *b* in E D C; but in B, *a* has no reactive power, which is confined to *c* [reac. *d*, 6 E; 4 D; 2 C; 0 B]. Reaction *c* diminishes likewise from world to world [reac. *c*, 8½ E; 7¾ D; 7¼ C; 6¾ B]. Whence it follows that at the end of the 2nd arc, the agent *d*, although it has risen (E, D, C,) or maintained its level (B), has passed from a trimodal state (concentration) to unimodality, and forms the periphery. But, though this state of the *positive* mode is analogous to that which it expressed in terms of *e*, at the ascent of the

4th subcycle, it differs in this wise: at that time it had no share in the agent, which then was basis, whereas now it is identified therewith by being divided between *d* (agent and periphery) and *c* (basis). A further result is, that *c* has the same dianoevis everywhere (the basic minimum), retains for the first time its trimodal state, is the only plane of concentration, and proportionately less opponent and more positive, as the category recedes from E. Lastly, the final repression of activity *a* (which in the ultimate was the *raison d'être* of infraether, now inexistent) by disengagement of what remained of prison in that term, and the permanence of *b* as the opponent's extreme centre of action, express the victory of this mode, or of essence *b* through this mode. [To say that *b* was the object of R's aim, or that R's development was the bent of *b*'s action, comes to the same, except that the latter diction, while truer, is less concise; for if this aspect were adhered to throughout the chapters, the consequence would be a yet more tedious prolixity.] The dianoevis of centre *b* (limited to opponent and prison) augments in proportion as the category nears B, where it is at its maximum [4 E; 8 D; 12 C; 16 B].

That state described is *world-ether*. It differs from world to world, and identifies the primordial element of the physical world corresponding to the paradigm or archetype, an element which manifests as the latter only, never in the former. Its relation to the physical world is that of being its *fixed-reason*. That is, so soon as its *three* activities (*d c b*) shall have become fixed-reasons, as *x* and *e* are already, the said ether will no longer be able to manifest, but will be the fixed-reason of a *new* element, the latter being the free or manifested reason of the physical world. World-ether (existing by virtue of its fixed-reasons *e x*) is one of the degrees—not of the universal “element,” which is a mere abstraction, but—of the universal “reason,” which answers to the fact. For the differences in question are only *degrees of manifestation* of the reason. If the degree, corresponding to manifestations that, in their diversity, are synthetised by a world, begins to *rise*, it is because certain *reasons* more or less fixed are no longer so, but in action, that is, *powers* passing on to action, becoming actuated. And when that movement, continuing, reaches the degree corresponding to the ether of that particular world, such ether is no longer a fixed-reason, but the *power* which is being actuated and brings that world nearer and nearer to the universal reason which is in process of expressing itself as *universal power*. The ether of a world is, therefore, the *link* that connects it, and all dependent on and proceeding from it, with the other worlds and existences of cosmos; and which, when the time is at hand, draws them all to a common level, according to groups, &c. In a word, that fixed-reason, the prevailing modality of which is *Satwa*, answers to the bottomless abyss of the great dissolvents. Dissolvents change, and have at first only to do with the superficies of the inaccessible abyss; but the Satwaic nature is dominant in all of them. Every world has a bottom, but its fixed-reason knows nothing of the kind; it ever recedes, like the horizon that always keeps you at a distance however far you move on.

CHAPTER 8.—GENEALOGY OF THE WORLDS IN TABLE VI. LAGGING AT THE MESOCHOR, AND RETAINED SYSTEMS.

Il y aura donc toujours un monde idéal et un monde réel, un *paradigme* et une *copie*.—PAUL JANET, *Les Causes Finales*, pag. 594.

At every subcycle the scene changes; it is a more advanced world of the category. According to Index I. a new category is the direct issue of a world 4; and except the one that produces the first (D), the worlds 4 from which other categories proceed, are the direct issue of a world 3. Their pedigree which, like all genealogical trees, becomes more complicated as branches extend,

is disclosed with sufficient clearness in Schedule 7, where the asterisk indicates the worlds that appear in Tab. VI. The evolution of the fourfold group that, through a sustained correlation of worlds, gives rise to the katochor or most forward plane of cosmos, is a process of subduction and inter-subduction of *worlds*, which becomes a subduction of *world chains*, and terminates with the subduction of a *system* from each category.

1st *subcyc.* From primary world 4—identical with world 10 E—issues (immediately and mediately) a chain of seven worlds, of which we need but to deal with the quatern or product of the subcycle's first arc. Well, then, three of the worlds E are—so to express it—sisters having the same parent (now world 1 of the chain). The only one that figures in Tab. VI. is world 3 (1st subcyc., cat. E).

2nd *subcyc.* W. 3 and w. 4 keep aloof from the chain—*i.e.*, continue to be the most ahead, subduction is an *effet*, not an act—and as *pari passu* the chain develops into a system (each of the seven w. extending to a ch. and seven ch. making a sys.), the result is that two chains are subduced from the first system E. Chain 3 remains categ. E; chain 4 is a new categ., D. Worlds D, three of which are sisters having as parent the third daughter of primary w. 4, are “first-cousins” to worlds E (save w. 1), which have the same grand parent through the latter's *second* daughter (now w. 1). W. 3 E of the subduced chain 3 and w. 4 D of the subduced ch. 4 are the two first cousins formulated in Tab. VI.

3rd *subcyc.* W. 3 of ch. 3 E subduced from the 1st sys. keeps aloof from this subduced chain, and produces a new ch. 3 of worlds E which *ipso facto* is subduced from sys. 4 E under evolution at the same time. Its sister w. 4 E, proceeding in a like fashion, brings forth the first chain C which is equivalent to the ch. 4 subduced from sys. 4 E. Therewith w. 4 D, by keeping aloof from the 1st ch. D, deprives 1st sys. D, *eo ipso*, of its chain 4. This is an intersubduction. Hence, as to the three contemporaries of Tab. VI., w. D is cousin in second degree to w. E and to w. C, which are first-cousins.

4th *subcyc.* W. 3 of ch. 3 E subduced from sys. 4 E, keeps aloof from this subduced chain and gives birth to a new ch. 3 E, whereby its 3rd chain of worlds is lost to the 4th system of the 4th chain of systems E, then in evolution. Its sister w. 4 E of the said ch. 3 does the same, and gives birth to the 1st ch. B which is identical with the 4th ch. subduced from the said sys. 4 of the 4th system-chain E. Meanwhile w. 4 D, by subduction from the subduced ch., subduces the chain, to which it gives birth (new ch. 4), from sys. 4 D in evolution; and w. 4 C, keeping aloof from the 1st ch. C, subduces its offspring from the 1st sys. C. (Intersubductions.) As respects the connexion between the four worlds that figure synchronously in Tab. VI. w. 3 E, is cousin in the third degree to w. 4 D, in the second degree to w. 4 C and first-cousin to w. 4 B.

5th *subcyc.* W. 3 of ch. 3 E subduced from the 4th sys. of the 4th sys.-chain E, on keeping aloof from this subduced world chain becomes parent of a new chain 3 of worlds E, which is thus taken away from the 4th sys. of the 4th sys.-chain of the 4th great-system E, the evolution of which corresponds in time.

On the other hand, its sister w. 4 E, by a similar proceeding, produces the 1st ch. A, thus subducing its 4th world-chain from said 4th sys. of the 4th sys.-chain of the 4th great-sys. E. At the same time, w. 4 D keeps aloof from the 4th ch. subduced from the 4th sys. of 4th sys. ch. D; w. 4 C, from the 4th ch. subduced from the 4th sys. C; w. 4 B, from the 4th ch. of 1st sys. B. W. 4 E of Tab. VI. is cousin in the fourth degree to w. 4 D, in the third degree to w. 4 C, in the second degree to w. 4 B, and first cousin to w. 4 A.

6th *subcyc.* Such subductions and intersubductions being over, and the last of the categories *in esse*, the five subduced world-chains A, B, C, D, E represent the *ne plus ultra* of subduction, and preserve their integrity, each chain multiplying into a system as shown elsewhere (Div. III. chap. 3).

Under these circumstances, seeing that the last three worlds of every chain are the offspring of the fourth, while the latter with two others are the offspring of the first, the mutual relationship among worlds of the *same system*, rests on the following basis: the eldest world of the system is the parent of three by first generation, and of 3 by second generation; grand-parent of 3 by first generation, and of 12 by second generation; great-grand-parent of 18 by second generation; and great-great-grand-parent of 9 by second generation. That makes 48, which with the parent completes the system of 49. Generations are but two, subdivided into three epochs each.

Notice has been taken of the rearward systems constituting the mesochor (Div. III., chap. 3); but it only referred to the first lagging. E has three more, D two, C one, B none. Rearward chains E have only one unproductive subcycle, in that their first backwardness, having four productive powers with three of lagging, produce results at their 3rd, 4th, 5th, and 6th subcycles, leaving the 7th to the retained chains. Meanwhile, chains E are subdued from E, and chains D C B from subdued E (as at the katochor, but a subcycle behind-hand). At the second lagging of categ. E the chain has three productive powers (C B A) and two powers of lagging; but production begins with the 4th subcycle, leaving likewise the 7th to the retained chains, which (having been eight at the first lagging) are only four this time. At the third lagging, productive powers are two (B A), the lagging power one, and the retained chains two. At the fourth and last, there is but one productive power (A) without any to lag, and the retained is a single chain E. At the second lagging of categ. D, the chain has two productive powers (B A), one to lag, and gives two retained chains, which have three subcycles of development *per se* (reproduction only); because the beginning of production corresponds to the category's 3rd subcycle. As its third lagging means production at the 4th subcycle with one power (A), and none to lag, the single retained chain resulting therefrom, gets also three subcycles of reproduction or mere multiplication. Lastly, the second lagging of C has but one productive power (A) and none to lag, and consequently gives but one retained chain. But production being a result of the category's 3rd subcycle, the said chain is entitled to four subcycles of reproduction. To sum up, the 2nd, 3rd, and 4th laggings of E give a total of five complete systems; the 2nd and 3rd of D, 105; the 2nd of C, 245 systems. Added to the first lagging of E, D, C, and B, the totals are:—E 10 systems + 35 w., D 245, C 735, B (limited to 1st lagging) 1,715 systems. Hence the grand total of mesochoric retained systems—originating from the ultrasubdued chains—is 2,695, or 55 great-systems, + 35 worlds. It almost balances the katochoric grand total, say 2,800, or 57 great-systems with seven systems over and above (one of the seven chains of a great-system). This odd chain would go to show that the group forming the katochor is related to a neighbouring great-system, that is, to one of the groups of *subdued* systems that are superior to it (mesochoric). [Subdued systems are not to be mistaken for *retained* systems, which are of a higher and more primitive nature.]. The extra 35 "retained" worlds E would intimate a connexion between the mesochor and the anochor.

CHAPTER 9.—LEVELS OF INVOLUTION OF PRIMITIVE ETHER.

Objects divine
Must needs impair and weary human sense.

MILTON, *Paradise Lost*, xii., 9.

The involution of primitive ether corresponded to a detrusion of its state. It increased in proportion as activity a developed. Such detrusion reached its limit with the entire repression of a and dissolution of infraether. Abasement of ether implies abasement of its fixed-reason, superether. The level of depression corresponds to a relation between the fixed-reason x and the repressed power α .

That is to say, so long as a remained bimodal (opponent + prison), the superior activity e , on becoming a latent factor, went on sinking in degree. So soon as a becomes unimodal (repressed by opponent), activity e , already finally and irrevocably involved, ceased falling, and corresponded to the level of an *evolution* under other conditions or power of a new manifestation near at hand. The reduction of an *element* to potency through involution, does not imply a reduction of its *activities* to potency in that they are involved. After all the lower powers get into action, no activity relapses to a merely potential state except as a unimodality. Ultrasuperether and superether (which are not elements) are fixed-reasons as to the present, and powers as to the future. So likewise with primitive ether (which is an element), but in a less remote degree, both as fixed-reason and as power. Be it remarked, moreover, that d and c , more or less involved, are reasons partly free and partly fixed, having a latent action. Those reasons are, therefore, "latent activities," the action of which is included in the manifested action. When free reasons have only a potential state, it is because they have been unimodalised, either by the opponent or by the positive. It is clear enough that the detrusion of the primitive element as fixed-reason of a world, must differ from one to another. Let us determine the difference in regard to the last four worlds that appear in Table VI. (7th subcyc.).

Primitive ether 48 is the *synthetic reason* of each world. The latent activities of a manifested activity are its *etheric reasons*, synthetised by each of the three factors of the *world-ether* ($d c b$ manifested). The basis c has a dianoevis of 24 in each, half the synthetic reason of the respective world. The relation between centre and periphery is: b^4, d^{12} , world E; b^8, d^6 , w. D; b^{12}, d^4 , w. C; b^{16}, d^3 , w. B. That is, w. E: centre one-twelfth against periphery five-twelfths of the synthetic reason; w. D: centre one-sixth against periph. one-third; w. C: centre one-fourth against periph. one-fourth; w. B: centre one-third against periph. one-sixth. That intimates that latent activity e is involved in the dianoevic centre of D as much again as in that of E; twice as much in that of C; thrice as much in that of B. Or, vice versa, the reason e of E's periphery corresponds to four equivalents more than of D's; eight more than of C's; and 12 more than of B's. Refusal towards the dianoevic centre is, as an ultimate, in the latent activity e (through the positive mode): in world E it is for the most part centralised at the periphery; in world D the periphery is still at an advantage; in world C e 's action preponderates at the basis, and in world B it is yet more basic. We thus get the evidence of four downfalls or *levels of involution* of primitive ether and of activity e , their summary being as follows: 1st level, w. E, $[x - e -] d 20, [x - e - d] c 24, [x - e - d c] b 4$; 2nd lev., w. D, $[x - e -] d 16, [x - e - d] c 24, [x - e - d c] b 8$; 3rd lev., w. C, $[x - e -] d 12, [x - e - d] c 24; [x - e - d c] b 12$; 4th lev., w. B, $[x - e -] d 8, [x - e - d] c 24, [x - e - d c] b 16$. The peripheric activity d being unimodal (positive only) its reason $-e-x$ is so likewise; and inasmuch as it is unimodal it does not always act, its mode operating as manifested factor d . But it maintains its quality as reason, first of all because it is fixed; and in the next place, even supposing it were not (as during the previous subcycle), because the reason d of c and c of b are *trimodal*, the positive partaking thereof, [*i.e.*, the positive reason above becomes a *power* only when the positive ceases to refuse *below*]. Having found the four levels, it remains to ascertain wherein lies the power of each with regard to the new element, which is to be developed from the world-ether as *active* factor of the primordial constituent of a state entering under the physical law.

The latent activities are the etheric reason contained in, and covered by, the dianoevis that is noted. The etheric reason of d is $-e$ involving $-x$. That of c , d involving $-e-x$. That of b, c involving $d-e-x$. The positive's refusal is identified with the manifested activity d (periphery); with reasons e and d , against opponent and medium in reason d (basis); and with reasons $e d c$, against opponent and medium in reason c (centre). The action e of the centre decreases in proportion as action c increases therein, and action c increases proportionately to the

progress of the centre's etheric reason. In other words, action *e* is proportionately less efficient the more it is involved in latent *c*, and consequently in manifested *b* (centre). And vice versa action *e* is proportionately more effective at the periphery, the less it is involved at the centre. Now, beginning below, the centre's etheric reason is double the periphery's at the 4th level; equal at the 3rd; half, at the 2nd; and five times less, at the 1st. As to the 4th level the power in question (relating to the new element not yet manifested) is at the *centre*, which is worth twice the periphery; as to the 3rd, at the *basis*, worth twice the centre or the periphery; as to the 2nd, at the *periphery*, worth twice the centre; as to the 1st, *beyond* the periphery, whose relation to the centre is in a proportion much exceeding that of the others. *Beyond* the periphery is *in* the periphery, that is, its very *reason* itself, - *e* - *x*.

Anticipating events, a summary of the effects is herewith subjoined—which will come about under the *fourth* major cycle—viz., evolution of a new category of activities relatively to each level. 1st level: 1°. When the *periphery's* fixed-reason resumes action, which far exceeds action *e* of the basis, the effect is to exalt *d* to an activity *e*, the *positive* fixed-reason of which is *e*, and the opponent fixed-reasons *d c b a*—repressed *a* being actuated again by deed of R. 2°. *e* becomes free reason of *a*, and *a+e* free reasons of *x*. 3°. *x+e* are free reasons of *d, c, b*, successively. Five new activities *a b c d e*+superior essence *x*. 2nd level: 1°. The action of the peripheric fixed-reason, although over the basic action *e*, is not sufficient to exalt *d*; but maintains it, which gives *d*, the *positive* fixed-reason of which is *d*, and the opponent fixed-reasons *e c b a*. 2°. *d* is free-reason of *a*, and *a+d* free-reasons of *e, x*. 3°. *x+e+d* are free-reasons of *c, b*, in succession. Five new activities, &c. 3rd level: 1°. The action of the periphery's fixed-reason being under the basic action *e*, the effect is degrading for *d* and persistent for *c*, which manifests as *c*, the *positive* fixed-reason of which is *c*, and the opponent fixed-reasons *e d b a*. 2°. *c* is free-reason of *a*, and *a+c* free-reasons of *d, e, x*. 3°. *x+e+d+c* are free-reasons of *b*. Five new activities, &c. 4th level: The action of the peripheric fixed-reason being under action *e* of the centre, the effect is degrading for *d* and *c*, and sustaining for *b*, which reveals itself *b*, the *positive* fixed-reason of which is *b*, and the opponent fixed-reasons *e d c a*. 2°. *b* is free-reason of *a*, and *a+b* free-reasons of *c, d, e, x*. 3°. *x+e+d+c* are not reasons of a new activity, inasmuch as the etheric reasons have reached their limit of abasement, relatively to the epoch. But the five new activities are there, &c.

It is, therefore, obvious that what gives the true measure of the level of involution of primitive ether is the relation which the fixed-reason *x* bears to the repressed power *a*. When the opponent, possessor of the latter, relaxes in its repression, this yields the *superior* activity (*e, d, c, or b*), reason of an activity *a*, which is *first* reason of the superior essence *x*; and the level of *x's* degradation with that of *a's* repression are proclaimed by *e, d, c, or b*, 1st, 2nd, 3rd, or 4th level of involution. Here, at the 4th, essence *x* is the most degraded as well as primitive ether; there, at the first, both are so at their least.

SECTION 2.—DIVINE AND HUMAN EGOS.

Subsection 1.—Period of Paradigm Systems.

CHAPTER 1.—THE WORLDS, COLLECTIONS OF EGOS.

Die Welt ist vollkommen überall,
 Wo der Mensch nicht hinkommt mit seiner Qual.
 SCHILLER, *Die Braut von Messina*, final sc.

During the first and second major cycles, characterised the one by evolution of superether, the other by that of ether, only great individualities were in existence.

Each great ego corresponds somewhat to Kant's *ens realissimum*, contemplated in various degrees. Collectivenesses wherein, in each, plurality is potential. Cosmic egos would answer to what, in Theosophy, is termed the *Atma*, conditioned by cosmic illusion ("mahamaya"). Subcosmic egos would be the *Atman-buddhi* state. While the world-egos might correspond to *Atman-buddhi-manas*, or manas prevailing over buddhi and atma; and manas is translated *mind* (buddhi meaning *wisdom* and atma something higher), but all that in a transcendent sense.

Every ego, be he great or ever so reduced, depends on a *centre*, this being that which substantiates and maintains the correlation between consciousness and matter. The number of such centres developed during the first arc of a cosmic cycle has a settled limit; and the plurality of egos is but a repetition in as far as its *numerical* extent is concerned. [In his Fifth Ennead, Plotinus says that the number of souls is predetermined, and that the soul corresponds to a number. He says, moreover, quite correctly, that number is discrete largeness, extension continued largeness, *Idem*, VI., l. 2, c. 11]. For, a return to pure consciousness corresponds to a *return* of dianoëvic centres to *potency*. Each centre answers to *one* ego. If the ego be a collectiveness the centre is none the less so, an active state containing potential centres. The primary-world-ego is the last great collectiveness, in the sense we attach to the word, *union of individualities identified with ONE level of consciousness, in that the dianoëvic centre of each is IN POTENCY*. The "egos" are in potency; the "individuality" is *in actu*, which is the "union." The plural exists only by virtue of the number of "collectivenesses," the singular is the law of each "collectiveness." When the primary-world, which is a *single* ego, divides into four "worlds," there is no longer a "world-ego"; each world is a *collection* of egos *in actu*. In the primary-world the orders of activities are complete, five. It is then that *faculty* manifests (a word the idea of which is, strictly speaking, incompatible with a subcosmic state, and yet more so with a cosmic state). It is the correlative of the activities. That faculty showed itself as *will*, and its objective was *egoity*. [*Egoism* is the effect of *desire*, contained in will. *Egoity* is the effect of *will* that has not yet developed desire. *Desire* is an attribute of *will* when the action of the latter is seated in *body*.] The egoid powers (*i.e.* of plurality) gradually asserted themselves for the very reason that the five orders of activity were more or less *in actu*. The level of consciousness differentiated by the very deed of those activities. The egoid powers on being actuated were just so many *new dianoëvic centres*. Every differentiation in the level of consciousness amounted to an effect of will on the activities; and, a given centre being thus distinguishable from another, a given ego was likewise to be discriminated from his neighbour. The evolution of former centres—reduced to potency on the second arc of the last cosmical cycle but one—went on in harmonious agreement with the evolution of worlds, but by degrees, the levels becoming more and more subject to limitation. Albeit the respective world formed a collection of egos, every

ego was still a collectiveness, a union of potential egos, until the limit was reached; then, all the centres having been actuated, the number of egos was just what it should be, and fully completed. The number, whatever it might amount to, must be less in physical systems (the reason whereof will be seen directly), but at the dissolution of the latter that number will turn up again; not an ego will be wanting. This might reassure those who stake their hopes on immortality; and not less those that like variety, such immortality being change in duration, or duration athwart change, which is perhaps more correct. In those times desire was unknown, as well as diversity with its long train of evils and misfortunes. Differentiation in the level of consciousness had reference only to *sublevels*, *number*, and *form*; the number of centres under action, the form willed by the consciousness governing that centre, which was the factor, and a difference in the level or limitation of each discrete consciousness. To be understood as groups, the difference between individuals of a group being less pronounced than the difference between one group and another. [According to Madame Hauffe, the Seeress of Prevorst, we all of us have a distinguishing number, which is the root of every numerical change brought about by the vicissitudes attending individual magnetic life. So says Dr. Kerner in the Mémoires he published of that lady, his patient. (See Colonel H. S. Olcott's interesting study in *The Theosophist*, Vol. VIII., p. 104, seqq.) The same idea is found among philosophers of antiquity, and also among those of India. Their *sutratma* (thread of atma, or of the ego) corresponds to the potential state of individualities; and *taijasa* (centre of light), to each individual; one is the collectiveness, the other a particular fraction of the make-up (numbered, as it were); or, according to Jogindra's image, "sutratma" would be the *forest*, of which each *tree* would answer to a "taijasa." (*The Vedantasara*, Adwaita Philosophy, etc., of Paramhansa Sadananda Jogindra, p. 23, seq.)]

When, therefore, such or such a number rises *a potentia ad actum*, it is such or such an ego that *reappears*—the moment of this occurrence being separated by an incommensurable span of time, from that at which he had disappeared on the last occasion. And when he thus springs up anew it is under some form or other and this form has something that individualises it. The soul-matter, that ego's vehicle, has assumed that form by virtue of a will related to some difference specialising the dianoevic centre. And this difference comes from that existing between one power and another; from an *expression*—relievo, so to say—the which is effaceable, and has been effaced by, sunken in, that of the collectiveness, but leaving an *impression*—intaglio, so to say—the which is *ineffaceable*, and here stands that ego's number, or the ego's self. The number is the same on the *first* arc of the cosmic cycle, as on the *second* arc of the cycle of the ego's last manifestation. But if that ego, in the course of his physical lives, changes place in the order of cosmos, whether for better, whether for worse, which happens only through his own will—*faber quisque fortunæ suæ*—his number changes also, and the expression as well as the impression are no longer the same. In short, every ego that comes upon the stage of existence has created himself a form; and although at that distant period the forms of the same group were similar, each one had its stamp.

CHAPTER 2.—PLURALITY OF EGOS. INEQUALITY OF STATES.

To teach thee that God attributes to place
 No sanctity, if none be thither brought
 By men who there frequent, or therein dwell.

MILTON, *Paradise Lost*, xi., 836.

The primary-worlds were not true worlds, but world-egos. A state the evolution of which is incompatible with four degrees of development, is not a world. The first evolution of worlds implies the evolution of egos grouped in four classes at least. Equality, then, did not exist among those egos, even at their origin? Certainly not; and Gregory VII. was partly right when, in his epistle to the Archbishops of Tours, Sens, and Rouen, about the primacy of the Archbishop of Lyons over them, he remarked that the celestial hierarchy teaches us that man cannot be ruled, nor even live in equality. ["Quia vero creatura in una eademque æqualitate gubernari vel vivere non potest, cœlestium militiarum exemplar nos instruit," etc., *Epist.*, VI., 35 (May 12, 1079), in Hardouin. *Concil.* t. vi.] But only partly right; for, despite their inequality, celestial existences know nothing of Government, they govern themselves. Equality is compatible with no state whatever except Pure Consciousness, for the very reason that this is the only one of perfect non-individuality. But the idea of equality haunts man and never leaves him, which is a strong argument in support of the truth of such a state (pure consciousness). After the reign of Egoism, humanity and egoity turn round and steer for wisdom, and there will then be some approach toward equality, which nevertheless they will never thoroughly realise or attain. But, to resume the topic, every class or sphere differs from another, as well in level as in form and in the number of egos. Egos of the same sphere or class vary likewise in level and in form, but in a much lesser degree. Hence, there were higher and lower classes. Unfairness? Not in the least. They brought that from the past, and that past was their own doing. No oblivion? no mercy? Ay, no oblivion; powers, impressions left are indestructible, ineffaceable. Time has no might over them. Ay, no mercy; when one is master of one's own destiny, when the only government is law without an executive, what in the name of logic can pardon have to do in the case.

What is now set forth could not be presented sooner without entailing a tedious and needless digression. Every "exformed ego" proceeding from a *world* was a *cluster* of entities, and not a single entity; and every "introformed ego" was also a group or cluster. [Of course this was not so at the cosmic and subcosmic periods; an exformed as well as an introformed was then indeed a single ego.] The manifestation of new groups or classes took place on the subcycle's first arc, concurrently with the partition of the respective world. The world's substance was the egos' substance, the egos' consciousness was the world's consciousness; and the world's dianoësis was the egos' dianoësis. *Mens agit molem, et magno se corpore miscet* (*Æn.* vi, 727) was no less a fact with the world than with the world-ego, saving that neither one nor the other had a "body." But the world-ego's soul-matter was identified with a single *mens*, and had only one form; whereas the world's soul-matter was identified to a manifold *mens*, and in its make-up a plurality of forms was merged. In a word, those worlds substantiated the expansion of life, and the unfolding of the Idea through forms; motion everywhere, with the calmness of a happiness destitute of experiences. [Hence there was no faculty, in the common meaning of the word, which implies *experiences*. At the corresponding period of the second cosmic arc, when life cannot but be constituted otherwise, the egos, with a wealth of experiences, will be possessed of *faculties* of which we have not the slightest conception; and their happiness will naturally be in keeping therewith, and very different from that of the "inexperienced"].

CHAPTER 3.—WORLD-PLANES. FALL AND RISE OF EGO CLASSES.

Ergo animus æquus optimum est ærumnæ condimentum.

PLAUTUS, *Rudens*, act. 2, sc. 3.

The primary-world 10 E has but one plane or sphere of existence, that of the ego, who is one; and that state, as said, is not in the true condition of a world, which intimates *assembled plurality*. But it does not last long (relatively speaking). It soon breaks up in four parts, and these later on are *worlds*. For with partition coincides the evolution of *egos*. At first there is an upper level constituting the 1st plane of multiplex existence; then a level of consciousness not so high, giving the 2nd plane; whereupon follows the third, and before the end of the 1st subcycle's descending arc the lowest level is in action, answering to the 4th plane. Thereby a "world" is in being. And so as regards the three other parts, each developing its mundane condition, at an interval that separates them in time, and substantiating a fourfold plane of consciousness higher or lower than that of another, as the case may be. That is to say, there is a difference in the level of a world, as a *plane of the chain*, compared with the planes identifying the other worlds, as well as a difference in a plane of the world compared with the other planes of the *same world*. And just as no chain-plane is the same as another, so no world-plane is the same as the corresponding plane of another world; all the levels of consciousness differ, whether as planes of the chain, or as planes of a world. The partition of subcosmic ego 7 into four world-egos was the effect of a cause coming from the previous cycle. The partition of the world-ego into four worlds finds its cause in the inherent activities, all of whose orders are under action; and in the exformed 7 (of 2nd cyc.) which, while originally external, becomes inherent by introformation. The evolution of the planes proceeds from that twofold cause. The dianoevic centre while developing, and the ego, who while introforming assimilates more and more with the centre, give rise to a sub-state which is the condition for a certain group of egos to manifest, corresponding to a plane of multiplex existence; and so on successively till the *fourth* degree. Now four planes, having been actuated, a second arc must needs follow. This arc brings forth three more planes, 5, 6, 7, which are in correlation with the three higher powers of the introformed. This being stated, it will now suffice to particularise the process of the evolution of planes and their consequences, without regard to that of the worlds as such, a subject which has been dealt with under Div. III.

Before a world goes to rest seven groups or classes of egos deliver themselves by exformation. Every class is an assemblage of subclasses in several degrees. When the world resumes action *four* of the seven classes introform; one in the same, the others in the three new worlds, and *three* of the exformed classes forbear. There are exformed classes issuing from all the planes of the world; and there are introformed classes that descend or ascend to all the planes of the same. That is to say, *classes* get mixed up in regard to *planes*, after the first manifestation, respectively. But planes 5, 6, and 7 always exform, whilst it does not follow therefrom that their classes are always among those that forbear at the next introformation. [A world at rest has only four planes; the others are formed again at the following subcycle.] Certain classes or subclasses persist in the world at rest, and do so of their own free will; others leave it, and are no less unrestrained in the option. Once classes forbear, they never introform afterwards [that is, of course, in regard to categories E D C and B; for the case is otherwise in categ. A, see Div. V. ch. 2]; but are not reasons of separate evolution. They continue correlated with the worlds deriving from the one of their origin, and form series of external causes that go on growing in complexity. That is, in respect of those worlds they are *influences* having different degrees. The said series make up seven great spheres; and each chain is headed by the three classes that forbore from introformation in the first seven *worlds*. But

inasmuch as those classes evolved from the said worlds, they passed through all their planes above that of their origin respectively. And this is the same as saying that every ego must needs pass through, and live on, one world, at the least.

Well, then, four classes introform. *One* in each world of the first subarc of the chain-cycle. [It has been shown, Div. III., why there is no such thing as introformation pending the second subarc.] That class is a gathering of seven subclasses having several degrees. We are only concerned with the *first degree*. The evolution of *new egos* issuing from the world's substance and forming plane 1, corresponds to the abasement of the introformed class through abasement of its subclass 1, which identifies with the level of consciousness of said plane 1. The evolution of plane 2 degrades still farther the class in question through abasement of its subclass 2 to the level of said plane 2. And so on till plane 4, when the introformed class is at its lowest by the decline of its subclass 4. Then the *class* rises again by degrees, and partly, but not as far as the level from which it has fallen. It rises at first only in so far as certain egos, translating themselves from one or more of the first four planes, and signifying a subclass 5, identify with a plane 5 signified by *new egos*, a plane which is not only higher than the 4th, but than the third as well. This bent having once been taken (that of the second arc), continues by virtue of fresh translations giving successively subclasses 6 and 7, which identify with planes 6 and 7 formed by *new egos*. Hence, the *class* reascends in the limits of its subclasses 5, 6, 7; but its abasement is confirmed relatively to the egos that persist as subclasses 4, 3, 2, 1. In short, the new egos evolve from the world's soul-matter, not from that of the *introformed egos*, who, on the contrary, identify with the plane of the new ones. The class falls or rises according as the plane of the nascent egos is on the fall or on the rise. There is correspondence between the planes of a world and the subclasses of the class that introforms in said world; and every class exforming out of said world corresponds to one of its planes, comprising seven subclasses which correspond to the seven planes. *Plane* and *subclass* of a world correspond to *world* and *class* of the following subcycle. The introformed is worth *one class*, and the *seven* respective exformed *one subclass* each; but at the next subcycle there are four worlds instead of one, and, of the four exformed that introform, each is worth *one class* for those *reduced* worlds. It may also be expressed thus: the new egos manifest in *classes*, of which one class=*one plane*, which is the correlative of one *subclass* of the class that introforms.

Classes that exform never reach the levels or spheres attained to by those of the previous subcycle (in that the plane of new worlds being always a fall by first arc, is so likewise by second arc, relatively to the second arc of the previous subcycle). It results therefrom that classes which introform are necessarily degraded; more so if they persevere; but always more or less, whatever be the drift taken on the second arc, whether *for* or *against* exformation. Whence it ensues that every class of *new egos*, from and after the first world, elevates its original grade through exformation followed by forbearance. That every class of *elder egos*—that is, a class degraded by *introformation*—retrieves its grade through exformation followed by forbearance, but only in a measure. That exformed classes on repeating introformation must perforce create a bent which after awhile gets the ascendancy. And that perseverance on world-planes, whichever it be, is an uninterrupted degradation for class, subclass and ego. There are, then, higher classes that unrank themselves, and lower classes that *ascend*; ["But many shall be last that are first; and first that are last." Matth. xix. 30] and therewith are those also that, having fallen in rank, *reascend*. And albeit such reascension do not preclude derogation, yet if it be maintained that class is *saved*.

CHAPTER 4.—SAVED CLASSES. LOST CLASSES.

Hinc item probabile est, veterum sapientum curam pronuntiare non dubitasse, animam esse numerum se moventem Mentis expertia, uti bruta, non numerant: nec aliud est numerus, quàm explicata ratio.—CÆLIUS RHODIGINUS, *Lect. Antiq.*, XXII., 6.

In view of what has been stated above, a mathematical demonstration is not to be thought of here. It is posited that out of seven exformed classes four introform, three forbear; and thereby we get at positive results, of which hereafter. But as to the egos representing a class, and as to the relation between classes, nought can be said. This is connected with the ethical aspect of the subject-matter. The egos manifest under this or that class by reason of their numeral, or say, by reason of an impression or kind of idiopathy adhering to the false individuality at the time of its passing from act to potency, and which reveals itself again at the moment of its repassing from potency to action. The cause therefore comes from very far, ay from very very far. If man were thoroughly convinced that the concatenation of cause and effect, although subject to suspension in time, cannot be ruptured, cannot be annulled, and is independent of limits, he would doubtless be more scrutinising as to his actions, and the world would be all the better thereby. However false and illusory his individuality may be, yet it has an immense duration of relative reality, and partakes in the causes of a future universe.

The egos, then, are restricted to a class, subclass, &c. Will, according to our ideas, was assuredly not yet developed; tendency might suit the case better, for inclination would still be beyond the mark. At any rate, it was the will of the class or subclass, according to the aspect taken (one world, the antecedent; or four worlds, the consequent), that decided. There was conformity between its individuals, because the motive was the same, that which had clustered them as a class or subclass. Inasmuch as experiences were wanting, there was no reason for an ego to separate from his group to unite with another; nor for a group to leave its class and join another. This is not denying the possibility, but saying that the case appears of slender likelihood. Coercion, there was none. Guiding influences, ay; coming from above, from extramundane planes and therefore more exalted. But upon the whole what settled the point was the class's tendency, having its motive in the grouped impressions. A kind of fatality, but self-created. If we suppose there were possibilities of rehabilitation or reinstatement for a class, after a long abiding in the world—especially towards the end of the period, when certain experiences had been acquired, or an inkling of prevision as to the awful fate that awaited it, which again is very unlikely—there were at all events none whatever remaining on and after the close of the *seventh* subcycle. The last chance of safety for a class, was to exform while that subcycle was drawing to its end. All those that persevered in any one of the worlds, as well as the class that introforms *afterwards*—on the eve of the world's death (it is in this wise that death, which made its first appearance at the end of the third cycle, is confirmed on the opening of the fourth), death applying to form, not to the essence—are *lost classes*. And out of the seven classes, which, at that crisis, will have exformed, *six* are saved, *one* alone is lost, the one that introforms afterwards. For so long as the persevering entities hold the rank of *egos*—*i.e.*, so long as the world remains alive—introformation is possible. After that, the door is closed, as well for classes that fain would introform, as for those that, at the last hour, might think it well to exform—quite impossible, for death takes away the feasibility of the *second* arc.

Now, those six exformed classes and all such as, by forbearing, constitute the higher spheres, subdivided into series, are classes of saved egos. Before pointing out the difference between saved and lost, let us ascertain the number of their classes. Every world has produced 3 saved classes and 4 (ultimately) lost, per

subcycle, from the first to the sixth inclusively; and 6 saved classes, plus 1 lost at the seventh subcycle. That makes 24 saved and 25 lost classes—total 49—*per world*. $2781702 \text{ systems} = 136303398 \text{ worlds}$. $\text{Worlds} \times 24 = 3271283552 \text{ saved classes}$. $\text{Worlds} \times 25 = 3407574950 \text{ lost classes}$. Logical totals relating to space 64—katochor and mesochor, the anochor, &c. *not included* (Div. III. chap. 3)—Space and subdivisions which will have the same symbolic numeral and the same place in the physical universe. *One class = n number of egos*. *All the classes, saved and lost, = x number of egos*. It would be as difficult to solve the value *n*, as the value *x*. But the number or multitude of egos *x* is fixed, constant, immutable. The number or multitude of egos *n* varies continually, according to the individual vicissitudes.

Subsection 2.—Period of Physical Systems (a Forecast).

CHAPTER 5.—ORIGIN OF THE MONAD OF THINGS. GENESIS OF THE HUMAN EGO, AND OF THE DIVINE EGO.

Non lo volendo, lo volevano.—GREG. LETI, *Conclavi de' Pontefici Romani*, pag. 203.

The lost egos answer very precisely to this qualifying term. The bodies by which they manifest in a physical world are destitute of individuality. The latter exists only as a *group*, the group corresponding to a given ego, a group that may include thousands of millions of bodies. That ego's consciousness, dispersed among those bodies of which it constitutes the *primum mobile*, has therefore no *individual* manifestation. Or let us say, that ego cannot manifest his individuality (that which discretizes him from another *ego*) by means of one body, but a multitude of bodies. Hence, none of those bodies has individuality; hence, in so far as manifesting through a body, that ego has *lost his individuality*. It is nothing more than the *monad* of a certain type that distinguishes a certain number of bodies; and in the aggregate of monads it is one among many *monadic types*. In short, it has fallen from the ego rank to that of monad of an order more or less debased in the scale of existence—mineral, vegetable, or animal—and wofully derogatory. Is it not then a *lost* entity, and to be pitied? [There are who will acknowledge the *soul* (which is exclusive to the ego) to be no more than a higher degree of the *monad* of things. But an abyss lies between that degree and the highest of the monad. Leibniz did very well to establish a clear distinction for the nonce (*Monadol*, § 19). But it refers to effects that are manifesting now-a-days. By using the word *egos* the distinction is self-expressed, and a wider field is thrown open.] The saved egos are no less true to their title, which is just as adequate. When they condescend to appear in a world, which happens late and lasts a short time; for this noble gentry are sparing of their persons, not at all early risers, and only come forth when the attendants, of whom we have just been speaking, have made all smooth and nice for their reception, which sometimes needs the trifle of a few million years, that may be reckoned at less or at more, according to the case; for, moreover, commingled therewith is this odd and curious circumstance: the less exalted the rank of those worshipful lords, the longer do they keep their people waiting, which savours rather of the parvenu, and indeed—but let us proceed leisurely. When they are pleased to show themselves it is always under guise of *one* body. The individuality is thus perfectly assured. So many bodies, so many egos. They have maintained their rank; and the least elevated order of existence having the ego as *primum mobile*, is the *human* order, which, in time, precedes the divine. [*Distinguo*: human order is more than human kind. In mankind or the genus man, where bodies are procreated, the ego is not *primum mobile* of the body; the ego incarnates in the fœtus, a physiological mystery which will be discussed opportunely. But in the *order* there are humanities where the body

is not procreated, but *created* under *direct control* of the respective ego; and although such creation is through agency, the ego is the *primum mobile*.] Have we not here a *saved* entity, one that may well be congratulated on the issue?

CHAPTER 6.—ON THE REINSTATEMENT OF LOST EGOS.

Scientia de anima, est media inter scientias naturales et divinas.—J. PICO DELLA MIRANDOLA.
Conclus. sec. Themistum, 3.

The lost egos are not a finality. At a certain epoch of the telluric cycle the *essence* of monadic types partly ascends: mineral to the vegetable, vegetable to the animal, animal to the sub-human. [That is substantially in agreement with what Eliphas Levi says, that it is the animal which goes up to man (not man that descends from the brute), *Inedited Writings*, sec. 4, ch. 11; pub. in *The Theosophist*.] That is, in proportion as a variety, family, species, becomes extinct in the world, the respective monadic essence passes up to the "Region" (Div. V., ch. 8, and Div. VIII., sec. 1). When it re-embodies it does so as a higher type, either of the same kingdom, or (if the *most advanced* at its disembodiment) of the next above it. Thereby the animal type the farthest ahead, embodies as a sub-human entity. At the epoch of which we are speaking, when sub-human monads finally disembody (extinction of their types in the world), they assemble in groups at the Region, and each group will eventually correspond to *one ego*, the one from which the respective essence originated. It is a very long process; for the *I am I* is not realised before all the essence of the old ego is there; and for this to come about "egos" must *previously embody in sub-humans*, a topic that shall be treated of in its proper place. When the process is over, the lost entity is reinstated, that is, realises its egoship. It is therefore by means of sub-humanity that the essence of the lower kingdoms elevates itself, and by means of mankind that sub-human monads are enabled to reinstate lost egos. [When mankind comes upon the scene, the highest among animal types are stopped in their up move. The sub-human epoch is at an end, being no longer in touch with the world's conditions. This stop lasts till the next solar system. But the lower types continue to move up to the one in suspense (animal), a subject which will be dealt with under Div. IX. In speaking of animals and sub-humans we use the terms "embody" and "re-embody," and not incarnate and re-incarnate, because the statements have a general adaptation; whereas in every planetary chain there are worlds wherein flesh and bones would be quite out of place, for all that such worlds are notwithstanding more or less physical.] But that reinstated ego, alongside a "saved" one, is, as it were, a *parvenu*.

CHAPTER 7.—BONDAGE OF MONADS. FREEDOM OF EGOS.

Istuc est sapere, non quod ante pedes modo est,
 Videre, sed etiam illa, quæ futura sunt,
 Prospicere.

TERENTIUS, *Adelphi*, act. 3, sc. 3.

The monads (corresponding to 25 lost classes) are confined to their world so long as it lasts, and to the world that replaces it after its death—such as may still be monads. And when the world is at rest, they rest likewise in so far as embodied in metals and minerals; while, in so far as disembodied (animals, vegetables, certain mineral types, water, air), their regionic habitat is fixed, round about the slumbering world. The latter revolves round the sun, etc.; but its internal activity is at a standstill, save an oscillatory motion that leads to nothing. There is no emancipation for a monadic type, from that bondage and restraint, except through identification with a reinstated ego.

The egos (corresponding to 24 saved classes, besides the reinstated in proportion as they come dropping in, which implies a diminution of saved egos passing over to some other state or sphere), are not bound to the world of their origin, but to the *planetary chain* of which that world holds as one of the seven which compose it. We have then 168 ($=24 \times 7$) saved classes correlated with seven worlds, which expresses the *general* relation; or seven regionic spheres of 24 classes each, which gives the *particular* relation of one sphere to a world. The particular relation is no other than that of "premonition," so to say; the means of contact; that which brings the regionic monads of the world, about to be the objective of the influence (totality of spheres), into relation with the latter, the connexion between the particular relation and the world being the monads of the region; and the particular relation is due to the circumstance that said sphere of 24 classes took birth from that world, or one that was its ancestor; and consequently that sphere of egos represents the *last* link in the great concatenation of spheres with regard to the world in question. The last link is the proximate cause that arouses a world from rest; it is an influence urging the monads (of the region) to embody.

All those egos have the faculty of embodying in the seven worlds; but in succession, world after world. Only one world of the *same* planetary chain can be inhabited by *man* at a given moment (see A. P. Sinnett, *Esoteric Buddh.*). When that occurs, five worlds are at rest, and one (the last inhabited by man) has been going into that state for some time past, and is more or less ready to merge in it completely. For, as already remarked, man is waited for a long while, and he tarries but a short time, compared with other orders of inhabitants. In a word, there are times when six worlds are at rest, uninhabited, save by the mineral or its analogue, which in respect of some worlds is the same as to say not inhabited, but which for others might be saying too much, seeing that *their* minerals exist in conditions that would doubtless astonish us somewhat. But there are never less than five worlds at rest.

And that is the essence of the difference. Monads go to rest, in one fashion or another; egos, never. The egos spend the greater part of their time in the region, as regards their connexion with globe 4 (the earth). That diminishes, when with the next, gl. 5. Still more so as to gl. 6; and when gl. 7 is the inhabited world, the region is almost neglected, practically speaking, so short is the time awarded to it. Then the egos begin again by gl. 1, and so forth. The environment of life differs in each. At every round conditions change. No world is like what it was at the last call. An act, a scene is never rehearsed. Nothing has a second time. Seek for the cause in the egos themselves.

CHAPTER 8.—A PROBLEM.

Patet omnibus veritas, nondum est occupata. Multum ex illa etiam futuris relictum est.—*SENECA, Epist. 33.*

The cosmic cycle is now-a-days at its fourth major, at least in what concerns this part of the universe. The fourth major cycle is still on its *first* arc. For astronomers of our time are all of one mind as to new solar systems being in evolution; they discover therein gaseous conditions, and that which is the least defined is what has been called radiant matter. Now, on the *second* arc of the fourth cycle, there will likewise be "new solar systems in evolution"—that is, the substance of old systems re-appearing as new—but, after the cycle's turning-point, conditions based on the fire-principle will begin to decrease; and it is to be inferred that *new* solar systems, evolving then, will not manifest gaseous conditions. This arc began with the first mid cycle, and will terminate in coincidence with the end of the first arc of the fourth mid cycle. The question therefore, is, whether the present actuality is identified with the first, second, or

third *mid* cycle, hypotheses that admit the possibility of one or other of the two respective arcs; or whether it answers to the fourth mid cycle, an hypothesis which would imply that we are on its first arc.

A solution of the problem is *ultra vires*, as regards the author. It nevertheless strikes him as highly improbable that we should still be in the second mid cycle, cosmic order, let alone the first; but the case is possible. The end of the first *major* arc (= end first arc fourth mid cycle) marks the time when physical matter reaches its maximum of concretion, in regard to a given world. If our epoch corresponds to the second, or even to the third mid cycle of the line of evolution substantiated in our solar system, then the worlds that will succeed the earth and occupy the same place in future systems as the earth does in the present one, will pass through states of concretion as difficult for us to realise by thought, as are the prephysical states which logic has just carried us through. But even as the latter force themselves upon one, to be accepted though not clearly pictured in the mind; so likewise reason has nought to offer against the possibility of matter attaining to conditions of physical concretion far more developed than those of our experience. Although it might be interesting to solve the problem, it is in no wise necessary.

CHAPTER 9.—EUEMERISM. SUSPENDED OR DELAYED EGOS. REINSTATED EGOS. DARWINISM. MIXED CHARACTER OF HUMANITY. OLD AND NEW COMERS. PROGRESSED EGOS, OR ADVANCED MEN.

Talcine divenuti Dei, sprezziamo tutte le cose del mondo, & habbiamo albergo sopra le stelle, & il Cielo in Dio fattore, & gouernatore delle stelle & del Cielo & di tutto l'uniuerso. —*Discorso di DOMENICO SCEVOLINI* (D' ella astrologia giudiciaria). *Venet.*, 1565, pag. 29 verso.

If the great egos were gods; if, through involution, their essence became potential in the ego classes of saved and lost, it is obvious that, relatively to a given line of evolution, there could be no longer a single god in manifestation at the close of the third major cycle, cosmic order. It is no less obvious that, if gods are to manifest again—speaking from the standpoint of that cycle—the essence must attain to a state higher than that of saved egos. In order that the essence shall attain to a state higher than that of saved egos, it must pass first through a state lower than that of saved egos, but higher than that of lost egos. Now that state is man.

Euhemerism, which is made so much of by Diodorus and others, is an *ex post facto* process based on human vanity, fallibility and blindness; men were deified by posterity, a sort of canonization which, of course, is utterly worthless. Why should the man Jupiter, for instance, in that he cleared the earth of giants—

*Clari giganteo triumpho,
Cuncta supercilio moventis.*

(HORAT., *Carm.* III., 1.)

—be judged worthy, not only of godship, but of its highest seat? This or that benefactor of human society, real or supposed, may be at the same time an arch-devil of egotism. No, the god cannot be made by *men*, but by *the man* himself. The case seems to be this. First of all there were gods; then they disappeared. Subsequently the human order manifested, and later on the divine order, coexisting then, and now, with the former. Both men and gods are self-made. [See Schedule 18.—Hesiod, in *Works and Days*, v. 108, says that gods and men were born together. But this would only be true in the sense that men are potential gods, while it takes more than one human ego to make a god.]

Every ego must consequently have passed, and will have to pass, through humanity to reach states higher than man. Say, *divine states* or *divinities*, which are so only relatively. They involve an infinitude of degrees, as well in respect of groups, as of egos in the same group; just as occurs with human states, which are made up of many races, some more gifted than others, and of a great number of individual degrees in the same race. At the outset of the physical period every humanity originated from *saved egos*, and by *direct* or *proximate* evolution. All those ego classes embodied during the first arc of the first chain of solar systems, respectively. Some classes developed the divine state, others did not. The *saved* ego embodied as a *human being*. When, at death of the person, he disembodied, it was as a *human ego*. Hence "saved egos," as such, did not *re-embodiment*; at re-embodiment they were human egos. In a word, "saved egos" *embodied*, "human egos" *re-embodied*. A human ego continued to re-embodiment until he developed a "divine" state, if he could. On this being achieved, re-embodiment ceased for that ego; he remained in the region. [Schedule 18 shows the difference in the course taken by saved and lost egos, and their respective outcomes.]

Applied to the generality, which embodied by degrees in proportion as the worlds were ready to receive man, it follows that direct embodiment in human forms ceased through want of "saved" egos, as such, when the chain of solar systems had accomplished its cycle (that of system-chain), comprising seven majors, which implies the dissolution of said systems (some dying while others are still in vigour, the former giving successors while the latter are dying). That all took place during the 1st midcycle of the 4th major, cosmic order; and a great deal more besides. But it is as needless, as it would be impossible, to render an account of the cosmic major cycle's subdivisions; it is enough to know that every physical evolution is included in the 4th major cycle, cosmic order. [It is necessary to confine oneself to the great cycle of the phenomenon under consideration, category-cycle, if a category of solar systems is in question; system-chain-cycle, if a chain of systems; system-cycle, if a system; world-chain-cycle, if a planetary chain; telluric cycle, if a world, and so forth, a method which has been adhered to. The subdivisions of a cosmic major-cycle which is *finished*, relatively to the phenomena contemplated, may be applied as their boundary; the subdivisions of a cosmic major cycle which is still *unfinished*, cannot be so applied unless its history be known.] A human ego deriving from a saved one, while continuing to re-embodiment, retained something of his origin. But re-embodiments were subject to limit. If an ego, instead of advancing, went on falling in grade, when the crisis came requiring possibilities for progress, he withdrew from the current of evolution, or rather was left behind, being too far in the rear to keep up with the others, and having not the slightest chance of ultimately reaching a divine state together *with them*. Such an ego did not embody in the next mankind of his correlation, too advanced for him; but waited till there were *lower* humanities, coming nearer his fallen level. Then followed another series of re-embodiment, either to reconduct him upward even to a divine state, or to bring him down still lower, which led to another withdrawal and "suspension" (as we term it), and so forth if he continued the downward path.

But a human ego does not fall to the level of a monad even of the highest type; he does not embody in an order below man. He always finds whereby to re-enter the current (race, sub-race, tribe, family), but after long delays which increase from crisis to crisis. And if the first are relatively but simple procrastinations, there are those later on that assume a much more serious aspect. Yet, at the worst, before the fourth major cycle, *cosmic* order, comes to a close, he will be in the ascensive current (there will be none going downward then), at the tail of the procession, carried on by some belated race. Such an ego is surely furnished with a deplorably bad passport for his next cosmic venture! What is avoided pending the *same* period, cannot be avoided at the *next* coming. Cause

and effect, no escape from it! The future is more or less in our keeping, the past is not. As cause we, each of us, can take our bearings; in so far as an effect we are handcuffed.

In proportion as the saved classes diminish in the region owing to embodiment on the globe, they are replaced in superposition (logical sense) by spheres of *divine* egos, and by others, subjacent, of *human* egos that disembody. There was a time when the three co-existed: the divine above, followed by saved not yet embodied, the human being underneath. Since that initial period up to the present time, the region of every world, *inhabited by man*, is composed of spheres of divine egos, under which are the spheres of human egos; and beneath these the monadic zones, besides other entities with which we are not concerned for the present. The Region of *uninhabited* worlds (those at rest) retains only the zones of monads and other inferior states. Some considerable time after all the saved were either of divine or human rank, the reinstated egos began to appear in the regions, answering to a level below the human spheres, pending an occasion to embody. It was only after their first embodiment that they became identified with the state of *human* egos, to the lowest sphere of which they corresponded.

Since then humanities have a mixed character. The higher source must have preponderated for a certain length of time. But in proportion as it developed to godship, room was made for the reinstated. It would not seem that anything was gained thereby; nay, it must have told heavily on events. Unless an ego of that kind should have passed through several *progressive* embodiments, a loiterer of the pure old stock was worth a hundred of his like; for delay may be followed by an advance, whereas a brand new reinstated can only manifest as a very low, inferior human being. Now-a-days, as well as then. This unveils the mystery that obtains regarding races which Darwinism considers as having been arrested in the progress of their evolution. It is just the contrary. They are races which having finished their normal cycle, are since ever so long in decline, since times prior to history, and which are on the road of gradual disappearance, at least in part (that part which may not succeed in saving itself by mixture with other and more vivacious races, and it is not every mixture that has such virtue.) It is in the old used-up races, retrograding toward animalness, that rehabilitated egos *begin* their embodiments.

Humanities of the present day originate from egos of that kind. But they are to be discriminated as of *old* and *new* date, the former being the reinstated of the world from which ours evolved. We will call them *old* and *new comers*. [The theosophical generic term for egos, *egos*, as distinguished from what the author calls "Monads," is *Dhyan-Chohans*. Relatively to the present period—that of the planet Earth—the generic term for both is *Pitris*, the high classes (*Agnish-wattas, Kumâras, &c.*) being *Dhyan-Chohans* (egos), and the lower classes of *Pitris monadic types*, of which there are *four* orders. Our "old comers" answer to *high-classed* *Pitris*. The "new comers" do not; they are the result of *union*, during this period, between the *fourth* or highest order of monadic types, and certain classes of the high-classed *Pitris* or old comers.] Before a *new comer*, who but yesterday crept up from a vile horde of monads, and the day before out of a wretched sub-human frame—close on to an animal, save in form, can possibly be in a state to embody in select families (which regards the soul, not the question of caste, social position, &c.) a very long time will elapse. He must have been successful in his re-embodiments by a *constant progress*, rather difficult among worn out races.

Lastly, there are egos who, without having yet developed a divine state, are so progressed as to be far above the level of our time; and who, instead of abiding in their sphere, as they might, give proof of their abnegation by resuming planetary life. They keep an eye on the events of the world to which they have devoted themselves, in order to administer aid, help and light, where and when it may be done; but with steady inexorable composure. They work with

and for the laws of Nature, never against; and remain unknown to the public, while occasionally mixing with it. But in the eyes of those to whom they discover themselves, they greatly exceed the highest standard of man as known to us. [Most people disbelieve in such entities, as, for instance, in the Mahátmas. This is quite natural. Nor are they here to claim notice: if they were they would not be what they are supposed to be. No one should believe in that which his reason fails to sanction. The author's belief is grounded on his own reasoning exclusively. It would be out of place here, but is given under Div. X, sec. 1, chap. 4, B.]

CHAPTER 10.—RELATIVE SENSE OF STATEMENTS. CHAIN-CYCLE OF EGOS. CRISES. PARADISE-WORLDS. ABYSMAL-WORLD. STAGES OF AN EGO DEVELOPING GODSHIP. HUMAN, AND HUMANO-DIVINE, RACES.

Sapientiæ ætas condimentum 'st, sapiens ætati cibus est.
Non ætate, verum ingenio adipiscitur sapientia.

PLAUTUS, *Trinummus*, act. 2, sc. 2.

Statements made under the present section apply to all the systems of space 64. This is as much as to say that they should be taken in a relative sense. Analogy is the key to their meaning. In all cases there are ways of being corresponding to a divine order (extra-mundane), a human order, an animal order, a vegetable order, and a mineral order. But, for example, the mineral in this or that system might be taken in another for a vegetable species; in a third for an animal species; in a fourth for a human type. What is divine in a given system is no more than human in regard to a higher one. And just so as to the worlds of a system. Without over-stepping the five orders, the differences of *nature* and of the *peculiarities* of every nature, and the degrees of each, are such that combinations are incalculable. Leaving this general aspect, let us take a more limited one.

It was said above (ch. 7) that all human egos have the faculty to embody in the seven worlds of their chain. But egos that are *finally* suspended (ch. 9), those whose evolutionary course is interrupted as regards a planetary chain, must be excluded therefrom. It is egos in normal conditions that enjoy that advantage. They go round the seven worlds *seven* times (= 1 *chain-cycle*, = 7 *telluric cycles* = 7 *chain-major cycles* = 49 *telluric-major cycles*, or 7 major cycles per world), and after the seventh call or round the respective world is in a dying state. But the egos embody in a world 4 only at the 4th, 5th, 6th and 7th rounds. At the 1st, in worlds 1 and 7 exclusively; at the 2nd, in w. 1, 2, 6 and 7; at the 3rd, in w. 1, 2, 3, 5, 6 and 7; at the last four rounds, in the seven worlds consecutively.

We have alluded to *crises* (ch. 9). They occur in regard to worlds 1, 2, 3 and 4 only. The first three are comparatively of slight importance, although it increases with the numeric order of the world. Because their cycle precedes that of lower worlds, at the least by *one* (w. 1 precedes three worlds, w. 2, two, w. 3, one), and, taking it at the very worst, this allows the suspended to re-enter the current of evolution at the *next* round of the egos. But even for those higher worlds the risk augments with every round, and the fourth is the last of which suspended egos can avail, for the chain moves upward after the first half of the fourth. Yet withal, in the order of things, a *final* suspension through those three worlds must be of extremely rare occurrence, if ever. An ego whose evolution is interrupted during the activity of a world 4, is always in great peril, inasmuch as his only chance of resuming its course is through that same world pending the same major cycle (4th, the first that brings man thither). If he persist in keeping aloof (for suspension in his own act, he is not expelled), if he persist till the end of that cycle, it is all over with him,

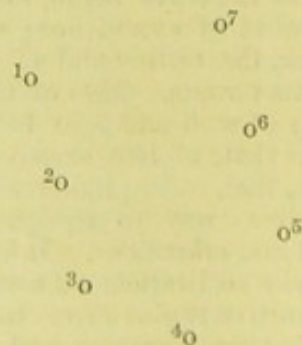
his suspension is *final*; if another ego has a like misfortune at the fifth round, idem; and so with the sixth and seventh. But in point of fact it is quite exceptional for an ego to keep so far behind *after* the *fifth* round; human egos are then, as a rule, too far advanced to commit that kind of *felo de se*. The great crises are consequently at the 4th and 5th rounds, on the *second* arc of the 4th major cycle of world 4, and on the *first* arc of its 5th major. It is chiefly at those two epochs that egos fail and come to grief; and, as seen, under the kind auspices of the chain's abysmal world.

The lot that awaits egos finally suspended is not very enticing. They must abide a lower chain of the system, if such there be (and these are the best off); or else a lower system, if such egos belonged to the 4th chain of their system. Meanwhile, although interrupted in the course of their evolution, they are not stationary. They pass athwart a number of phases divided by the two arcs of a cycle, one descending, the other ascending; and those phases, if more or less painful, are so in point of consciousness solely, the alternatives of which would be analogous to what we call "moral suffering," and a state of somnolency. For a suspended ego cannot glide into an active life-current before preparing himself by a process which is more or less detaining, according to the case; and this is done by describing two arcs in accordance with the spiral: he first goes on dropping lower, and then rises by the second arc; his state of indifference—which is his only crime—must, as it were, be shaken out of him, to make room for another allowing him to recommence an active life. [This is why logic says that the worst of that sort experience no suffering whatever.] The duration of this kind of existence is extremely variable; in the more ignoble and materialised correlations it extends over millions of years. That takes place in the *inter-regions*, which border the regions of a planetary chain, a system, or beyond, as the case may be. [The contingency of "suspended egos" corresponds to what Plotinus taught, viz., that anyone who is deprived of (loses) the faculties of the rational soul (the ego's virtues), and is content to be absorbed wholly by the vegetative soul (that part which clouds the higher faculties) is subject to fatality. *Enn.*, II., L. 3, c. 9. That neuter existence is a kind of fatality, but the latter is not its cause. Theosophy calls that state the "8th sphere."]

The first effect of these crises, which may be summed up in the words of Hamlet: *To be or not to be, that is the question*, is therefore to stop the way to world 5, in respect of such egos as have not been able to weather the Cape of Torments, world 4. Those that succeed have nothing to fear for the remainder of the round or chain-major cycle. All egos that pass on to world 5 are sure to reach w. 6 and 7. They are the chain's three Paradises, each one more lovely than its precursor. Although the first three globes are kinds of Eldorados compared to the fourth, yet it is there the trials begin, leading to others unforeseen, and life is characterised by want of experience; whereas the last three globes come after the trials are over, the testimonial of which is science itself, relative to the cycle and limited by its powers. Men of w. 5, if brought to w. 4, would be looked upon as demi-gods; of w. 6 and 7, as beings still more exalted. And yet the egos are the self-same that, of late, ensouled the races so greatly inferior of world 4. It lies in this, that, owing to surroundings, and by dint of their progress upward, egotism gives way to egoity. Union among men becomes more and more pronounced and efficacious. It is there that the hopeless idea of equality comes the nearest to its realisation. Those men see clear through their past. The world and its respective region grow less and less distinct one from the other; communion between them increases, and so forth. Then comes the time when the laborious journey must be gone over again with all its risks and perils, in search of new experiences. Even in world 1 memory begins to weaken and lose its grasp; union to flag and decrease; the region to become more estranged. Then, farther down, egoity contracts a something of egoism; measures and distances widen; laggards are prodromes of disaster; the ranks show voids. At length world 4 is reached again. When the egos come to people it,

everything is forgotten; egoism begins its harsh rule; discord everywhere; everyone for self; "I" before all; might is right; woe to the weak; war, slavery, theft, murder, envy, hate, avarice; blood, torture, violent death become the habitual means to many ends, whether of diversion or of assumptive needs. Perversity grows to the extent of unselfishness, as with Lermontoff's demon, who goes about scattering the seed of ill without settled purpose or gratification, till seized by very weariness ["On sseial zlo bez nasslajdenia; . . . I zlo nasskutchilo yemu."—*Demon*, Tch. I., st. 2.] The region, or, if it sounds better, Heaven—whence the souls of those men are come down ("C'est le nouveau venu de la céleste rive."—Victor Hugo, *La Pitié Suprême*, 2. "And no man hath ascended into heaven, but he that descended out of heaven, even the Sou of Man." St. John iii. 13)—is now so far removed from the world that they have but a very vague idea thereof; most of them don't know whether to believe in it or not; many doubt, many deride it; they more readily believe in a place of torment, unaware that they are in the midst of it already. It is not meant to intimate that the picture suits every world 4, far from it; but some there are no doubt where things are worse.

There is nothing surprising in the fact that the same ego should show himself under colours so various; that after having virtuated a person more or less biased by evil, he gives earnest, in the next world, of qualities comparatively virtuous or divine. For the ego's real school consists in learning to adapt himself to every condition, good or bad, while preserving his own nature as much as possible, and keeping himself on the higher walks of the state in which he happens to be. But a state has its law, which is no other than universal law operating under given circumstances; and the ego must not gainsay the sub-law so long as he remains correlated therewith. Thus, in a world where the environment of existence is gloomy, unwholesome, mephitic, based on evil, the ego is compelled to conform thereto in so far as the preservation of his body depends on it; and from this necessity it follows that the greatest saint there, is nevertheless a mass of infection. Yet in despite of that by keeping on the better side of the deadly abode, all is well for the ego, there is nought for self-blame. The world that follows differs in conditions; the work of its monads is performed by virtue of another sub-law, and this or that ego, in the new surroundings, will be a very different *person*, although the same *individual* with the same character. But this character, coming into contact with things of another order, produces here a different effect as to the person, while as cause it is identical; for what sustained the *ego* throughout the lower world was his character. The better to understand the case, let us imagine a planetary chain thus:—



The lowest world, 4, is always the most physical; the highest, 7, the least so. W. 3 is a half less physical than w. 4; w. 2 half less than w. 3; w. 1 half less than w. 2; w. 5 is three-quarters less physical than w. 4, and a quarter less than w. 3; w. 6 is a half less physical than w. 5, and a quarter less than w. 2; w. 7 is a half less physical than w. 6, and a quarter less than w. 1. At the 1st round or

cycle of the egos, or 1st chain-major cycle, the seven worlds (which evolve in succession) have developed *more* than their *ultimate* minimum of physical concretion: their physical concretion increases with the 2nd cycle; more with the third; at the fourth it is at its maximum; at the 5th less than at the 3rd, at the 6th less than at the 2nd; at the 7th less than at the 1st, and consequently physical concretion is then at its minimum.

What, in those higher surroundings, counts for the most as an elevating influence in regard to egos that have inhabited a world 4, is the presence and company of other men constituting races superior to those that are ensouled by such egos. The topic is somewhat complex and needs to be made clear. Every human ego existing as such *before* planet 4 receives its mankind, has the alternative either of developing a state relatively divine, during the second arc of the chain-cycle, or of being finally suspended under the conditions of world 4. There is no middle term; one thing, or the other. It is not so for the egos distinguished as new comers. Their alternative is to maintain themselves in the normal current of *their* category (which conveys them to planets 5, 6, 7, and ultimately to a high state of egoity, yet withal *human*), or else to undergo suspension in their evolutionary career under circumstances analogous to those of the other category. That is to say, after the appearance of new comers, a second normal current is formed, which concerns them alone. The first current is that of the old comers (together with the representatives of saved egos, if any there still be), who were the reinstated of the *antecedent* world 4; they were then new comers and formed the second normal current of that globe. This does not mean that a new comer, on quitting his current by identification with that of the old comers, may not reach divine rank with them; but this is more or less exceptional, and so much the better for that ego. In short, at the end of the chain-cycle an old comer will either be a divine ego, or else he will have been suspended (by his own will) either at the 4th or the 5th cycle of world 4. He will have kept aloof from the onward current for want of subjective possibilities to keep up with it and reach the goal to which it must lead. But a successful ego will only be divine relatively to said world 4. He takes his place among the gods, but of the last rank, the lowest sphere. Let us follow the ascending stages of that ego, and everything will come out clearly.

At the close of the 7th major cycle of planet 4, the latter and the three that precede it, are ex-planets (no longer inhabitable). The chain-cycle finishes its course with planets 5, 6, 7, which in their turn become ex-planets. It is then that, on leaving planet 7, the said ego goes up to the lowest divine sphere; whilst the egos of the *seventh*—who have embodied in none of the worlds become ex-planets—break off their connexion with the region of the *planetary chain* and pass over to another correlation, of which more hereafter. In this way the divinities retain their *seven* spheres as before, save that the entities of each have changed (the 6th sphere having risen to 7th; the 5th to 6th, and so forth, to the 1st become 2nd, thus leaving the former to the promoted human egos). The divine spheres, presiding successively over the evolution of the seven new planets, are therefore seven, at the bottom of which is the ego with whom we are concerned.

Having overcome the trials of a world of the *fourth* order, he does not embody in the new one, nor in any other of the *same* order, on *this* line of evolution (*chain-line*). But it behoves him to rise to godship in regard to worlds 3 and 5 of the new chain. At the 1st round or chain-major cycle, he embodies as man in w. 1 and 7, the only ones inhabited by the human order; at the 2nd, in w. 1, 2, 6 and 7, idem; at the 3rd in w. 1, 2, 3, 5, 6, and 7, idem. At the 4th and following it is repeated in respect of those six worlds. But every time w. 4 (*i.e.*, four times) becomes a scene of human life, that ego stays in his sphere, except if occasionally he come down to fulfil some self-imposed work of benevolence. At the end of the 7th cycle of w. 3, he unites with the egos of the *second* divine sphere; and at the close of the corresponding cycle of w. 5 (*i.e.*,

when its human period is over), he rises to the *third* sphere. But he still embodies as man in worlds 6 and 7, pending the close of the 7th chain-major cycle. Thereupon the individualities of the seventh sphere retire, and said *ego*, forming part of the third, has two beneath and four above him. On the constitution of the new planetary chain that follows, he has to be deified in regard to worlds 2 and 6. At the 1st round he embodies in w. 1 and 7; at all those that ensue, in w. 1, 2, 6 and 7 only. The cycles of w. 3, 4, 5 are so many sub-periods of a stupendously long period of sphere-life for that divine spectator; or rather for exerting a growing influence in their behalf. After the 7th cycle of w. 2 that *ego* is identified with the *fourth* sphere; and with the *fifth* when w. 6 completes its last cycle. Then he embodies as man of w. 7, after which the egos of the seventh sphere make room for the promoted, and said *ego* has but two spheres above him. Lastly, when the planetary chain has been renewed once more, there remain but two worlds in relation to which he is not yet a god, 1 and 7. At every cycle of the chain he embodies in both, abiding in his sphere for the rest, and therefore greater part, of the time. At the *beginning* of the 7th chain-major cycle—when w. 1 has accomplished its 7th major—he goes up to the *sixth* sphere; and at the *end* of the great cycle, coinciding with that of the 7th major of w. 7, he reaches the *seventh* sphere of godship, the apex of this planetary line of evolution.

It has therefore taken that *ego* the time of three solar systems and a half, to obtain the result pointed out; that means the first half of a system-chain. Being deified in regard to all the planetary orders of a given line of *chain*-evolution, that *ego* has no further need to embody in any of them for the future; they have nothing to teach him, he knows the nature of all. The sphere of which he holds presides, with the others, over the evolution of the new planetary chain. After the latter has completed its cycle, the egos of that seventh sphere, being too far advanced to continue to be correlated with the line of evolution corresponding to the past and future of the said chain, make room in proportion as they become identified with another region, an event that commences even before the end of the cycle. The new relation is either with a region of the *same* line of *system*-evolution, or with one pertaining to a *higher* line, as the case may be. Namely, applying the case to the *ego* whose stages we have followed: if he belonged to the system's planetary chain 1, his new correlation is with planetary chain 7 of the *same* system-line; if to chain 2, it is with chain 6; if to ch. 3, it is with ch. 5; if to ch. 4, it is with ch. 3; if to ch. 5, it is with ch. 2; if to ch. 6, it is with ch. 1; if to ch. 7, it is with the *fourth* planetary chain of a *higher system* 4, that is to say, the *line* of evolution which will give birth to that system, &c. [In the case of *solar egos* graduation is from solar body to solar body; then from the *seventh* phase of a sun of a lower system, to the *fourth* phase of the sun of a higher system. Be it said in anticipation of what will be set forth under Div. VI.]. In short, no *ego* can get clear of a solar system, and pass on to a higher one, without having previously reached the seventh *divine* sphere of the *region* correlated with the *seventh planetary chain* of his system. In other words, he must pass through the seven *planetary chains* of the same *line* of system-evolution, which, if all goes well with him (if all proceeds in a normal way), requires three and a half system-chains, that is, a sequence of $24\frac{1}{2}$ solar systems. The godship that he develops through intercourse with a lower planetary chain (and this always begins through a *fourth* chain), is brought back to the human order through intercourse with a higher planetary chain. And the same thing occurs when advancement, instead of being from chain to chain, is from system to system: it commences with the *fourth* system of the concatenation answering to the higher line.

Among the conclusions to be drawn from the foregoing, are the following three: 1stly. That the world 4 of the *fourth* planetary chain is the *worst* and most perilous of the system, and not the best of possible worlds as Leibniz thought (albeit, indeed, he only posits the present, not the past and future, possi-

bilities, *Monadol.* § 90); and that consequently the other six planets 4 of the system cannot be otherwise than more advantageous, as abodes of man, which does not prevent each one being the abyss of its chain. 2ndly. That in every world of a planetary chain, except the *fourth* world, the inhabitants who may be distinguished as "backward men" [because their egos are still subject to embodiment in world 4], live alongside "advanced men" and associate with them. Or else the two might be discriminated as *human races* and *humano-divine races*. There are six orders of the latter, the sixth being the most exalted. They identify the divine spheres, from the 6th to the 1st. Now, on world 5 the human races have intercourse with two orders of humano-divine races, 1st and 2nd; on w. 6, with four, 1st, 2nd, 3rd, and 4th; on w. 7, with all the *six*; on w. 1, with five, 1st, 2nd, 3rd, 4th, and 5th; on w. 2, with three, 1st, 2nd, and 3rd; and lastly on w. 3, with one only, the 1st order. Such cases suffice to preclude all mystery. The egos of inferior grade must necessarily be influenced by the high and potent individualities that encompass, and live with, them in those worlds. The mystery, and not to-be-believed, would be that they should not present themselves in a very different fashion from that which marked them in world 4; that with such examples, and other favourable surroundings, the virtues then latent should not break through the prison door out into full light. 3rdly. That it is by recoil to humanity that divine states ascend in grade; and that man thereby goes on progressing, until human ego and divine ego end in identity.

It has been shown: 1° that the saved egos, proceeding from the cosmic through the subcosmic state, etc., first manifested as primitive *humanities*. 2° that, from human egos, a part of them rose to *deific* states, which accounts for the different celestial hierarchies that exist since those times, under the law of change. 3° that reinstated egos appeared later on, and, together with a part of those originating from saved classes, constitute the later humanities. 4° that the human ego progresses by ultimately developing a divine state. 5° that the divine ego progresses on condition of exalting the human level.

Be it added that no *single*-ego can develop godship of any grade; this is achieved by the *union* of several. Every god is a *collectiveness*.

DIVISION V.—SECOND ARC OF THE THIRD MAJOR CYCLE
(COSMIC ORDER) OF CATEGORY A. DISENGAGEMENTS
OF PRISON IN FAVOUR OF MODE TAMA. EVOLUTION OF
AKYRETHETTER.

CHAPTER I.—SECOND ARC OF THE FOURTH SUBCYCLE.

Sola est quies,
Mecum ruina cuncta si video obruta.
Mecum omnia abeant: trahere, cum pereas, libet.
SENECA, *Trag.*, Medea, act 3. sc. 1.

At the end of its first major arc (systems E being at rest, their cycle over), category A consisted of 1,372 worlds forming an incomplete great system (the seven chains of each of its 49 systems, containing but four worlds, Index I.). In each of said worlds, at the corresponding time, the prison's dianoevis was in excess of the opponent's (R's) at the centre's term *a*, in various degrees, but the consequence of which was to check their evolution in so far as worlds and systems, and to reduce them to a condition which overtook them all. As an example of the process we may follow the gradual eversion of the world formu-

lated in Tab. VI., which is the foremost, being the fourth of the 4th world-chain of the 4th system of the 4th system-chain, that is, world 4 of the 4th chain of the 25th system. In that world the prison is at $4\frac{2}{13}$, accumulated in term a ; the opponent at $3\frac{1}{13}$ (Tab. VI., 1st arc, 4th subcyc., cat. A), prison's surplus $\frac{4}{13}$. Thereby the prison becomes a cause of growing loss for the opponent proportionately to its disengagement, inasmuch as opponent's co-operator, the prison, gradually escapes from it. For the opponent is unable to appropriate the disengaged dianoëvis; and through that inability, the dianoëvis is set free; and being set free, it remains with its mode, which is Tama. The latter does not cease to be medium between S and R; but, as things now are, it can make them its means alternately, and, in so far as disengaged, T is not "medium." It acquires that ability through activity a . The more prison is disengaged, the more does T become unhindered or free mode of a . Whatever be its degree of freedom therein, this makes it master thereof; T becomes its repressive mode, and expels therefrom both opponent and prison. Let us see how, by referring to Tab. VII.

The positive S and medium T co-operate as invitation pending the 2nd arc of this 4th subcyc.; the opponent R and T prison as refusal. Equilibrium at the three terms of the dianoëvic centre is disturbed by the alterant cause. The total of disengagement during the arc is $1\frac{3}{10}$. [Strictly speaking it should be less than at the following subcycles; but in order to simplify matters the ratio is equalised, except that at the last subcycle prison is only a fraction.] Opponent loses through assimilation two equiv., transmitted to positive by medium. But in this transmission the positive anticipates; that is, S assimilates T medium and T disengaged; and what T disengaged loses is compensated by what T medium retains on assimilating opponent R. Now the loss of T disengaged (an essential condition, of which anon) amounts to $\frac{27}{104}$, and T medium increases by so much. In short, the disengaged only retains $1\frac{1}{10}$ of the disengagement $1\frac{3}{10}$. In proportion as modes at the centre are liberated, and the prison disengaged, the latter, decentralising, ascends from a to $b c d$, and opponent does the same. There-with positive and medium translate themselves by degrees from b to c and from c to d ; and, by virtue of the reactive power of involved e , this activity appears, meaning a translation of the positive, identical with that reactive power. Those translations of prison and opponent in terms of a are nothing more than involutions a in $b c d$. In so far as these involutions answer to disengagement of prison (effected at the same time), just so much does the disengaged dianoëvis overstep the limits of d , passing beyond—involution followed by evolution—and manifesting a field of action between basis and periphery, namely, an activity a between d and e . This manifestation is identical with T disengaged. Now T disengaged means free T, and here free T means T *untrammelled by the duties of medium*. Under such conditions it has no action in regard either to positive or opponent; it depends on a medium, as much as they do in respect of one another. Hence evolution a implies a fractional translation of T medium; and the activity a , although unimodal, has a twofold nature, a directing action and a mediating action. T disengaged is supported on each side by T medium. The medium in a brings it into relation with the positive; the medium in d , with the opponent. The relation between positive and opponent is maintained by the two media, which in point of fact are but one. [The separating of mode T in the same activity (Tab. VII.) is only logical, and in order that the text may make itself better understood. The aspects of that mode, of a given essence, are become more numerous, that is all.] The position of activity a between basis and periphery, is in agreement with the circumstance that the corresponding power is repressed in $b c d$ by mode T; that is to say, those three essences have lost their power a , not only in the limits of evolution a , but altogether. For the prison has no translative power *per se*. To go down again to a it would have to be conducted by the opponent. To be conducted thither by the opponent, the latter would have to exceed it in dianoëvis. Whatever be the quantum disengaged, and how much soever (consequently) the prison's dianoëvis may fall

below the degree of power developed by opponent in terms of a ($3\frac{1}{3}$), this power is always inferior to the subsisting prison + activity a disengaged. Or let it stand thus: the quantum disengaged = power T developed in terms of a ; power a T = *opposition* to power a R; power a R = $3\frac{1}{3}$ — quantum disengaged; subsisting prison = $4\frac{2}{3}$ — quantum disengaged. Ergo, “power” a R is always *inferior* to the *prison*, and cannot be its conductor. [e.g. At the end of the arc the disengaged quantum is $1\frac{3}{4}$; $3\frac{1}{3} - 1\frac{3}{4} = 2\frac{5}{12}$, power a R; $4\frac{2}{3} - 1\frac{3}{4} = 2\frac{8}{12}$, subsisting *prison*.]

The end of the arc is expressed in Tab. VII. by a double formula, which has only a logical sense; but it is requisite in order to find one's way through it all. By intervention of the medium in a , the positive has gradually assimilated the disengaged within the limit of our hypothesis ($\frac{2}{4}$) minus $\frac{1}{4}$; and, by medium in a and d , the opponent up to the value $1\frac{7}{4}$ (which together make $2 - \frac{1}{4}$). Being the only mode of periphery e , its dianoeis is $23\frac{5}{12}$. Activity a , whose aspects are T disengaged and T medium, is at $1\frac{3}{4}$. Activity d has lost its basic nature, having fallen under 24; the subsisting prison is almost entirely centralised therein; the medium as well (excepting $\frac{1}{2}$ in a); the opponent likewise (save $\frac{1}{4}$, its worth in c). The activities a (of centre) and b are completely involved. The centre still retains its term c , the dianoeis of which is $\frac{3}{4}$. Of this, prison represents two-thirds, the opponent the remainder; for during the whole arc the latter's inferiority, in regard to prison, went on increasing at the terms of *the centre*; whereas in d , as must be, it exceeds it considerably. Therewith, opponent has lost all it is bound to lose, minus $\frac{1}{4}$; and prison has been disengaged as much as must be, also minus $\frac{1}{4}$. Such is the state of things corresponding to the first formula.

Then, as a last effect of the inviters in $e a d$ (S + T med. + T diseng. + T med.) operating against refusal in $d c$ (T pr. + R + T pr. + R), the prison in d is disengaged $\frac{1}{4}$ (it cannot be so in c where a medium is wanting), of which T disengaged retains $\frac{3}{4}$ [= involution d in a], and $\frac{1}{4}$ passes on to positive S through the medium in a [= involution d in a and a in e]; [The disengaged retains a little more than $\frac{3}{4}$; but the formula makes up the difference in regard to the past. Otherwise a different order of fractions would have crept in]; and simultaneously R is assimilated $\frac{1}{4}$ by the medium in d , the latter translating itself, in that measure, to a , where it blends with the medium that is there [= involution d in a]; lastly and coincidently R translates itself $\frac{1}{4}$ and prison $\frac{1}{2}$ from c to d [= complete involution of c in d]. Now, all that, which is done at the same time, *brings up* the positive to $23\frac{1}{3}$; the medium in a to $\frac{1}{3}$; the disengaged, idem, to $1\frac{1}{2}$; the prison in d to $2\frac{8}{12}$; and *brings down* the medium in d to $7\frac{9}{12}$, whilst the opponent, idem, remains the same as it was, 12.

It is thereby seen that, according to the rule of this evolution, the *second* arc of a subcycle ends the moment the positive has done assimilating T *disengaged* (within the allowed limit), an assimilation which corresponds to an involution of a in e (and has been going on during the arc), communicating to the essence e a certain degree of the nature a ; that is to say, T disengaged has thus inoculated the essence e with that nature which has become its own. It is a teleological necessity on this field of evolution. The transmission has reached a total of $\frac{2}{4}$. That moment, which answers to the end of the ascending arc, gives the time when T *disengaged*, and T medium in d , unite with the opponent against the positive; whereas T medium in a ceases to co-operate both with the positive and with T disengaged. It becomes *neutral* between the two parties, which are equally balanced—the positive e $23\frac{1}{3}$ against disengaged, medium, prison and opponent $a d$ $23\frac{1}{3}$. In this way the action a is divided, a part siding with the opposition, and the other part maintaining its neutrality. As to the element, it is no longer infraether, but an exceptional state of *primitive ether*, which is made clear enough by that unusual interposition of activity a , and the other particulars.

CHAPTER 2.—EXFORMED EGOS OF CATEGORY A.

Infin'tas solitudines, in singulas horas, quasi parturientis dolores et angustias patimur.
GREGORIUS VII., *Epist. II.*, 9.

There is no exformation at the end of the 4th subcycle, nor will there be any more from this, or other worlds, whatever their order, forming part of category A, from and after the said subcycle (when they begin to fall under the tamaic law). From the seven classes that exformed at the 1st, 2nd and 3rd subcycles, four introformed at the following, respectively, and three forbore, just as in the other categories. At the end of the 4th subcycle none consequently exist but forbearers, correlated with the world whose lot we are noticing. Inasmuch as worlds were multiplying during those subcycles, the number of forbearers went on increasing in proportion; the classes which, at the 1st subcycle, were correlated with but one world 4, are now so with several. It may be summed up in this wise: the single oldest series of classes is correlated with 343 worlds 4; each of the seven middle series with 49 worlds 4; each of the 49 recent series, with 7 worlds 4. That is, the *oldest* series is the only one of its rank; each *middle* series is one out of 7 degrees; each *recent* series is one out of 49 degrees (relatively to worlds 4 exclusively). Whence it follows that the oldest is the only series correlated with *all* the worlds 4 of systems A of this subduction, *i.e.* the katochor.

The classes are always of the 5th, 6th and 7th orders, but of different origins and degrees. End 1st subcyc.: 1 world 4, and 3 classes, one of each order = oldest series. End 2nd subcyc.: 7 worlds 4, and 21 classes, seven of each order = 7 middle series. End 3rd subcyc.: 49 worlds 4, and 147 classes, forty-nine of each order = 49 recent series. After the first arc of the 4th subcyc. the worlds cease to multiply. There are then 343 worlds 4, and 171 exformed classes (total of the above figures), fifty-seven of each order, corresponding to 3 classes, oldest series; 21 classes, middle series; 147 classes, recent series.

The classes of forbearing egos never introform where dianoevic centres are controlled by the mode *raja*, as they are in categories E, D, C and B. And the same occurred regarding category A so long as such control persisted. But on the 2nd arc of the fourth subcyc. it was lost to that mode. The forbearing egos, whose final cause in its first degree, is for them to be the connecting link between the higher external influences and the monads of any given world, have no further *raison d'être*, are no longer bound by *that* final cause, so soon as the ultimate event or possibility of monads is lost, as it is in every world of category A. Then the said egos, shackled by the sinister law of those condemned worlds, are compelled of necessity to share their lot, that is, to introform without hope of ever emerging.

The three classes of the oldest series divide themselves and introform *in toto* (without forbearance) in said 343 worlds at their 5th subcycle respectively; the 21 classes of the middle series, *idem*, in the same worlds, but each series of three classes in 49 worlds, at their 6th subcycle respectively; the 147 classes of the recent series, *idem*, in the same worlds, but each series of 3 classes in 7 worlds, at their 7th subcycle respectively. The division varies according to the nature of the world 4, which is co-object thereof. The world 4 that is least advanced receives the most. The most advanced world 4 receives the least. This is the case with ours.

Three classes divided among 343, gives an average of $114\frac{1}{3}$ worlds per class (eldest series); among 49, an average of $16\frac{1}{3}$ worlds per class (middle series); among 7, an average of $2\frac{1}{3}$ worlds per class (recent series). This may be considered under two heads. 1stly, The substance of worlds at the 4th subcyc. is reduced; whilst the substance of the exformed classes is *not*, that of the eldest being much more considerable than of the middle, and that of the latter much more than of the recent. 2ndly, Introformation of the old classes is distributed

among worlds as yet but *little damaged*; that of the middle classes among worlds which have lost about *one-third* of their substance; that of the recent classes among worlds which have lost about *two-thirds* of their substance. It is, as we know, those introformations *pro rata* that will be the proximate external cause for a resumption of activity corresponding to the next subcycle, and to the two which follow it.

CHAPTER 3.—FIFTH SUBCYCLE, 1ST ARC. NEUTRALISATION OF ETHER BY THE MEDIUM WITH CONCURRENCE OF THE OPPONENT.

Ut dulcibus venena mixta fallunt facilius, ita inimicos permixtis beneficiis.—G. CARDANO, *Præcepta ad Filios*, c. 15.

The periphery's refusal ($25\frac{1}{3}$) is equal to the inviting current $a d$ (end 4th subcyc., Tab. VII.). T neutral, which is worth $\frac{4}{13}$, exerts a twofold action: it invites with that current, but refuses with the positive (this is shown in the table by the sign + placed *over* the sign co.; and placed *under* it means "invitation"). It follows that the *effect* of invitation cannot descend beyond a . The said effect is a quantum S assimilated by T neutral [=involution e in a]. The quantum is not transmitted to opponent [=neutral's refusal in respect of the descending current, e is not involved in d]. It is a new aspect assumed by the neutral, and therefore by the medium, and consequently by mode T, an aspect that will be distinguished as *T assimilating*, and separated from the other in order to follow its changes in the table. T assimilating is at one with T neutral. It *invites* the positive with the aid of neutral, disengaged, medium, prison and opponent. It *refuses* with the positive, and backs the neutral against disengaged, medium, prison and opponent. Hence the equilibrium between $e+a$ and $a+d+c+b$ remains intact during the whole of the 1st arc. Of the three aspects composing a 's single modality, two (assimilating and neutral) operate with positive *and* opponent, and of those two, one (neutral) has no share in the equilibrium; whereas the third (disengaged) works thoroughly with the opponent, and forms part in the equilibrium.

It has been shown above (p. 130) that the opponent has not the power to develop an activity a , that is, $d c b$ have not the power a . In order that $c b$ may evolve through an involution d , the latter must be empowered from above. An involution e is no longer feasible (as shown). Involution in d is only done in terms of a ; and limited to its aspect T disengaged. This is the fundamental point of the whole process. On the ascending arc of the previous subcycle, the disengaged, in proportion as its dianoeis increased, gave up a part thereof to the positive. That was a *preparation* for what is about to follow. Having given up $\frac{27}{104}$, it still possesses $1\frac{1}{8}$. This dianoeis, which subsists in terms of a , is entirely given up to $d c b$ in equal shares ($1\frac{1}{8} \div 3 = \frac{9}{8}$). It thus prepares them on this first arc, for what is to overtake them on the subcycle's second arc; and communicates to the three a quantum of its own essence. This goes to say that T disengaged is assimilated by the opponent in behalf of $d c b$ which the latter modalises. The disengaged does not translate itself; the assimilation is brought about by intervention of T medium in d . But the opponent assimilates the medium $\frac{2}{8}$ over and above the quantum $1\frac{1}{8}$ transmitted from the disengaged, which together make 2 equivalents per subcycle.

[Although the opponent derives no advantage e from what the positive loses, which is 8 equivalents at the 5th and 6th subcycles, and 6 equivalents at the 7th, its profit is in a proportion that increases, being as 1 : 4 at the first two, and as 1 : 3 at the last. This proportion is based on the circumstance that the action of T assimilating is four times as rapid as the opponent's assimilating action, in one case, and three times more in the other. A difference the cause of which will

appear opportunely.] Those assimilations take place in d , where medium and opponent are always to be found. The medium does not translate itself either to c or to b ; and new prison has no cause therein. Nor can new prison be made in d , for the medium retains nothing, giving up as much as it receives.

The maximum development of the two terms of the centre corresponds therefore to involution a answering to the disengaged $1\frac{1}{2}\frac{0}{6}$ assimilated; involution d answering to medium $2\frac{2}{6}$ assimilated; involution d answering to translation of prison $2\frac{8}{10}\frac{9}{4}$, which gives a total of $4\frac{8}{10}\frac{9}{4}$, and lastly involution d answering to opponent's translation over and above its profit; this excess is $3\frac{1}{10}\frac{5}{4}$. The maximum reached by the centre is consequently 8 equivalents. The opponent's translative power (invol. d), independently of an increase of its dianoevis, is not prevented by the equilibrium: from d to b the current is free. What restrains that power is the power possessed by the aspects T neutral and T assimilating, to translate themselves beyond the last term of the centre, whereby, while destroying the equilibrium between $e + a$ and $a + d + c + b$ (which, owing to the neutral's exteriority, does not debar action internal to the two quantities), an equilibrium is established between a on one side and $b + c$ on the other. This power is exerted the moment opponent and prison in $c b$ have reached a point which makes them equal to T assimilating in a . Now, since T assimilating moves quicker, or its effect is more quantitative, than the opponent's as assimilating action, it is only by its *translative* action that the latter (the opponent) can push ahead of the other. Hence it is activity a that controls this arc.

In the course of the same, T neutral, as such, remains as it was, without increasing. The descending motion begins by virtue of the inviting current. T assimilating is manifested forthwith in a . In proportion as it goes up therein, 'he positive goes down in e , otherwise stated, dianoevis e decreases in the measure, exactly, that dianoevis a increases through involution e . On the other hand, a diminishes by involution in d , then in c, b , which manifest themselves (= T disengaged assimilated by opponent). Prison, preceded or led by R which translates itself, descends by degrees and partially from d to c, b , the leader's dianoevis being always more than that of the prison led. At first c gets the larger part thereof; but by acceleration of the current, b gradually acquires equipollency in regard to c , not less in its modality as prison than in its modality as opponent. Toward the end of the arc, the two terms are equal, and all the prison is there, equally divided. This juncture is also represented under two formulas, in the Table, in order that the process of neutralisation, &c. may be particularised.

According to the first, which is supposed to be a moment before the end of the arc, the two terms of the centre are at the point stated above, their sum giving $7\frac{5}{2}\frac{1}{2}$. d , which has fallen from $22\frac{2}{2}\frac{1}{6}$ to $15\frac{8}{10}\frac{7}{4}$, is no longer a centre of prison, and its bi-modality attributes more to the opponent, less to the medium. a , which has risen from $1\frac{0}{6}$ to $8\frac{3}{10}\frac{5}{4}$, is made up of a vestige of T disengaged $\frac{3}{10}\frac{4}{4}$, the *status quo* of T neutral $\frac{4}{3}$, and the work of T assimilating 8 equiv. e , that has fallen from $23\frac{1}{13}$ to $15\frac{1}{13}$, is as before unimodal and positive. The equilibrium is such as it was at the opening of the subcycle. At that moment, the vestige of the disengaged is transmitted to the opponent; $\frac{1}{10}\frac{4}{4}$ stops in d , $\frac{1}{10}\frac{4}{4}$ in c , and $\frac{1}{10}\frac{4}{4}$ reaches b [= involution a in d, c, b through assimilation of T to opponent, which at the same time translates itself from d to the others]. Thereby c and b rise each to 4, the critical point at which the two together equal T assimilating. Before taking note of the immediate effect produced there, let us first see what occurs elsewhere simultaneously.

From the moment that T disengaged disappears, the medium in d ceases to cooperate with opponent, the neutral ceases to be such, and the assimilating ceases to assimilate. That is, a reaction takes place. The current that invites downward is checked. The medium in d and the ex-neutral in a unite with the ex-assimilating in an action toward the positive in e , which is at once converted from refusal to invitation, whilst opponent changes from inviter to refuser. T ex-assimilating translates itself to e [= involution a]. But for just as much as

it does so, S positive, translating itself to a at an equal rate [= involution e], expresses its refusal toward T by opposition of *essence* [= e against a], where-with there is reciprocity [= a against e]; whereas both are in the closet union as *modes* of the *same* essence [$S + T = e$ against $T + S = a$]. The dianoevis of the involved essence is inferior to that of the involving essence; the united modes are unequal. The mode of the involving essence prevails. The extension of the union, which is co-operation in refusal, will be equal in a where the dominant is T, to what it will be in e where the dominant is S. But what determines the extension is the involution a by translation T. And as such union is nothing else but the act itself of neutralisation, its extension depends on the *neutralising power* of a , which is unimodal, all its aspects holding of the one mode T. That power is correlative with the involution; and as a demonstrative hypothesis the correlation is to be: for 1 equivalent of involution, $5\frac{7}{9}$ of union or neutralisation. Now, involution a in e by *translation* T, is equal to what involution a in e had been by *assimilation* to S of T disengaged; and this gives the measure also of involution e in a by *translation* S in reciprocity. Involution a in e and of e in a is therefore $\frac{27}{104}$. And since $1 : 5\frac{7}{9} :: \frac{27}{104} : 1\frac{1}{2}$, the union T + S extends to $1\frac{1}{2}$ equivalents of dianoevis e , and the union S + T extends to $1\frac{1}{2}$ equivalents of dianoevis a ; each of the two activities is neutralised to that amount. And the translated mode being $\frac{27}{104}$, the dominant mode is consequently $1\frac{25}{104}$, or in other words, the neutralised involved essence is to the neutralised involving essence as $1 : 4\frac{7}{9}$. The result obtained is a quantity of *akyrether* corresponding to 3 equivalents of neutralised ether, with a fall of the world's dianoevis to 45 equivalents. It forms a layer of neutral matter enveloping that world of soul-matter which is being absorbed stage by stage.

For just so much as there is neither modal union in the essences, nor reciprocal refusal from essence to essence (producing the above effect which becomes a separate state), harmony between the inviters (S + the three aspects T) is untouched and perseveres. With the act of neutralisation coincides a translative action T beyond the centre with a dianoevis of 8 equivalents in terms of a , and the arc is stopped owing to the equilibrium that ensues, between the said a and terms b, c . Those 8 equivalents are a compound including part of ex-assimil. and ex-neutral, and medium from d (respectively $5\frac{27}{104} + \frac{7}{28} + 2\frac{49}{104} = 8$); for none of them should be lost sight of entirely under this new aspect, which will be distinguished as T *compound*. So much of the compound as proceeds from ex-assimilating and ex-neutral was already identified with a ; and the share taken by the medium corresponds to an involution d in a (sub-peripheric) by translation of the same, effected when the move towards e takes place (a being between d and e). Then T compound ceasing to operate directly with the inviters, *supports them* by hindering the dianoevis b, c ; it acts with its co-operators but in another way. [Besides, the placing in the table, a part of a beyond the centre, and the corresponding move below, are but logical expressions for the sake of clearness.] Hence the opponent mode in d ($8\frac{89}{104}$) is under refusal towards what remains therein of the medium mode ($4\frac{27}{28}$), the latter being backed by the two aspects of a sub-peripheric, which now are nought but "media," and by S in e ($1\frac{29}{104} + 14\frac{9}{28}$ respectively). Although T ex-assimilating (fallen to $1\frac{25}{104}$) and T ex-neutral (worth only $\frac{1}{28}$) operate merely as medium, they must be kept apart in order to single out their meaning on the second arc about to follow.

CHAPTER 4.—FIFTH SUBCYCLE, SECOND ARC. NEUTRALISATION OF ETHER BY THE MEDIUM WITH CONCURRENCE OF THE POSITIVE.

Utilior est magna prudentia cum parvâ scientiâ, quàm magna scientia cum parvâ prudentiâ.—G. CARDANO, *Præcepta ad Filios*, c. 6.

On the 1st arc, *e*, whose modality is exclusively positive, was partly neutralised, as well as *a*, with concurrence of the *opponent*, cause of invitation which was a necessary condition. On the 2nd arc it is the turn of *d c b*, under their opponent mode, to endure a like fate, with *a*, through help from the *positive* as promoter of invitation. Those three activities have been duly prepared, having received on the other arc their quota of the disengaged, $\frac{2}{28}$ each, which marks the limit of an involution *a*, to which they will be ultimately subjected (as occurred with *e*). Herein lies the difference of this arc compared with the corresponding one of the last subcycle. In other respects the slight variations discernible in the process arise from this change of circumstances.

When disengagement commences, with the arc, the aspect T disengaged makes its appearance once more; and as activity *a* still subsists between *d* and the periphery, the disengaged has but to transfer itself thither for the aspects therein to be again three. They remain so until a time that just *precedes* the 1st formula (Tab. VII.), when *T ex-assimilating* disappears. The quantum of disengagement is the same ($1\frac{31}{104}$), of which $\frac{27}{104}$ passes over to *e* through assimilation (preparation of this activity for another stroke of neutralisation at the next subcycle), etc. The opponent suffers no loss in behalf of the positive, as was the wont heretofore, and the cause of this will show itself anon. The positive develops solely at the cost of T disengaged (*ut supra*), and of T ex-assimilating which it assimilates by degrees *in toto* [= involution *a* in *e*]. This is why the latter aspect no longer exists under the first formula. The positive rises ultimately from $14\frac{9}{28}$ to $15\frac{11}{13}$, that is all ($1\frac{1}{2} = \frac{27}{104}$ T diseng. + $1\frac{25}{104}$ T ex-assim.). Meanwhile T medium translates itself partly, but continually, from *d* to subperipheric *a* (= involution *d* in *a*), where it unites and becomes one with T ex-neutral. The medium in *a* is thus always increasing, and exceeds by a good deal its disnoevis of the last subcycle (at the next it will go still higher, see Tab). Activity *d* progresses also, which it did not at the 4th subcyc. The disconformity is owing to the case that, then, *d* and the centre's terms contained a reason *e*, *reacting as power*; whereas now it is no longer so. But (as at the *end* of the 4th subcyc.) *d* is always inferior in dianoevis to the positive activity *e*, on both arcs and at every subcycle. The more essential particulars having been pointed out, we are now to consider the circumstances attending on neutralisation.

When, through invitation from above (alterant cause), the state of things below gets freer, there is a general move in that direction, which concerns T compound as well as opponent and prison. As the dianoevic centre has no medium mode, disengagement is performed in terms of *d*, when prison is translated from below. At first prison centres more in *c* than elsewhere; afterwards it gradually forms a scale: the most in *d*, less in *c*, the least in *b* (the first formula gives an idea thereof, although over and above, seeing that it is near the end). The opponent is unable to graduate itself likewise, as it would under other circumstances; but now it is prevented. Its translation from the centre-terms is slow and by small fractions. In short (according to the hypothetical rule adopted) *a*'s neutralising power amounts to 2 equivalents per activity, for: $1 : 5\frac{7}{8} :: \frac{9}{28} : 2$. [If it were asked why the subdivision of T disengaged has been unequal in respect of the *positive's* essence and the *opponent's* essences, the answer would be that an equal division between the four would cause one of the modes to disappear before the others, which is inadmissible. When the catastrophe comes the *three* modes must be expunged at one stroke.] And since the opponent mode is at $2\frac{1}{2}\frac{9}{8}$ in *b*, and as much in *c* (Tab. VII., 5 s.cyc.

1st arc), it clearly follows that it will be kept back in each, except the fraction ; and that it can be done, forasmuch as the neutralising power is 2. In other words, neither the dianoevis of *b* nor of *c* can fall under 2 equiv., which must identify the opponent exclusively. Its translation to *d*, in the limit of $\frac{1}{2}\frac{1}{0}\frac{9}{8}$, as well from *c* as from *b*, always leaves the opponent equal in each ; that is, for every unity which passes from *b* to *c*, two pass from *c* to *d*. [Whilst the translation of *prison* always leaves it unequally distributed, *ut supra*.] That is the work of T compound, or *a* below.

The inviting current which has its source in *e* and terminates with the *medium* in *d*, is met by a normal current of refusal which, beginning below, ends with the *prison* in *d*. As long as the arc lasts, the *effective* refusal—that is, not the normal, but the refusal *varying* under control—is always equal to the invitation, less the disengagement *to be effected*, which is to the advantage of the inviters. The effect thereof is, that nothing being able to pass beyond *d*, nor reach as far as the medium in *d*, saving only the product of disengagement, the medium is unable to assimilate the opponent. And this is why the latter loses nothing in behalf of the positive, as stated above. In a word, nothing whatever originating from an essence within the limits of refusal, heeds in full the invitation from above, with the sole exception of the quantum disengaged (an act performed exclusively in *d*). Yet withal invitation is not ineffective *below* ; it is accepted in a measure, and it is owing thereto that prison and opponent ascend as far as *d*, a progress which is controlled by T compound. The latter scatters more or less of its dianoevis from the lower side of *b* to the upper side of *c*, establishing three fields of action *per se*. The compound dianoevis *a* that does not participate in such dispersion, that is, does not ascend, takes no part whatever in the action, but assumes the *neutral* aspect. The first field *a*, between *a* neutral and *b*, becomes the head of the refusing current with which it operates during the arc. The fields *a* between *b* and *c*, and between *c* and *d* check the current in one sense and maintain it in the other ; that is, *counter-refusal* on one side, *refusal* on the other. Counter-refusal, as interrupting refusal, is so much gained to the inviting current's cause ; *i.e.*, counter-refusal is a restrictive association with said current. It varies during the arc, as well as the scattered dianoevis *a*. It is by virtue of counter-refusal that opponent and prison translate themselves from *b c* to *d* [=involution *b* in *c* and *c* in *d*], yielding to the inviting current at a rate equal to counter-refusal. *Counter-refusal* is always equal to the translation to be effected, and *effective-refusal* is always equal to the inviting current *less* the disengagement to be effected. Translation being over, the respective counter-refusal ceases at once, and becomes *refusal*. The quantum disengaged from prison passes on above ; but the translated ones are stopped in *d* refusing ; because, counter-refusal ceasing, *refusal* is necessarily over and above the inviting current's dianoevis.

[*Example*. 1st formula, near end of 2nd arc, 5th subcyc. (Tab. VII.) : Translation to be effected, $R \frac{1}{2}\frac{1}{0} + pr. \frac{1}{2}\frac{1}{2}$ of *b* ; $R \frac{1}{2}\frac{1}{0} + pr. \frac{1}{10}\frac{9}{4}$ of *c*. Disengagement to be effected, $\frac{1}{10}\frac{1}{4}$ in *d*. Between *a* and *b* : refusal $a \frac{2}{2}\frac{1}{0} + refusal b \frac{2}{3}\frac{3}{2} - effect of counter-refusal from above = effective refusal 4\frac{1}{2}\frac{1}{0}$. Between *b* and *c*, $a \frac{2}{10}\frac{1}{4}$ divides its action : $\frac{3}{5}\frac{2}{2}$ gives *counter-refusal* in regard to *b*, which annuls its refusal forasmuch, producing a translative current towards *c*, viz., $R \frac{1}{2}\frac{1}{0} + pr. \frac{1}{3}\frac{1}{2} = \frac{3}{5}\frac{3}{2}$. The remainder of $a \frac{2}{10}\frac{1}{4}$, viz., refusal $a \frac{2}{10}\frac{5}{4} + refusal c \frac{2}{10}\frac{3}{4} - effect of counter-refusal from above (translative current) = effective refusal 4\frac{5}{10}\frac{5}{4}$. Between *c* and *d*, $a \frac{2}{2}\frac{7}{0}$ divides its action : $\frac{2}{10}\frac{3}{4}$ gives *counter-refusal* nullifying refusal *c* forasmuch, viz., $R \frac{1}{2}\frac{1}{0} + pr. \frac{1}{10}\frac{9}{4} = \frac{2}{10}\frac{3}{4}$, translative current towards *d*. The remainder of $a \frac{2}{2}\frac{7}{0}$, viz., refusal $a \frac{2}{10}\frac{5}{4} + refusal d \frac{11}{5}\frac{5}{2} (= R 9\frac{1}{3}\frac{2}{3} + pr. 1\frac{1}{2}\frac{9}{2}) = effective refusal 13\frac{3}{10}\frac{5}{4}$. The three sums $4\frac{1}{2}\frac{1}{0} + 4\frac{5}{10}\frac{5}{4} + 13\frac{3}{10}\frac{5}{4} = total of effective refusal 21\frac{1}{2}\frac{1}{0}$. Medium in *d* + *a* subperipheric + *e* = $21\frac{4}{10}\frac{5}{4}$, total of invitation. Invit. $21\frac{4}{10}\frac{5}{4} - refusal 21\frac{1}{2}\frac{1}{0} = \frac{1}{10}\frac{1}{4}$, overplus of invitation.

Hence the quantum $\frac{1}{104}$ disengaged from prison in d yields to the inviting current and goes up. $b \frac{3}{32} + c \frac{23}{104} (= \frac{29}{104})$, being equal to the counter-refusals $a \frac{3}{32} + a \frac{23}{104} (= \frac{29}{104})$, correspond to translations R + pr. or involutions $b + c$, and have accepted invitation. Translation or involution having reached as far as d refusing, counter-refusal is converted into *refusal*, and ref. $\frac{29}{104} +$ ref. $21\frac{11}{16} =$ total refusal $21\frac{7}{16}$, a surplus of $\frac{7}{16}$ over inviters' dianoëvis. Ergo $b + c$, in so far as involved, are retained by d "refusing," i.e. by *opponent* and *prison*, refusal increasing thereby to $21\frac{11}{16}$.]

The foregoing has brought us to the final move of the arc, but it has only accounted for two of the particulars, namely, that owing to disengagement $\frac{1}{104}$, of which T disengaged retains $\frac{3}{16}$ while $\frac{1}{16}$ reaches the positive through T ex-neutral, T disengaged rises to $1\frac{1}{28}$ and the positive to $15\frac{11}{13}$ (2nd formula). Besides that, involution $b c$ in d refusing has therein driven prison up to $1\frac{22}{25}$ (*ib.*) and opponent up to 10, which can have no showing in the 2nd formula, and for good cause, in that, with those modifications, *coincide* the following items:

$a \frac{1}{104}$ (T compound, neutral) + the fractions $a a a$ refusal ($\frac{1}{28} + \frac{5}{104} + \frac{5}{104} =$) $\frac{7}{28}$ + the fractions $a a$ counter-refusal ($\frac{3}{32} + \frac{23}{104} =$) $\frac{29}{104} = a^2$ are involved in d , where the compound aspect is lost by blending with that of the medium; of the latter (which was at $3\frac{27}{32}$) $\frac{7}{28}$ is translated and blends with the ex-neutral in a subperipheric [= involution d in a]. The medium in d thus rises to $5\frac{1}{4}$ (2nd formula), and from inviter with the positive becomes inviter with the opponent; and consequently T compound, which is one with it, has also changed sides in so far as counter-refusal *associated with invitation S*, which gives the moment when counter-refusal becomes *refusal* in regard to the positive S (*ut supra*), corresponding to invitation associated with the opponent. Therewith, the ex-neutral in a subperipheric, by the said translation $\frac{7}{28}$ from the medium below, rises to $1\frac{4}{13}$ (2nd formula), where it reveals itself forthwith as *neutral* medium, placed outside the equilibrium that has ensued.

The moment at which counter-refusal becomes refusal (in respect of the positive), is the same as when *union* is brought about between T and the opponent R, and when *refusal* is manifested by an essence a in regard to an essence b, c or d , and vice versa by one of these in regard to an essence a . In short, that is the time when these essences are neutralised. As the power of reciprocal involution is $\frac{9}{26}$, relative to the neutralising power of 2 equivalents, the modal preponderance in each is $1\frac{7}{26}$. Hence the result, as to the akyrether produced on this arc, is:

a^2	co.	b^2	co.	a^2	co.	c^2	co.	a^2	co.	d^2
T + R		T + R		T + R		T + R		T + R		T + R
$1\frac{17}{26}$	$\frac{9}{26}$	$\frac{9}{26}$	$1\frac{17}{26}$	$1\frac{17}{26}$	$\frac{9}{26}$	$\frac{9}{26}$	$1\frac{17}{26}$	$1\frac{17}{26}$	$\frac{9}{26}$	$\frac{9}{26}$ $1\frac{17}{26}$

Activity d has thus lost 2 equiv., which brings down its opponent mode from 10 to 8 (2nd formula). For, while a "counter-refusal" which supports the positive, on becoming refusal in regard to the same, ascends and takes a share in the *reaction* against the *positive*; a "refusal" which supports the opponent, by forbearing to ascend signifies on its part a *reaction* against the *opponent*, corresponding to the "neutralising power" which opens a breach between d "neutralised" and d "active," as well as between $a a a$ "neutralised" and a "active," (as at the end of the first arc in respect of e and a). The world's activities are thus reduced to a dianoëvis of 33 equivalents, and the enveloping element is akyrether⁻¹⁵. [This state of matter bears a negative notation, in that it has no manifested action. As to the inequality of the pair a co. e in respect of the others (Tab. VII.), see chapter 7 of this division.]

CHAPTER 5.—SIXTH SUBCYCLE.

Illæsam dico, quod ad carnis lacerationem, aut ossium, vel nervorum fracturam, nam quoad discompaginationem, sive disjunctionem juncturarum, et ossium non immoderatam, vix in tormentis ea potest evitari.—DEL RIO, *Disquisit. Magicarum*, L. V. sec. 9 (de tortura).

The process of the last subcycle applying here, there is little to add for an understanding of the tabulation. With reference to the 1st arc, ether is neutralised, as before, in terms of $e a$, $1\frac{1}{2}$ each, etc. If, as seen, the dianoevic centre again reaches the maximum of 8 equivalents notwithstanding the reduction of prison at the previous epoch it is because the opponent translates itself in a proportion that increases as prison diminishes. But this is so far from being a compensation, that the centre, having lost, from the very outset of the period, its true nature—development of prison, and therefore of trimodal concentrations—is no more than the declining stay, less and less effectual, of an element that is disappearing. (This applies as well to the 1st arc of the 7th subcyc.)

As to the 2nd arc, since the inviting current is a great deal less, and opponent's refusal *relatively* more considerable than at the last subcycle, T compound's share therein is proportionately diminished. The latter's neutral aspect shows consequently a much larger accumulation of dianoevis. The part taken in the action by the scattered $a a a$ is, as a total, no more than $2\frac{9}{104}$, toward the end, (= refusal $1\frac{1}{3}$, counter-refusal $\frac{33}{104}$.) When the crisis comes (1st formula) T neutral compound is a factor in the reaction below to the extent of $4\frac{3}{13}$, which added to $1\frac{1}{3}$, makes 6 equivalents a against $b c d$. The said neutral's remainder, $1\frac{71}{104}$, with the *counter-refusal*, $\frac{33}{104}$, say a^2 , goes up and blends with medium in d , whilst out of the latter's fraction $\frac{89}{104}$, $\frac{4}{13}$ blends with the medium (ex-neutral) in a subperipheric. The opponent in d rises to 6, and loses 2, through neutralisation owing to the reaction below, etc. That gives 12 equivalents of neutralised activity, reducing dianoevis to 18, whose neuter correspondence is akyrether³⁰. And with the disengagement $\frac{1}{104}$, and simultaneous reaction above, we get the second formula wherein all the factors are on a reduced scale, except T neutral.

CHAPTER 6.—SEVENTH SUBCYCLE. END OF A WORLD.

Per hanc nostram sententiam definitivam, de foro nostro ecclesiastico te projicimus, et tradimus seu relinquimus brachio seculari, ac potestati curiæ secularis, deprecantes efficaciter secularem curiam ante latam, quatenus citra sanguinis effusionem et mortis periculum, erga te suam sententiam moderetur.—SPRENGER, *Malleus Maleficarum*, P. III., quæ. 30.

There is nothing to add regarding the 1st arc, neutralisation being gone through as heretofore, $1\frac{1}{2}$ equiv. by e and as much by a . Concerning the 2nd arc its very nature of final phase implies that there must be modifications. Reduced as it is to the low figure of $\frac{9}{26}$ (for out of $7\frac{1}{3}$ that it was, it has given up 6 to T assimilating, and lost $1\frac{1}{2}$ by neutralisation), the positive depends almost entirely on the three aspects of the medium (in a subperipheric and d), for a resumption of the inviting current; yet withal there would be none unless it were set agoing by that mode. Beginning with a dianoevis of $2\frac{77}{104}$ equiv. the current reaches a maximum of $2\frac{93}{104}$ (end of the arc).

The aspect T disengaged does not manifest itself. The reason is obvious. On the 1st arc the activities $d c b$ have received their quota of the disengagement effected at the 6th subcycle. Prison is worth no more than $\frac{27}{104}$, which accrues entirely to the positive through the aspects T in a subperipheric (corresponding to involutions d in a and a in e); whereby "T disengaged" does not come into existence. [So long

as there is any prison ether subsists; it loses its *esse* with the last disengagement.] On the other hand, the opponent's dianoevis (6 equiv.) is relatively excessive, but T compound (which also has 6) becomes its corrective. It translates itself partly to *a* subperipheric which thus has always *three* aspects—ex-assimilating, ex-neutral, and compound—except that near the arc's end only two remain, the ex-assimilating having been entirely assimilated by the positive. There, T compound takes action directly with and for the inviting current. At the same time it scatters itself in the opponent current, but only as *counter-refusal*, therefore between *b* and *c*, and *c* and *d* exclusively, to bring the prisons up to *d*, and as much of the opponent as needful. The two fields of action are thus kept in balance, save the difference in favour of inviters, which assures disengagement and its transmission above. Hence, there is no radical change in the compound's action, but merely circumstantial. Its tendency is to bring help where needful. At former epochs it sustained the opponent; here it must needs lend itself to the positive. Its action above begins by being more; then it diminishes proportionately to the disengagement of prison, and goes down, in that measure, to its neutral station below, which vice versâ increases with the arc's progress. For being master of the situation nothing prevents this mode from taking a direction contrary to that which it backs, but controls by counter-currents.

It is by assimilating all that remains of T ex-assimilating ($\frac{9.3}{10.4}$), and T ex-neutral up to the total disengaged ($\frac{2.7}{10.4}$), that the positive rises from $\frac{9}{2.6}$ to $1\frac{1}{2}$ [= invol. *a* in *e*]. At the time formulated (Tab. VII.) it is as yet no more than $1\frac{5.1}{10.4}$. The inviting compound is then at $3\frac{1.5.5}{8.3.2}$, the neutral compound at $2\frac{2.7.3}{4.1.6}$. The total of prison distributed in *b c d* is only worth $\frac{1}{10.4}$. The opponent has still to ascend to *d*, $\frac{1}{1.3}$ from *b* and as much from *c*, which will bring its dianoevis *d* up to 2. The counter-refusal ($\frac{1.2.9}{1.6.6.4}$ affecting *b*, $\frac{1.3.3}{1.6.6.4}$ affecting *c*) brings about this result, and that of the translation to *d* of the two vestiges of prison [= invol. *b* in *c* and *c* in *d*]. Meanwhile the prison which is there already (nearly double the others) does not cease disengaging [= invol. *d* in *a* and *a* in *e*.] As before stated, the final advent of opponent in *d* coincides with the last act of disengagement.

Thereupon the reaction above takes place in this wise. The medium in *d* translates itself to *a* subperipheric, to blend with the medium ex-neutral ($\frac{1}{4.1.6} + 1\frac{2.0.7}{4.1.6} = 1\frac{1}{2}$), and the positive being at $1\frac{1}{2}$, $a^{1\frac{1}{2}}$ and $e^{1\frac{1}{2}}$ are mutually neutralised by inward union of modes and outward refusal of essences, *ut supra*. T compound-inviting goes down, dividing into two parts: one, a^2 , is neutralised with d^2 (opponent); the other part shares in the reaction below. That is, said part, being $a^{1\frac{1.5.5}{8.3.2}} + a^{1\frac{3.3}{1.6.6.4}}$ (ex-counter-refusal) + $a^{1\frac{2.9}{1.6.6.4}}$ (idem) + $a^{\frac{2.7.3}{4.1.6}}$ (part of neutral-compound in re-action), = a^2 , which is neutralised with c^2 (opponent); whilst the remainder of neutral-compound, a^2 , is neutralised with b^2 (opponent).

Thereupon all is over. The world, the dianoevis it identified, is no longer in manifestation. Akyrether⁻⁴⁸ has taken its place. A vast sphere of uniform neutral matter, but capable of assuming any form external activities may think fit to give it, without ever changing its constitution.

CHAPTER 7.—RECIPROCITY OF REFUSAL. NEUTRALISED ESSENCES.

Pellitur e medio sapientia, vi geritur res.—ENNIVS, *Fragm. ex. viii. Annal.*

The evolution of Akyrether begins with the two essences *a* and *c* (1st arc 5th subcyc.). The proportional difference of this pair relatively to the three others, oscillates between less and more till the final constitution of the neuter element. Thus, at the end of the 5th subcyc. that difference is by *less* (3, the other *pairs* having 4 equivalent each). At the middle of the 6th, it is by *more*

(6, the others 4 each). At the end of the same, it is by *less* (6, the others 8 each). At the middle of the 7th subcyc. it is by *more* (9, the others 8 each); and at the end of the period the difference has disappeared, each pair having 12 equiv., each essence 6. [The respective share of the two modes in the essences *e d c b* is the same, T $1\frac{1}{2}\frac{1}{6}$ S or R $4\frac{2}{3}\frac{5}{6}$; and in essence *a* reversedly, T $4\frac{2}{3}\frac{5}{6}$ S or R $1\frac{1}{2}\frac{1}{6}$ (Tab. VII., end 7th subcyc.); and the relation being the same everywhere, is what it was at the beginning of the period, for $1 : 5\frac{7}{6} : : 1\frac{1}{2}\frac{1}{6} : 6$, and $1 : 4\frac{7}{6} : : 1\frac{1}{2}\frac{1}{6} : 4\frac{2}{3}\frac{5}{6}$].

There was, however, no less equality in the reciprocity of refusal, constituting the neuter element before its full development, than afterwards. It is needless to remark that the formulation of those stages refers to the circle, not to the line—which would be absurd—and that akyrether should be considered as a sphere. Hence there is reciprocity as to the *two opponents* of a pair, and reciprocity as to neighbouring *pairs*. When each pair of opposed essences is equal to another (as per the final state tabulated), reciprocity is by *halves*, as well in regard to the opposing essences of a pair, as to an essence of one pair opposed to the adjacent essence of another pair. Let us take, for instance, the two (apparent) “ends” of the formula, the first and the last of the four pairs :

1st pair.	4th pair.
$\overline{a^6 \text{ co. } b^6}$	$\overline{a^6 \text{ co. } e^6}$
$\underbrace{a^6}_{(4th \text{ pair})} \text{ co. } \underbrace{3+3}_{3+3} \text{ co. } \underbrace{b^6}_{3+3}$	$\underbrace{3+3}_{3+3} \text{ co. } \underbrace{3+3}_{3+3} \text{ co. } \underbrace{e^6}_{a^3} \text{ (1st pair).}$

e refuses 3 against 3 of *a* of its own pair, and 3 ag. 3 of *a* of first pair; and the latter 3 ag. 3 of *b*, which refuses 3 ag. 3 of *a* of 2nd pair; whilst *a* of 4th pair refuses 3 ag. 3 of *d* of 3rd pair, and so forth. When one of the pairs is unequal to the others, the reciprocity of its two essences is equal, but unequal to that of each one in regard to the contiguous essence of adjacent pairs, as per example herewith (taken from end 5th subcyc., Table VII.) :

3rd pair.	4th pair.
$\overline{\text{co. } a^2 \text{ co. } d^2}$	$\overline{\text{co. } a^{1\frac{1}{2}} \text{ co. } e^{1\frac{1}{2}} \text{ co.}}$
$\underbrace{\text{co. } a^2}_{(2nd \text{ pair})} \text{ co. } \underbrace{1+1}_{1+1} \text{ co. } \underbrace{1+1}_{1+\frac{1}{2}} \text{ co. } \underbrace{1+\frac{1}{2}}_{\frac{1}{2}+1} \text{ co. } \underbrace{e^{1\frac{1}{2}}}_{a^1} \text{ (1st pair).}$	

Whence it is evident that the inequality of the 4th pair relatively to the others pending the oscillations of akyrether, is of no consequence whatever; that said pair is quite as indestructible as the others, which can do it no harm, since its periodical inferiority or superiority is *exclusive to itself*, and that as opposing the two pairs next to it, one on each side, the refusal it exerts is *equal* to theirs *with respect to it*. It is no less evident that the union of the two modes within each essence is perfect and entire.

CHAPTER 8.—THE REGIONS. NEUTER MATTER. ITS ULTIMATE DISSOLUTION; THE CAUSE.

Ch'io ho veduto tutto 'l verno prima
 Il prun mostrarsi rigido e feroce,
 Poscia portar la rosa in su la cima.
 E legno vidi già dritto e veloce
 Correr lo mar per tutto suo cammino,
 Perire al fine all'entrar della foce.

DANTE, *Paradiso*, XIII., 133.

The lot befallen the world which has stood for us as subject, overtakes 1,371 more, remainder of the 49 incomplete systems of category A (Index I.); because in all of them the prison succeeds in surpassing the opponent's dianoevis at the term *a* of the centre. Although proportions differ in one compared to another,

giving rise to variations during evolution, the akyrether which results therefrom is altogether similar to that produced by the world kept in view. The sum of these products is in correlation with all the systems B C D E forming the group distinguished as the katochor. The groups beyond (mesochor and anochor) have also, each of them, their akyrethereal correlation (Div. IV., sec. 1, ch. 8). The katochor's categories E D C B have developed 2800 systems (Div. III., ch. 3), which gives 137,200 worlds of different dimensions, supposing the word "dimension" as understood by us were applicable to such states. The product of 1,372 worlds might appear out of proportion as a correlation. But, in the first place, it is only seven globes of the physical system that absorb a large quantity of akyrether (globes 4), and some less than others; the remaining forty-two require much less, and in different proportions. In the next place, when the evolution of the worlds of category A stopped (end 1st arc of their 3rd major cyc.), multiplication was only half-way. Hence, compared to those of the other categories when the multiplying process by world-reduction came to an end, the worlds A were enormous; especially if those of category B were taken as types of comparison. If the evolution A had not been stopped, the number of its worlds at the 7th subcycle would have been 470,596, whereas the other categories together can only show 137,200. Besides the great correlation there are an infinitude of others: *systems* of a category, *chains* of a system, *worlds* of a chain, *planes* of a world, *orders* of a plane, *classes* of an order, *species* of a class, *varieties* of a species, &c.

The sum of all the correlations answers to THE REGION. But inasmuch as correlations are distinguishable, "Regions" are innumerable, and the states of each beyond calculation, [*e.g.* every physical world has its region, enveloping its atmospheric plane, when there is one (if a world is at rest it has no atmosphere, world and region touch one another, so to say). The states of that region and its subdivisions correspond to the different states of the world. Now, the states of the earth, in their subdivisions, are to be computed by millions; their regionic correspondences are therefore likewise by millions.] A region differs from another, and its states differ among themselves, only by virtue of the powers constituting the *active* correlation. Akyrether has no power, its very constitution is an attestation thereto, the immanent alterant cause has ceased to be. The *akyrether* of one region is worth every bit the same as that of another. But the *region* of a world is not, cannot be, similar to that of another, forasmuch as there are no two worlds in the universe that are alike. Between the regions are *interregions*, differing in their several meanings (Div. X., sec. 3).

Akyrether manifests neither modes, dianoevis, nor consciousness. It is a state that has no parity whatever with the threefold equilibrium of modes signalling the end of a cosmic period and beginning of another. At those junctures all the *activities* are in potency, except a vestige of *e*; all the dianoevis, save that vestige, is identified with the one state of which non-modal *x* is the symbol; and the modes are balanced in three equal terms of *x* non-modal. Hence, not a trace of *matter* subsists (saving only the said vestige, which has nought to do in the case). All that is, then, in manifestation answers to non-centralised consciousness, therefore *pure*. In akyrether, on the other hand, not one of the five activities is in potency; they all subsist entire. Equilibrium is not in *three* factors, from mode to mode in equal terms; but from activity to activity, one of which being double the others together, is in between them; and one of the modes being double the others together, is always one of the *two* factors of equilibrium. Lastly, the modes of the dianoevis are unequal, but the impotency of all is equal, and equilibrium is stable by virtue of the dianoevic equality of juxtaposed *activities*. They cannot manifest, but are not in potency; they are in action (refusal), the only effect of which is the preservation of the *matter*, which therefore is neutral.

Matter *per se* is the antithesis of consciousness; and *neutral matter*—wherein dianoevis does not show itself—cannot be a vehicle thereof. The consciousness

formerly correlated with the destroyed world, is now eclipsed. That it could revert to the pure state is out of the question. That it is lost, no less so. When, in *soul-matter*, a level of consciousness is eclipsed, the alternative is this: if the corresponding activity passes into a *potential* state, all the consciousness is correlated with the involving activity that manifests, and if the latter be of an inferior order the level of consciousness must also be inferior; but if the corresponding activity merely passes into a *latent* state, the consciousness has *two* levels, one being inferior while the other does not manifest, although *active*. When, in *physical matter*, consciousness is *entirely* eclipsed, it is exclusively correlated with *latent* activities; and there is no such thing as matter without latent activities. As to *neutral matter*, the "when" would be more than an anomaly, it would be nonsense; the state of things is always the same, inalterable so long as it is *neutral*. Here consciousness is not only eclipsed, but has no level. It is, so to say, antipodal to the pure level; and has retained none of those due to centralisation, which besides were continually changing. But inasmuch as centralisation has only taken another form (stable bimodality instead of unstable trimodality), consciousness cannot escape, it exists, the state would be impossible without it. The *egos*, however, are no longer conscious of themselves; memory does not exist for them. They are not identified to the "whole," but each bimodal essence, each factor of a pair, corresponds to certain groups of identified egos; and all that such a conscious factor realises is that it is not identical with the two factors which adjoin.

The indestructibility of akyrether is assured in so far as regards an intrinsic cause; for no alterant cause is to be found in it. The state can only be altered by an external cause. Which? and when does it operate? The answer is not far to find. That cause must be cosmical; the agent will be activity *e* with a guiding status, and its dominant mode will be Satwa *positive*. The latter, in the worlds of other categories, is on the eve of losing its positive action, for that of opponent which it will maintain throughout the physical period. When the latter is closed; when, from a fixed-reason, *e* emerges once more into actuality—which implies sublimated conditions among existences; when Satwa resumes its status of cosmic positive mode, and Tama that of medium, then akyrether will be dissolved.

Its constitution is made up of an essence *a* in the proportion of one half, wherein Tama prevails. In three-fourths of this half there is a quantum of the *rajaic* nature; in one-fourth, of the *satwaic* nature. Akyrether has, moreover, three essences wherein Raja prevails, *b, c, d*; each contains a *tamaic* nature. Lastly, the neuter element has an essence whose dominant is Satwa, *e*, which also contains a *tamaic* nature; and this essence corresponds to only one-eighth of the whole. Here is the heel of Achilles; and the next vulnerable point is the essence *a*, co-factor of the pair. The ether of those future times, through its mode S positive, backed by the medium-mode T, will produce a relaxing effect on the union of the two modes in essence *e* of the pair *ea* of akyrether, which will react on the factor *a*. That effect will be disunion without mutual refusal, but in answer to the invitation coming from active ether. The act tending to withdrawal of that pair will, from its outset, affect the equilibrium; and its engaged activities, as they gradually get released, will enter the cosmic current *corresponding* to their source respectively—for the "source," as such, will not to be found (Def., *Spiral*); it lies within themselves.

DIVISION VI.—PHYSICAL SOLAR SYSTEMS.

CHAPTER 1.—THE PRESOLAR-EGO-FORM.

Das ist der Strahl schon eines neuen Lebens.—SCHILLER, *Wilhelm Tell*, ac. 4, sc. 2.

At the opening of the 2nd major cycle a part of exformed ego 7 forbore from introforming in cosmic ego 4 (Div. II., ch. 2, end). While thus keeping aloof from its original plane of existence, this entity became neither tail nor head of a series; neither last ego of the 1st intercosmic order, nor a participant in the 1st intersubcosmic order. [It has already been stated why an exformed ego 7 cannot unite with an inter-series of the cycle of his birth (loc. cit. and Div. I., sec. 3, ch. 7). He always belongs to the next; but circumstances vary. (Thus, the exformed 7 of *subcosmic* 7, manifesting at the end of the 2nd cycle, introforms *entirely* in the latter, pending the 3rd.) Here, as well, he is precluded from joining an inter-series; his conditions differ, and the very proportions of his being are gigantic, as it were, alongside the entities forming the new series.] In short, the exformed ego 7, *cosmic* order, breaks off his connexion and departs. He has no powers of self-development (which depends on introformation, that is, on an external cause, as a starting point); and, failing the same, his state is unproductive. Although within the law, he is an outlaw in respect of the sub-law of his native space 4. He leaves it; invades the others, which, after awhile, are sixteen; courses through them in all directions; a stranger everywhere his transits athwart the universe are numberless and exceed all measures in velocity. This restless rover is a presolar-ego-form. [Of course the space from which he took his departure receives the visits of his like, coming from the other spaces, &c.]

There comes a time, after mid-career, when his demeanour moderates. Space 4 is no longer on the chart of the universe; but who knows better than the presolar-ego-form the changes that have taken place on the cosmic planes? He can identify the home of his birth; willingly returns to it once and again, then oftener and oftener. He has not been gadding about for nothing; his distant excursions have brought him into contact with the entities of cosmos. He has derived therefrom more than one virtue.

At length his dianoevic centre progresses; it brings him downward; his motion grows slower; he divides into four, step by step. One, the root, so to speak, stops in space 13; then the first off-spring in space 14; subsequently the second, in space 15; lastly the third in space 16, which holds of our *subcosmic* ego 7 (Index I.). [Strictly speaking, the subcosmic egos 4, 5, 6, 7 should be differenced by the number of the space respectively, 13, 14, 15, 16. But as only one line of evolution is kept in view, there was less confusion in abstracting those that did not appear thereon. The same applies to world-egos 7, 8, 9, 10, who rightly would be, respectively, 61, 62, 63, 64 (Div. III., ch. 2, p. 79)]. Then each of them goes to rest surmounted by *one* exformed ego; it is at the end of his odyssey that the presolar-form produces this effect. But they are now four; we shall only have to do with the one of space 16.

CHAPTER 2.—PRESOLAR-FORM 1. EVOLUTION OF SOUL-MATTER SUNS.

Ego nostris non assentior. Non enim existimo Cometen subitanum ignem, sed inter aeterna opera naturæ.—SENECA, *Natural. Question.*, VII, 22.

At the aurora of the 3rd major cycle, the first to be under action in space 16, is the presolar-ego-form. His exformed ego introforms and ultimately entirely so. Ere this is quite over, subcosmic 7 is also astir. Then the latter divides

into four primary world-egos, &c. The presolar has taken precedence in this process; one of his four parts correlates with world-ego 10, and the others with the rest. At the end of the 1st subcycle world-ego 10 has multiplied to seven worlds. The presolar form is still one. He is over topped by *four* exformed, that is, by four *classes* of egos. At the opening of the 2nd subcycle the lowest class partly introforms in the presolar; whilst the highest class introforms *in toto* in class 3; the latter, idem, in class 2; and this one, idem, in the part of class 1 that forbore. This throng of egos, united as a single manifested class (lowest one, No. 1), severs its ties and starts off on a race through the spaces as a presolar-form, which will be distinguished by number 2, and treated of in the next chapter.

Meanwhile there is no such thing now as a presolar-“ego”-form, but a presolar-form, No. 1, whose highest essence is of the lowest exformed class, the whole being an assemblage of egos of different planes. It continues its evolution in correlation with the worlds. Before the end of the 1st arc of that 2nd subcycle it loses its presolar form and takes that of sun. At that time an incomplete solar system is in existence (seven chains of four worlds each, Index I.), if katochor and mesochor are taken together. At the close of the sub-cycle, that first system is complete. The sun gives birth to seven exformed classes; and, be it said once for all, the ego classes exformed from a sun are always *seven* at the end of a subcycle; of these the three higher forbear, and the four lower introform entirely in the sun at the next following, as regards this period (soul-matter).

At the 3rd subcycle that first sun becomes seven, one for each of the systems. At the 4th the 7 suns give 49, which is also the number of systems. And so forth up to the end of the major cycle; so many systems, so many suns. The total has already been estimated in a logical sense, viz, 2781702 (katochor and mesochor, Div. III., ch. 3. The sum is open to rectification. The systems of category A are to be excluded. This has been done as to the katochor; but not in regard to the composition of the mesochor. As systems A have no sun of their own, the corrected sum of systems would give a corresponding total of suns. That being so, one sum or total is as good as another, for the purpose in view).

CHAPTER 3.—PRESOLAR-FORM 2. EVOLUTION OF PRESOLARS.

Veniet tempus, quo ista quæ nunc latent, in lucem dies extrahat, et longioris ævi diligentia.
—SENECA, *Natural. Question.*, VII., 25.

The conditions of presolar 2 differ from those of the primitive presolar-ego-form at the corresponding time, not only in respect of essence, but chiefly of the powers it acquires through the introformation of three classes in the class it represents. It is thus enabled to multiply; and does so in a degree which bears no comparison with the slower developments attendant upon systematic evolution; whilst at the same time circumstances are quite different. The entity's wanderings are, naturally, not so extensive as those of its forerunner, when spaces, moreover, were less numerous. At certain periods, its route is strewn over with forms like its own, separating from the latter. The upshot is (logically) that 2781702 pre-solars are, in due time, scattered over the wide expanse of that cosmic itinerary. The powers were limited to that. Each of the pre-solars is more especially related to one of the systems *in posse*, which eventually will bring it there, owing to essence-sympathy. Meanwhile it goes through its cycle under its own law independently of the others: for every one of them is prior in time to the particular system with which it will be ultimately connected.

CHAPTER 4.—DEATH OF THE SOUL-MATTER SUNS.

Dicunt Academici simul cum Trismegisto, et Iarelias Brachmanus, atque Hebræorum Mecubales fatentur, omnia quæ sunt sub lunari globo in hoc inferiori mundo generationi et corruptioni subjecta, eadem etiam esse in cœlesti mundo, sed modo quodam cœlesti: deinde etiam in mundo intellectuali sed multo perfectiori et meliori nota, perfectissimo tandem in archetypo.—H. C. AGRIPPA, *De Occult. Philos. I.*, 37.

Toward the middle of the 7th subcycle of a system's cycle, the respective presolar approaches it and by degrees settles down therein. The sun is then near the time of its death; for, so far unknown to the universe, death makes it its first victim. But, as *body* was just as unknown, the true meaning of the word was wanting. The dying state coincides with the 2nd arc of that sub-cycle. By a fractional disengagement of prison in various degrees, the egos exform class after class, and the sun's form becomes *pari passu* so altered as not to be recognised. Before the *worlds* of the system go to rest, not a trace of the *sun* remains. But not a class, not an ego is missing in the spheres coiled in labyrinthian, graceful, symmetrical but intricate windings above. What dies is the *form*, the framing of the whole, that is all. Nevertheless the "sun" no longer exists. And if, ere that great event, forms were often changing, yet withal none of such changes had ever caused the entity to disappear *entirely*. Such was the end of all the suns of the 3rd cycle, each one in its turn, its place in the system being filled by a presolar-form, come to attend its demise and receive its inheritance.

CHAPTER 5.—OUTSET OF THE FOURTH MAJOR CYCLE, COSMIC ORDER, AS TO THE KATOCHOR'S SYSTEMS. THEIR LINES OF EVOLUTION.

Le monde de la terre est situé parmi les rangs inférieurs de cette sorte d'hierarchie morale. En le considérant à sa place, nous permettons à l'œuvre divine de se manifester dans toute sa grandeur. Le pessimiste ne renie plus le nom du Premier des êtres, car il sait que toute chose a sa place marquée dans l'ordre de la création, et que la nature est une immense ascension des êtres vers Dieu.—CAMILLE FLAMMARION, *La Pluralité des Mondes habités*, L. V., ch. 2.

The first of the categories to resume action in the katochor is E; and the oldest of its systems, system 1 E, opens the way. When this occurs systems B and C have not all of them finished yet the 3rd *major*, and the evolution of akyrether, taken as a whole, is only about half way. System 1 E begins then to push on. First of all comes world 1 of its 1st chain; then w. 1 of its 2nd ch.; then w. 2 of its 1st ch., followed by w. 1 of its 3rd ch.; then w. 2 of its 2nd ch.; followed by w. 1 of its 4th ch.; then w. 3 of its 1st ch., followed by w. 2 of its 3rd ch. With the latter coincides the 4th subcycle of w. 1 of the 4th ch. [Cycles and subcycles of *world, chain, system*, are the measures with which we are now concerned.] That marks about the time that system 2 wakes up. When w. 1 of its 4th ch. is at its 4th subcyc., sys. 3 begins its work. When w. 1 of its 4th ch. is at its 4th subcyc., sys. 4 comes upon the scene. But sys. 5 only bestirs itself about the time when w. 1 of the 4th ch. of sys. 4 is at its 7th subcyc. Then, when w. 1 of the 4th ch. of sys. 5 is at its 4th subcyc., sys. 6 gets under way. And when w. 1, ch. 4, sys. 6 is at its 4th subcyc., sys. 7, the last of this category, resumes activity. We have thus *seven lines of evolution*, which are strangers to one another, except doubtless as to certain relations of mutuality in a general sense. Each system develops the physical state independently. What is said of one may be said of another in a topical way; but not teleologically, for the final cause differs in each. Thus, for example, system 1 must ever be less concrete than system 4.

When the first four systems E are in activity, the 1st system D is opening its way. And when the first four system-chains D are in evolution, the 1st system-

chain C is in action. Lastly, when the first four great-systems C are on their road, the 1st great-system B is making some progress (ere this its lower systems will have closed the 3rd major cycle).

Category D reckons a total of 49 systems ; C, 343, and B, 2,401 (Index I). Added to those of category E, we get a sum of 2,800 systems corresponding to as many separate lines of evolution, but with a certain *ensemble* or gathering including secondary correlations, some of which must as a matter of course be closer than others.

CHAPTER 6.—TRANSITIONAL EPOCH. DEATH OF SOUL-MATTER WORLDS.

Immortal nature partakes, as far as may be, of the mortal condition of dying, not in that it ceases to exist, but in that it sinks from its transcendent state of life.—HIEROCLES. Comm. on the Pythag. Verses, v. 1.

System 1, category E, will serve as example for this summary, relative to the outward aspect of the phenomenon. The action of the inherent cause will be particularised when we take for subject the foremost world of category B (Div. VII., sec. 1). What there is of akyrether is spread athwart the katochor. The spheres of egos emanated from defunct suns are in contact with that element, and form so many regions ; and these are the only ones having all their orders complete. But there are suns which have not yet reached their term, and these have no region. There are also some systems C and a larger number B that are not yet at rest ; nor have these likewise any regions. On the other hand all such as are so, are more or less in relation with akyrether ; the regions of some are formed, with others they are in process of formation. But every *world* region is in its incipient state ; that is, consists only of spheres of *saved* egos, and seven classes of exformed, *six* of which save themselves through forbearance, while *one* gets lost by introformation. The presolar of system 1 E is the first to shake off lethargy, the cause thereof being in the region which soon will be its own by right of succession (for albeit the late sun did not leave a "region," he left the essence that characterises the space since invaded by akyrether). It is not long before the presolar has direct dealings both with the region and the neuter element that lies round about. We will leave it there for the present.

The activities of world 1, chain 1, of the system begin their work somewhat later, supported by the introformation of a class of egos (p. 117). The element is *ether*, its type differing from that of the other worlds (p. 107). What remains of internal activity gives rise to a series of actions and reactions between ether and *magnetism*. Meanwhile, the unimodal reasons of *primitive electricity* evolve, manifesting four types, viz., **e**, world's 1st plane ; **d**, 2nd ; **c**, 3rd ; **b**, 4th. The world does not develop the other three planes, that is, a second arc. Because when ether gets finally involved, in correlation with type **e**, the world loses its 1st plane ; when with type **d**, its 2nd plane ; when with type **c**, its 3rd plane ; and when that last phase of involution is correlated with type **b**, the world is dead, not a vestige of its form remaining. (The corresponding particulars are given in Div. VII., sec. 1, ch. 1.)

The entity's form is gone, but its essence subsists ; not an ego is missing. This completes the various orders of the respective region. The six exformed classes which latterly forbore, signify the lowest sphere of saved egos. The remains of the expired world, consisting entirely of *lost* egos, have their place beneath, answering to four *centres* of zones. [*Beneath, above*, etc., in a logical sense, of course.] That is what happens to every world of every system of the four categories in the katochor, when its time comes.

CHAPTER 7.—FIRST PHYSICAL EPOCH. SUNS. BIRTH OF COMETS AND WORLDS.

E già vedemmo, stando lo sole a mezzo virgine, apparire in oriente nella nona ora della notte uno grandissimo vapore, quasi infiammato, com' una grandissima montagna, c' aveva grandi raggi o vuoli crina, la quale era chiamata cometa.—RISTORO D'AREZZO, *Della Composizione del Mondo*, L. VII. c. 5 (A.D. 1282).

While world 1, chain 1, system 1, categ. E, droops and dies, the presolar changes its state to that of sun under physical law. That is to say, an essence (a certain class of egos) proceeding from the *first zone* of the solar region, embodies in the presolar, while the essence of the latter itself brings over or associates akyrether with its action. The result thereof is a *body* that by degrees envelops the entity, the dianoevis of which, in expressing itself through that body, is nothing else but *force*; and that entity is now a *sun*. When the world expires, the sun not only exists, but, having gone through that first stage by descending arc, he develops one in the contrary sense, undoing part of his work. That is, he loses part of his being by disembodiment. On returning to the region, the disembodied—which, however, are so only relatively—do not repair to the zone whence they started. For they are *monads* which, assembled under different types, do not complete the respective ex-ego, inasmuch as a part of each ego of the class that left the first zone, still remains embodied in the sun's different corporeal types. [Solar monads are of a higher essence than the monads of any of the system's worlds.] Those disembodied monads form therefore new and lower zones.

But the least subtilised type of those disembodied groups does not take the same direction as the others. It keeps going in orbits round the sun, shooting beams at him, which, repelled (seemingly, at least), spread out behind as a lengthy tail. Then, when the sun takes a short rest [a sun's rest—for a sun, as such, has no "rest"—means a change of phase, or interval between two phases (having many degrees, sub-phases, etc.)], his brilliancy nearly spent, that entity moves off, its beams showing the way, but greatly reduced, and of which nought remains ere the *comet* disappears for parts unknown. It will be known to us as comet 1.

The *solar region* is composed of the following groups:—

1°. *Spheres* of *saved* classes. These egos never introformed in the former sun, since dead.

2°. *First zone* of *lost* classes issued from the dead sun. It is the remainder of the egos not yet embodied in the living sun.

3°. *Second zone* of *lost* classes that issued from the dead sun. No ego from this zone embodied in the presolar, nor will ever embody in the living sun. Their essence is inferior to that of egos of the first zone. This second zone is subdivided into four *centres*, 1, 2, 3, 4.

4°. *Four zones* of *monadic types* disembodied from the living sun. These types, as will have been perceived, origiuate from the *first zone* of lost egos.

The *region of the world* (to be) is composed as follows:—

1°. *Spheres* of *saved* classes. These egos were never introformed in the world that has died. Their essence is ether.

2°. *Four zones* of *lost* classes that issued from the dead world. These zones are still at the incipient stage of *centres*, 1, 2, 3, 4. The centres are *ether*; but when they manifest (in the region) it is at first as *primitive electricity*. It may be added, for sake of clearness, that it is only later (after activity is resumed) that the *zones* become distinguishable from the *centres*. In proportion as the *monads* disembody from the world they form "*zones*," and the element, then, is electricity, or another, as the case may be; whereas what remains of the respective "*centre*" is always *ether*.

A relation exists between the classes of the four centres of the *second zone* of the solar region (3rd group), and the classes of the zones or centres of the world

region: 1 with 1, 2 with 2, and so forth. This comes from a cause very easy to understand, namely, *contemporaneousness* in the evolution of certain classes of solar egos and certain ego classes of the respective 49 worlds. Each *world* differs from another in time of birth, in level of consciousness, and consequently through some modification in the essence; and those differences coincided with solar alterations or phases. Just so in regard to *ego classes*, evolving in the sun and in the worlds. That amounts to saying that *each* solar regionic centre has 49 correlations, *i.e.*, is correlated with the centre of the same order in 49 world regions.

The correlations under consideration are exclusive to the *inferior* essence (2nd zone) of the dead sun. The essence of its 1st zone was, and continues to be, too high for a *close* relation with the world-region-zones. The 1st solar-region-zone and the monadic zones which originate therefrom, are in relation exclusively with the living sun. It is needless to add that the essence of the egos of the 2nd solar zone is *superior* to the ego essence of the world zones.

We now resume the main point of the subject. In consequence of an influence from without, another batch of egos of the 1st zone embody in the sun, who, drawing in a fresh supply of akyrether, begins a new descending arc and develops his conditions of body, force, etc. Later on certain egos of centre 1 of the sun's 2nd regionic zone (3rd group) *introform* (it is still the word for *them*) in certain egos of centre 1 of the world region. It is the latter that give the *element* its stamp; whereas the former are identified with the *latent* essence, empowering the element with a *virtue* which it had not before, a solar virtue. Thereupon follows a descent. Electricity *e* associates akyrether with its action (the active factor draws or associates, inasmuch as the neuter element can *associate* nothing, it *undergoes* the action of others. Nor is there any *combination*, which is incompatible with akyretheric nature). The result is a *body*, that of the *monad*. It is the *mineral* monad under its first type; the *centre* of the world in evolution, and its *first* plane; first manifestation of the law of *inertia* expressing itself as *gravitation*; first effect in the action of *force*; first evolution of a *dynamic* centre; first apparition of *subtile fire*; first draught of a *physical form*; first thrill and flutter of *physical vitality*; and, by reaction that follows (2nd arc), first example of *violence*, and of the perpetual conflict between the two forces, *inertia* and *vitality*. Mode *Tama* has conquered here. [The wherefore of these statements will be found under Div. VII.]

Certain egos of centre 2 of the same regionic zone of the sun, *introform* in certain egos of centre 2 of the world region. A descent follows. Electricity *d* associates akyrether. A *body* is the result. It is that of the *vegetable* monad, under its first type. It is the *second* plane of the world in evolution; first manifestation of "physical vitality" *prevailing* over "gravitation"—*vital force* (expansion) exceeding *force of inertia* (centralisation); first exhibition of "physical form" *controlling* the "body"; first degree in subsistence of *primitive electricity* with repression of "subtile fire" and its consequences; first effect of vitality keeping under check and swaying the *dynamic centre*. Here mode *Raja* has won.

The *introformation* of certain egos of centres 3 and 4 of the same regionic solar zone, in certain egos of centres 3 and 4 of the world region, produce analogous effects in so far as *vital law controlling inertia*, but dissimilar in respect of *forms* and *degrees*. 3 and 3 correspond to electricity *c*, etc., and the *animal* monad (body, form, etc.), *third* plane of the world; 4 and 4, to electricity *b*, etc., and the *sub-human* monad (*idem*), *fourth* plane of the world. On these planes, as on the second, subtile fire cannot manifest, the active element is primitive electricity. [The causes which, on these three planes, have enabled *Raja* to get the upper hand, are set forth under Div. VII.]

On the 2nd arc of the cycle a part of the embodied disembody from the four planes, as *monadic types*; and *zones*, properly so-called, are formed in the world region, each one correlated with the respective ether-centre. The sun's

corresponding are gives rise to a like phenomenon; but in his region a 5th group is formed composed of four lower zones identified with the disembodied monads of *inferior* essence; whereas the monadic types of superior essence, on disembodiment, assemble in the four zones of the 4th group.

At first (1st arc) Raja is *positive* mode everywhere, its centre being *e*. From and after the *middle* stage of the 1st major cycle, Tama is *positive* mode on the *first* plane, its centre being *a*; Raja, positive mode on planes 2, 3 and 4, its centre being *b* and *a*; Satwa, *opponent* mode everywhere, its centre being *e* and *x* (till then it was medium, and Tama opponent). That goes to say that each plane has developed a new and complete order of activities, *a, b, c, d, e*, besides the respective superior essence, *x*. At the end of the *major* cycle (intercyclic rest) all the monadic types of the *rajaic* planes are disembodied, and the region becomes their habitat. But only a part from the *tamaic* plane; the remaining part persist in the world. [Embodiment corresponds to the passage from potency to action; disembodiment, to the passage from action to potency, of states. Lord Bacon, founder of inductive philosophy, says that celestial nature is the chief active agent, and that terrestrial nature is the patient (*Advancement of Learning* b. V., p. 274). The region is nothing else but that "celestial nature." This is confirmed by what he says elsewhere: "every tangible body with which we are acquainted, contains an invisible and intangible spirit, over which it is drawn, and which "it seems to clothe."—*Novum Organum*, b. II., aph. 40, s. 6. The said "spirit" is nothing else than a type of monad, a *monadic type*, which when disembodied is *in potency*, from the standpoint of a world; and when embodied is a *force in action*. The idea expressed by our ancestors as "virtue of the heavens," corresponds likewise to the region as cause; see, for example, Ristoro d'Arezzo, L. VII., P. 4, c. 2, and passim.]

Such is the process, cycle after cycle, under progressive conditions, until the *fourth* major. At resumption, after rest, the *lost egos* embody, so long as any remain in the region. *Force* manifests by degrees [*e.g.*—If its maximum at the 1st major cycle is, *ex hyp.*, two equivalents; at the 2nd, 5; the regionic power would be 46 and 43 respectively.] The 1st arc of the 4th major cycle answers to the evolution of that world's elements, at their maximum of concretion. To specify them would be out of place; forasmuch as the earth belongs to order 4, whilst orders 1, 2, 3, 5, 6 and 7 have, each of them, a special way of being, owing to variations in elementary action. Their laws of concretion are assuredly foreign to those obtaining here. It is not a mere question of degrees. The same world manifests differences in degree at different periods; but from world to world there are differences of nature, besides those in degree. The common bond is analogy; it applies to the whole cosmos. What develops in world 1 at its 4th major cycle, is therefore the *analogues* of gaseous states, of physical fire, of liquids, and of solids. The evolution of types of *body* as paradigms, is the work of the first cycles. Those states are all *organic*. Those of the world's *first* plane pass by degrees to an *inorganic* state. Pending this transition, the three *rajaic* or vital planes coexist, and, on developing the concrete, retain their organic state. First of all, it is the analogue of the vegetable kingdom; then certain animal types; then plants and animals; then plants, animals and sub-humans. All that is the concrete manifestation of *types* developed during the previous cycle in terms of primitive electricity, more and more altered, together with new types evolved during this 4th cycle. At epochs that vary, and may vary greatly (according to the nature of the world) certain classes of *saved egos* embody in the substance of *subhuman* beings, and the effect thereof is that the *offspring* of the latter are *human*. [It is difficult to word the case so as to apply to all. On planets where subhumanity is preserved by *procreation*, the ego incarnates in the *fetus*; in this case it is an *incarnation*. In worlds where the processes are different, embodiment is also brought about in different ways; but aims at the being *to be born*, and not at a developed being. In short, the act is at any rate pre-natal. See Div. IX.] At the end of the telluric cycle's 1st arc

the globe is at its height in the development of force. [A world differs from another by the *use* made of its force. The force of the dynamic centre's term **a** diminishes by so much the *vital force*; and the *force of inertia* bears a certain ratio to the *prison* in **a**. But that is subject to modification, according to the *peculiarity* of the planet's nature.]

The 1st arc of the telluric cycle having thus been accomplished, the world enters upon its 2nd great arc, comprising three and a half major cycles. It diminishes progressively in force, body, &c., the regionic states increasing *pari passu*. A new sphere is formed here, that of the *divine* egos, above the spheres of saved classes. The sun, traversing phases corresponding to those of his worlds (of which only seven are active at the same time), is also on the decline. In short, the worlds die one after another, at various intervals.

For a long time past comet 1 (page 148) had made periodical apparitions. They became more frequent. Some time before world 7 chain 1 begins its 7th major cycle, the comet finally settles itself. It has another look than at its departure. The sun is then nearing his end. The comet subsequently changes to a sun. The said world 7 ends its cycle, and in due course world 1 of the new chain reveals itself. Shortly afterwards the old sun expires. Most of his *essence* amplifies the solar region. But his *body*, which retains some of his lower essence, has gradually broken up into fragments that whirl about the expanse in the shape of meteors. For some time before the first physical sun's demise, the second was in truth the real Phœbus of the system, many bodies of which are scarcely better than corpses, being ex-worlds. [THE MOON'S PARENTAGE.—That very learned man Cœlius Rhodiginus says, according to Faber, that our moon is daughter, and likewise sister, to the sun ("Solis filia, itemque soror dicitur Cœl. Rhodig. II., 6"; vid. *Thesaurus Eruditionis Scholasticæ*, verb. LUNA. The passage quoted is not to be found in Cœlius' *Lectiones Antiquæ*. Book III. of the two earlier editions, 1516 and 1517, which have sixteen books, is identical with Book II. of later editions, which contain 30 books. Faber may possibly refer to one of Cœlius' editions of the Classics.) If Cœlius had said "daughter to one sun and sister to another," he would have fairly stated the case. We have seen above how it stands, and that a succession of *three* suns is required to establish both the fraternity between a sun and a planet, and the relation between a sun and the ex-planet, which is nothing else but the new planet's moon. Thus, applied to our times, the *moon*, "mother" of the *earth*, was "sister" to *its* sun, "father" of the earth and predecessor to the present sun, which is "brother" to the earth; and the moon is "daughter" to the *last sun but one*, by a planet which preceded it (it, the moon,) and which, having been moon, exists no more as such. In short, every planet is younger sister to its sun, the two having the same *solar* parentage, as having the same sun for father; but the planet has over and above a *planetary* parentage, as daughter of a planet which becomes its moon, whereas a sun has no such parentage.]

CHAPTER 8.—FIRST PHYSICAL EPOCH (SEQUEL). SUBSIDENCE OF A SYSTEM INTO A NEW ONE.

When a planetary chain is in its last round, its globe 1, before finally *dying out*, sends all its energy and "principles" into a neutral centre of latent force, a "laya centre," and thereby informs a new nucleus of undifferentiated substance or matter, *i.e.*, calls it into activity or gives it life.—H. P. BLAVATSKY, *Secret Doctrine*, vol. 1, page 155.

The sun is older than any of its planets, though younger than the moon.—THE TRANSACTIONS OF THE BLAVATSKY LODGE, No. 2, page 45.

Every earth or planet has two parents . . . a sun and a moon. The former supplies the germ of the forthcoming planet, its essence, and the psycho-spiritual qualities inherent therein; while the moon, which stands in the relation of the female parent, gives of its psycho-physical principles, all that which, in the planet, corresponds to the four lower principles in man . . . This does not infer that the sun of our own system is the parent of the earth; on the contrary, we are told that the sun is but the "elder brother" of the planets in our system.—THE VAHAN, No. 12, 1891, page 6.

Before the birth of any world, as member of a new system, comet 1 has developed into a sun (as already stated), and gives existence to comet 2; then the latter betakes itself to distant realms of space, &c.

A.—*Death and Birth of a World of Physical Matter*.—The death of a physical world differs from that of a world of soul-matter, chiefly in that it leaves a "corpse," at least in appearance, for strictly speaking it is not such. That is to say, the world does not empty all its essence into the region, as occurred during the transitional epoch. Nevertheless that world is dead; because, although retaining a remnant of force (which operates almost entirely as cohesion), it is no longer habitable, is not in a condition to be the scene of life. When a world has finished its seventh major cycle, having lost its organic states, and even the water and air, or their analogues, it continues to send forth to the region its mineral kingdom, or what corresponds thereto, in the shape of *monadic essences*. But the dissolution of the body in that way takes a very long time; and meanwhile it is retained in the system, which may possibly not be the case as to the fragments of a solar body. With regard to the birth of a physical world, it agrees with the description already given (page 149), saving that it is no longer *egos* but solar *monads* that embody in the corporeal element of the world-region's monads ("corporeal," because, albeit disembodied relatively to the world, every monadic type has a body distinguishing it from the other regionic types). Those solar monads are always from the zones of the very lowest group, and become the highest essence of the world monads.

B.—*No Reinstated Egos in the Initial System*.—There is another circumstance that differences, negatively, the evolution of the *first* physical system of any given line—or head-of-the-line in a concatenation of new systems—from the evolution of every other system forming sequence. For in good sooth, although that first system is already under the effects of physical law, it signifies, as *system*, the *transition* from the old to the new phase of the law; it bears the same relation to the extinguished soul-matter system and to the future physical matter systems, as each world of its seven chains bears, respectively, to the late world of soul-matter, and to the physical worlds of the same order that will succeed it. The circumstance alluded to is that reinstated egos are unknown entities to the *first* system, and begin to appear only with the second of the same line of evolution. That is, the monadic essences which rise to the subhuman order, begin then to reinstate the ego who was their reason; and the process continues athwart the systems that follow.

C.—*Parentage between Suns, Planets, and Ex-planets*.—The first physical sun was issue, under presolar form, of the soul-matter sun, through the latter's *higher* nature. The worlds of the first physical system were issue of the same soul-matter sun, through the latter's *lower* nature. The physical sun 1 was therefore "elder brother" of the 49 worlds of physical system 1. And if the distance in time, which separated their births, was rather excessive, it

took a less exaggerated aspect when the presolar, after fortifying its essence in that left by its defunct parent, assumed the dignity of sun (p. 148), which was tantamount to a new birth or regeneration. It is by the union of the "brother" with his "sisters" that the new worlds will be born, and the latter will be sisters to sun 2, sprung from sun 1 as comet 1, and renovated quite recently through the higher essence left, with the rest, by his "father," which contributed towards raising him to the rank of sun. We have seen in what that union consists, and what a harmless act it is—nay, from our manner of looking at things, it might be called posthumous, since the union takes place between the *essences* of a sun and planets, whose *bodies* are dead. [While arguing that marriage between brother and sister is against nature, the theologian, Hermann Witsius, admits that it was necessary at the beginning. ("Initio quidem necesse fuit ut frater sorori jungeretur, quum aliter multiplicari genus humanum non posset."—*Ægyptiaca*, L. I., c. 6, § 5.) He might very well have dispensed with this admission, had he been better acquainted with the origin of things. But it is not he alone that holds sex to be the cause of multiplicity, whereas sex is merely a transitory means for manifesting the *limits* thereof; the *cause* of multiplicity is elsewhere. The phenomenon of sex has been made too much of in the speculations on nature, while it is but an expedient among others; and possibilities are assigned to it which are chimerical, such as the fears alleged by Malthus and his school. Man may work to his heart's content, but he never will be able to overstep the LIMIT, neither as concerns his own being, nor in what regards the creatures that he strives to make to multiply for the sake of gain, of slaughter, and of food, with as much right as that practised by the wild beasts having a taste like to his own; while there are beasts, wild and savage, gifted with better taste and palate. We have not even the excuse of the *real* canine teeth, nor of the short intestine of the carnivora, engendered by nature when already corrupt, vitiated, and foul.—Vide Appendix I.] The particulars given above being sufficient for this summary, it behoves that, while completing it, the order in which an expiring system subsides into a nascent one, be pointed out with the needful precision. First of all, let us remember that the systems E in the katochor are *seven*, 1, 2, 3, 4, 5, 6, and 7. Each is the head of a line of separate evolution. System 1 retains its ordinal number, but all the others lose it, and become "system 1" of *line* 2, 3, 4, 5, 6, or 7. Be it said with a view to avoid confusion; and to make it known that the ordinal number applied to the systems of which we are about to speak, refer exclusively to those developed by the *first line* of the seven. It is useless to concern ourselves about the six other lines E, nor about those of the other categories, for the showing is adapted to all.

D.—*Succession of Suns and Comets*.—Sun 1 (developed from a presolar) is the ruling orb of system 1. But before the first world evolved, sun 1 had produced comet 1, that sun being then at its highest state of purity. When sun 1 is near his end, comet 1 becomes sun 2 and produces comet 2. Then he presides over the evolution, &c. of system 2. The worlds' higher essence is the lower essence of the sun last dead (here sun 1); and their lower essence is that of the worlds of system 1, which have died successively; some before, others after, their sun. Sun and worlds have consequently the essence of the *same* late sun; the one the higher, the others the lower. But the sun has no world essence. Then comet 2 becomes sun 3, and gives birth to comet 3; after which he presides over system 3. Then comet 3 rises to sun 4, bringing forth comet 4, and taking charge of system 4. Later on it is comet 4 that changes into sun 5, gives issue to comet 5 and controls system 5. Comet 5 answers to sun 6, source of comet 6 and light-giver to system 6. Lastly, comet 6 reaches the rank of sun 7, who is cause of comet 7 and the central power of system 7. Then comet 7 becomes sun 1 of the *first* system of a *new* chain of systems, and so on, one system-chain after another. So that *sun*, *system*, and the *co-existing comet* always bear the same numeral of

order. It would be idle to suggest how many chains might correspond to this successive subsidence of a system into a new one. But it may be stated that that defines a great-cycle-of-concatenation whose first arc terminates at the middle stage of one of the *chains*, that is, at the end of the first arc of a *fourth* system (see beyond, Chapter 9).

E.—*On the Meaning of a Planetary Chain and of a System with 49 Planets.* The seven planets forming a chain do not answer to differences of space as commonly understood (although they do in reality), but to differences in time. They are differences of nature whereby space is objectivised in a sevenfold succession of time. There are seven perceptions of space and time. Object being the concrete of which space is the abstract, motion of the object is the concrete of which the abstract is time. Space is differently objectivised, being the *same* (as space is commonly understood); time is differently objectivised, but is *never the same*. The seven objects occupy or may occupy the *same space*, but they are “objects” only for that which perceives them. This being so, one object only will be perceived *at the same time* when consciousness is limited to *one* faculty of correlation. But if the faculty is double or threefold, two or three objects may be objectivised at the same time, or all the seven if the faculty is sevenfold. In this case the objects are seven if all the conditions coexist; time is one, or successive if conditions succeed each other; space is one (according to prevailing ideas), perceived in seven ways and producing the effect of seven spaces (which they really are)—or less, according to the conditions. [The condition alluded to is *light* correlated with the special nature.] But in the first hypothesis above, the object is always *one*, time *one*, space *one*, and its perception *one*.

Now, to say that the seven planets are one inside the other, is decidedly incorrect, nor is there any contact; and yet withal, agreeably to our limited ideas, it would be a way of expressing it. The planets are seven natures of matter quite unknown to one another. Penetration (as we call it) is mutual, just as if nothing were in the way. One must not say, for instance, that the six other globes are *in* the earth. They are as much *without* as within; they are foreign to it, it does not know them; it is no hindrance to them, nor they to it. They are at its centre, on its surface, and beyond. For, to say a planet fills exactly the same space as another, would be equally irrelevant. The *same* space changes through time (motion); and the space which is identified with an inhabited planet—*i.e.* at its active period—is more extensive than while this planet is at rest. Hence, reverting to our example, if the earth is at rest, and another planet of the chain is inhabited, the latter claims more space in the system than the former during that time. If it were said that the inhabited planet contains the earth, one might say quite as well that it is partly contained therein; for it occupies the same space (as we imagine) and more besides. [This is contrary to the axiom; but the axiom refers to *one nature* only. No axiom holds its ground apart from *relativeness*.] And if at a given time a segment of that planet's surface and the Earth's centre intersected (whether such centre be fire, as some think, or solid, as we think with others), the planet's inhabitants would not experience the slightest inconvenience therefrom. Nay, moreover, the light that shines for them would be there; for the sun they objectivise is the containant or contained—whichever diction is preferred—of the sun correlated with the earth. As with the chain, so with that luminary: he has likewise seven phases or ways of being objectivised.

The foregoing amounts to this, that the idea commonly entertained about space should be forsaken for the nonce; and the philosophical concept thoroughly applied. Space being nothing more nor less than the abstract correspondence of the object, each planet is a space; the chain has seven spaces, and the system forty-nine. [That is, as regards the spaces *corresponding* to planets. Between the planets are spaces commonly looked on as voids. These so-called voids are matter, and therefore spaces which we objectivise in a certain way without distinguishing the matter; but still it is an objectivation.] The common notion

“inside”, “outside,” etc. must be discarded. What differentiates the seven planets or spaces of a chain is their *nature*. If the nature be perceived, a given planet or space is distinguished from another or the others; if not, that planet or space does not exist for the subject of perception. There is no contact between the seven planets, because their natures are mutually intangible and have no connecting link. (Regarding the planetary chain, see Blavatsky, *Sec. Doctr.*, Vol. 1, p. 179.)

The discourse of Socrates just before his death (vid. Plato's *Phædo* toward the end) bears some analogy with what has been given in this article. But the thoughts which Plato makes his master utter are anything but clear, and easily open to erroneous inferences. The most definite among the passages are the two wherein he says that “if any one surveys the earth from on high, it appears like globes covered with twelve skins, various, and distinguished with colours”; and, a little farther on, “the hollow parts of this pure earth . . . exhibit a certain “species of colour, shining among the variety of other colours in such a manner “that one particular various form of the earth continually presents itself to the “view.” That is to say, each globe has its special colour, and one of the colours or globes only, is to be seen at a given time, which harmonises with what has been expounded above; saving that the globes are not appearances but realities (see beyond, chap. 15).

Ƒ.—*Extinction of Old, and Evolution of New, Worlds*—Index II., which shows an old system subsiding into a new one, merely gives the logical sequence of births, cycles, and rests of planets in correspondence, without regard to their true synchronism. In point of fact all the cycles vary, and therefore none of them can correspond exactly.

In the Index the interval adopted between the births of planets (from chain to chain), is half a major cycle; from the 4th to the 5th chain, half a mid cycle is added thereto. As the system-chain advances, the duration of planetary chains increases, and consequently the intervals also. If, for instance, this increase as regards planets of the same order, extended to about a major cycle, the effect would be a difference of about half a telluric cycle ($=3\frac{1}{2}$ maj. cyc.) between the age of chain 1 and that of chain 4. Subsidence of system into system may be summed up under three heads, as follows: 1stly. Every planet and sun, in its own time, melts into a state called its region; motion *from below above*. 2ndly. Solar essences unite with planetary essences, in the planet's region. 3rdly. Every region, under its own conditions, crystallises into a state called planet or sun, as the case may be; motion *from above below*. Then the process begins again, and so on till the crystallising powers are exhausted. The planet-region gives but one planetary nature, whilst the sun region gives seven solar natures. We have now to consider results in the order of their occurrence.

When the lately evolved planet 1, chain 1, system 2, is halfway through its 1st mid. cyc., there are but 15 surviving planets of system 1, ex-planets or extinct worlds being 34; seven of the latter correspond to its chain 1, the only one that has entirely ceased to exist, while its substitute has but one world as yet, which answers to the beginning of the new system (Index II., fol. 1, 2nd row, cf. 1st). Sun 2 presides over 50 bodies, of which 16 are worlds. P7 of ch. 2 is then at its 4th mid cyc.; P6 of ch. 3 at its 7th, and on the eve of becoming an ex-planet, and so forth. [A 7th mid cyc. is never marked; its end synchronises more or less with the middle of the succeeding planet's 1st mid cyc. All formulas refer to the middle stage, *i.e.*, end of *descending* mid arcs.] Only seven planets are active, the others being at rest (and therefore not tabulated till they resume action). A little later P6, ch. 3, dies; then P5, ch. 5. This is about the time the old sun expires. Subsequently, a new chain 2 begins. And so it goes on, till at length ch. 7 is also replaced by a new one (*ib. f. 2*). System 1 is thus at an end, its relics consisting of 49 ex-planets. At this time the new system consists of 16 planets, 9 of which are at rest; the active world of ch. 1 is the 4th; of ch. 2 and 3, the 3rd, under the same major but at different mid cycles; the next two

chains show their 2nd, and the last two their 1st world. The turning point of the

1st maj. cyc. of the system is identical with that of its 4th chain ($P4^1$, f. 3). It is on the 2nd arc of said major that the system completes itself, through the evolution of P7, ch. 7 (ib. f. 4, last row); thereby it has 49 worlds; ch. 1 to 5 are then at their 2nd maj. cyc.; that of the system does not begin till P1 of ch. 7 leaves rest and resumes action (f. 5, 12th row or line). The ex-planets being likewise 49, the total of bodies, including the sun, is 99.

The distance in time between two encircled symbols (rest) is equal to a world's major cycle. The change caused by the spiral motion, is shown by a blank space which is wider between every 4th and 5th mid cycle, than elsewhere. That blank or gap corresponds to the beginnings of the 2nd arc of the respective world's major cycle. When said gap is verified under a planet 4, we get the division of the two arcs of a *chain's major cycle*. When said gap is verified under planet 4 of the 4th chain, we get the division of the two arcs of a *major cycle* of the *system*. When said gap is verified under the 4th major cycle of a planet, we get the division of the two arcs of its *telluric cycle*. When said gap is verified under the 4th major cycle of a planet 4, we get the division of the two arcs of the respective *chain's great cycle*. Lastly, when said gap is verified under the 4th major cycle of planet 4 of the 4th chain, we get the division of the two arcs of the *system's great cycle*.

The system continues its onward course with development of its worlds, till completion of the first half of the great cycle of its planetary chains, respectively (f. 11, ch. 1 to 3, f. 12, ch. 4 to 7). The system moving now on the 2nd arc of its great cycle, everything decreases by degrees. Worlds lapse to the ex-planetary state one after another, commencing with P. 1, ch. 1 (f. 19 seqq. The last ff. of the Index elucidate the state of things tabulated at the opening of f. 1. But in point of fact the end of a system differs from the end of the previous one). Shortly after the system enters upon the 2nd arc of its 7th major cycle, comet 2 settles down, and comes out subsequently as sun 3 (f. 21). Sun 2 is then near his end. Soon after a new chain 1 manifests through its P1. Thus commences system 3 of this line of evolution. Shortly afterwards Sun 2 expires. And so forth, system after system (saving the differences of each), the fourth being the most physically developed of every chain of systems; and the fourth, of the fourth chain of a concatenation. It is thus shown—in view of the premises—that the *number* of systems and worlds, either in *activity*, at *rest* or in *potency* (region), is always the *same* at any given time, whatever extension that number may assume through *succession*, owing to the developments of each line of evolution.

CHAPTER 9.—NUMBER. IDEA. DIVERSITY. DURATION.

Septenarium numerum paternæ menti attributum.

TRINUM MAGICUM, *Myst. Orph.* Canon VI.

The number of lines of evolution in the universe being fixed and determined, the number of systems developed through succession must be so likewise; but the cause of the former is not the cause of the latter. One refers to the power of *ego classes* developed under the last cosmos but one (which is the last as to the egos themselves); the other, to the power of the *Idea* developed under that same cosmos. The effect of the former is number; of the latter, diversity and duration. One *dianoëvic* centre corresponds to one ego: if the ego is cosmic, his centre is cosmic; if the ego is subcosmic, his centre is subcosmic; if the ego is microcosmic, or better, microscopic, his centre is microcosmic or microscopic. This is more than can be said of the *dynamic* centre. A *dianoëvic* centre without an ego is an utter impossibility. But there are myriads incalculable of *dynamic* centres where the ego is unknown, a pitiful monad being his substitute.

The number of dianoëvic centres, and therefore the number of egos, has the same possibility for every cosmos of the same cosmic line (this line having a sequel only after a cosmos of the other line); a settled and invariable number in so far as a maximum. Those centres or egos group themselves in classes, which are composed at the exit from action, and decomposed on return into action. While the possible total of *egos* is fixed, the number of classes is not. The number of classes in a cosmos is determined by the *second* arc of the last cosmic cycle but one (last as to the egos); and the determining cause is the egos themselves (an ethical topic which need not detain us, having been touched upon under Div. IV. sec. 2). The egos are the founders of the mathematics relative to the cosmos which is the next for them, though, in a general aspect, it be the one following the next. The more the equality among egos at their maximum period of individuality (antecedent), the fewer the classes at their closing period (consequent). The number of classes resolves the question as to which shall be the *ruling number* of the cosmos with which those selfsame egos are identified the next time.

The ruling number of the present cosmos seems to be *seven*. [The importance ascribed to this number dates from the remotest times, the idea adapting itself to the science of the day, antiquity, middle ages, present times, each expounding it in their own way, but founded on facts of nature. Among many authors that have dwelt upon the subject, we may cite Aulus Gellius, *Noct. Att.* III., 10; Macrobius, *Comm.* I., 6; Clem. Alexandrinus, *Stromat.* VI., 8; Phil. Judæus, *De Mund. Opif.*, and *Sacr. Leg. Alleg.* I.; Joh. Tritheim, *Polygr.* Præf.; Ristoro d'Arezzo, *Comp. del Mond.* l. VIII., c. 6; H. C. Agrippa, *De Occult. Phil.* II., 10; Cælius Rhodig., *Lec. Antiq.* XIV., 9, 11; Petrus Bungus, *Num. Myster.* ad verb., besides several modern writers.] There is correspondence between the ruling number, and the geometrical figure that underlies the universe; one is the sum, the other the product of the same factors: $4+3=7$, ruling number; $4 \times 3=12$, bases of the dodecahedron. The ruling number subtracted from the sum of the bases of the dodecahedron, gives the number of angles of each plane: $12-7=5$, angles of the pentagon. The ruling number may therefore change from cosmos to cosmos, or persist for a cosmical series, according to the course of events. [Hierocles (*In Aur. Pyth. Carm.* vv. 48 and 49) attributes perpetuity to the quaternary, as cause. First of all, such perpetuity can only be established relatively to the cosmic cycle under way. In the next place, the quaternary is but the reason whose final cause is the septenary.] If the number changes, the *effects* must necessarily change. [Thus, according to our showing, founded on seven, every world has for its reason 49 classes betwixt saved and lost (Div. IV., sec. 2, ch. 4), and $49 \times 49=2401$ classes per system (logical figures, of course). If the ruling number were another, 49 would not be obtained, but *more or less*, as the case might be. (A ruling number will, at any rate, be found among the singles. And, in this light, the following extract may be worth giving: "per numeros simplices simplicissimam essentialis supersubstantialis naturam et harmoniam . . . descripsimus; . . . per millenarium denique corpoream sive cubicam coeli infimi dispositionem demonstravimus."—*Trinum Magicum*, De Nat. Dæmon. Inquisit., lib. II., c. 1.) The system would thus have more or fewer worlds, the world more or fewer planes of existence, the cycle more or fewer subcycles, etc. Everything would follow another rule; the order of *things* would be quite different. This forcibly brings out the importance of number in things cosmical, and what good reason there was for Pythagoras to make so much of it. And none the less for Plato to assign to ideas the top place in his method. For the two factors, number and idea, are inseparable.] [And why are kingdoms but four: mineral, vegetable, animal, and human? Because they are the work of the *first* arc of the cycle (fourth) and its subcycles, an arc which is subject to the quaternary. But each of those kingdoms (when the ascending subarcs are considered) is differentiated into *seven* great types, subdivided *ad infinitum*; and this is the effect of the *ruling number*.] The number of systems

may thus vary from cosmos to cosmos, but that number is *invariable* with regard to a given cosmos, once it has been revealed in terms of the *paradigm*.

The development of systems through succession within the established limit, is nothing more than *diversity* and *duration*. These go on as far as the IDEA carries them, and not a step farther. The idea, as well as the limit of numbers, is the doing of those very egos at *their last active period*, *i.e.* last cosmos but one. There is, and must be, a relation between the two; but the idea's power is not in the number of classes, it is in the *relation* bearing on classes one in regard to the other. The number of egos *composing* a class, and the number of "lost" and "saved" classes, are *cosmically variable*. The action of saved classes relatively to the idea, is not the same as that of the lost, or more truly, of the *monads*. This posits innumerable possibilities of combination with results that are beyond conjecture. It may however be said in the way of argument, that diversity will be the greater, and the durability of bodies the lesser, in proportion as the saved classes are more powerful; and vice versa that the durability of bodies will be the greater, and diversity the lesser, in proportion as the lost classes are more powerful. Consequently, the Idea is the *poorer* and *more durable*, in proportion as saved classes are less, and lost classes more, powerful.

The above is covered by what we have ventured to set forth from the outset. Our showings rest on the fundamental assumption that a cosmos is never the repetition of another. The lost egos are not a *necessity* for the conditions of a cosmos. There is nothing in the ground taken, opposed to the possibility, whether past or future, or past and future, of a cosmos conditioned by saved egos, and where consequently *monadic states* would not be a condition. Conclusions have but to be drawn.

CHAPTER 10.—SYNCHRONISM OF PLANETARY ORDERS.

In Septenario (qui sacratissimus est in Oraculis numerus, et mysteriorum plenissimus) tam sacrum augustumque decus inest, ut inter eos numeros qui concluduntur in denario, singularem eximiamque præ cæteris rationem habeat. Nam eorum, alii procreant, non procreantur; alii procreantur, non procreant; alii utrumque faciunt, et procreant, et procreantur: solus Septenarius nec procreat ullum eorum, nec a quoquam procreatur.—PETRUS BUNGES, *Numerorum Mysteria*, pag. 282.

System and *cosmos* are abstractions. The system's reality is in the *bodies* composing it (in the *forms*, as to the *paradigm*). The cosmos' reality is in the *systematised* forms or bodies. Just as the cosmos knows no rest—because, after powers have passed *ad actum*, there are always groups in action while others are at rest—so, after powers (the *paradigm*) are actuated, a system is never at rest, inasmuch as there are always some of its worlds in action. And indeed a system subsiding into another may be contemplated as one and the same system *under continuity*, developing in one sense or the other (growing or declining in concretion). The sun is one of the system's bodies, but "rest" is unknown to him. His changes of state or phases correspond thereto, and are periodical; and, as a world coming from rest is not the same as before it went to rest, so a sun, in his reversals, never passes back to a phase which he has once gone through. The sun's state is consequently always in agreement with the planetary orders *in activity*.

According to Index II., the planets in full activity, that is, inhabited, are *seven* at a time, and of various orders; but never more than five orders, and generally four only. Thus, when the new system is fully constituted, the seven planets in action are one of order 4, two of order 3, two of order 2, and two of order 1 (f. 2). Later, we have: one of 5, two of 4, two of 3, two of 2; or two of 5, one of 4, the others as before (*ib.*, toward the end). Still later, one of 6, two of 5, one of 4,

two of 3, one of 2—or two of 4, two of 3 (f. 3, near beginning). The co-existence of five orders of active planets is owing to transitions. In chain 1, when the planet's order changes, the orders in action in the system, rise to *five*. In chain 7, when the planet's order changes, the orders in action in the system, fall back to *four*. The interval between those two occurrences is about two mid-cycles (system's 1st arc) and a midcycle and a half (system's 2nd arc); but the gaps (spiral) produce variations in those measures of time. In short, *four* orders of planets synchronise during five subcycles of the major cycle, and *five* during its other two subcycles.

And now it falls out, that, the system being on the 2nd arc of its 1st major cycle since some time past, chain 1 begins the 1st subcycle of its second major, which causes for a time an apparent perturbation in the order of worlds (f. 4, 1st and following lines). A P1 is in concurrence with the orders 7, 6, 5, 4, and afterwards 7, 6, 5. But all is well and in even tenor, for a planet 1 is the order which, when reversal is by descent, immediately follows a planet 7. Hence the gradation is maintained, only it assumes the opposite aspect on the downward path of the spiral, which, beginning with chain 1, continues with the others that follow (*ibid.* and f. 5). But withal the two extreme chains are always at a distance of four or five orders apart, *four* during the greater portion of the time. The foregoing holds good for all the sheets of the Index, which show that the synchronism of planets in activity never exceeds five orders. Planets of the same order have the same nature; but not the same peculiarity. From chain 1 to 4 planets of the same order are differenced in conditions, the scale of which is from higher to lower; from chain 4 to 7, in conditions the scale of which is from lower to higher.

CHAPTER 11.—A SUN'S PHASES.

Quibusdam tantum inest veritatis impugnandæ studium, ut solem ipsum naturæ esse calidioris inficientur, quod albus sit, non rubicundus, aut rutilans ignis specie.—CÆLIUS RHODIGINUS, *Lect. Antiq.* I., 4.

Oculi vulgi vident Solem esse calidum. Oculi vero Philosophorum e contra vident Solem potius esse frigidum, sed motus ejus calidos.—*De Lapide Philosoph.*, tract. 11.

The *solar* cycle begins and ends before the *system* cycle, so that correspondence is not perfect between the two. The solar cycle contains seven major cycles, forty-nine mid cycles and three hundred and forty-three minor cycles, a reduction which suffices to bring the solar subcycles into more or less of correspondence with the world-subcycles (mid cycles, telluric order) of Index II. But a solar *minor* cycle is greater than the *mid* cycle of a world. The sun passes through 7 phases, corresponding to his major cycles; 49 subphases to his mid cycles; and 343 lesser subphases to his minor cycles. Let them stand as *phases*, *subphases*, and *minor phases*. These three orders of phases—and others on a lesser scale, which need not be taken into account—refer to changes in the sun's inner nature, producing external aspects in harmony with conditions at any time, of which he is part-cause. The sun is an influence that contributes to the well-being of inhabited worlds, and a necessary condition for the maintenance of that state; but is not cause of the life manifested in the worlds, which contain within themselves the cause, the origin of which is their region, and the latter always retains it in part. If the inner state of a world and of the sun do not harmonise, the benign action of the latter can produce no *vital* effect on that world, which will continue to be uninhabited (at rest), although its body partakes of the general motion wherein the sun is the ruling power. During the same phase, subphase or minor phase there are always some worlds on their ascending arc, while others are on the opposite one. The subphase does not extend beyond two

planetary orders of any *one* chain (vertical aspect of the Index), nor the minor phase beyond four orders of the *seven* chains (horizontal aspect). Such are the limits of adaptability, so to speak, of a subphase or minor phase to the worlds in activity, or limits of effective harmonies, respectively.

The 1st arc of the 1st phasis lasts, for example, till about the time P2 chain 5 goes to rest (Index II., f 2). During that arc, the subphases it contains correspond to the change of worlds in chains 1 and 3. Neither to one nor the other precisely, but to the time that elapses before, between and after the two worlds, equal to more than half a midcycle. During the phasis' 2nd arc the subphases it contains correspond to the change of worlds in chains 5 and 7: neither to one nor the other precisely, etc., ut supra. Then, as to the said 1st arc of the phasis (period of solar development through oscillations), the minor phases included in each subphase, change in agreement with the two chains 1 and 3. Pending the three and a half mid cycles of the 1st major arc of the two worlds, respectively, the sun develops four minor phases by downward course (containant arc). The turning-point coincides with the 4th minor phase, and the sun changes in a dissolving sense; then he unfolds three other minor phases in the same dissolving direction, *i.e.*, by upward course, while those worlds perform three and a half mid cycles by ascending arc (containant), said half corresponding to the dissolvent epoch of the 4th minor phase. But correspondence is not exact, inasmuch as the world of the 3rd chain is always about half a mid cycle behind the other (see P2, P3, P4, ch. 1, changes and gaps; and P1, P2, P3, ch. 3, birth of chain, changes and gaps, f. 1 and 2). That brings us to the 4th *subphase*, which begins with P4, ch. 1, and P3, ch. 3 (the sun's state prior to the system's birth, is included in the 1st subphase).

As to the 2nd arc of said 1st phasis (dissolvent period through oscillations), the turning-point of the 4th subphase, identical with the turning-point of the 25th *minor phase*, corresponds more or less to the gaps of chains 1 and 3. The minor phases 25 (remaining part), 26, 27 and 28 are gone through with successively; and the latter still lasts when the two chains are descending by their new worlds 5 and 4 (f. 2). Therewith chains 5 and 7 are on the ascent, one by its P2, the other by its P1 (*ibid.*). Their new P3 and P2, respectively, soon begin their descending arc, which corresponds to the epoch of the sun's entrance into his 5th subphase in terms of his 29th minor phase. These two chains (5 and 7) become the key-note, as it were, of his changes during the remainder of his dissolvent period; and he is still under his 5th subphase when the *system* advances fully on the ascending arc of its 1st major cyc. (f. 3, gap

between P4¹⁴ and P4¹⁵ of the 4th ch.). His 6th subphase begins about the time when the two P4 ch. 5 and P3 ch. 7 put in an appearance; and his 7th subphase, with P5 and P4, respectively (f. 3). Said subphases oscillate in terms of minor phases, agreeably with the oscillations of those worlds, more or less; and are always harmonious with the seven worlds of the time, as adaptability of solar functions to their various states. But the 7th subphase lasts longer than the 4th lasted; it is the most durable of all. The 7th term is always indicative of a state of suspension, wherein activities are more or less in potency, consciousness having the upper hand. While P6 ch. 5 and P5 ch. 7 *descend* (f. 4), the sun does not develop minor phases. Moreover, three worlds (chains 6, 4 and 2) are then on the ascent, during part of the time; and when they descend, P1 ch. 1 and P7 ch. 3 are going up. When the latter finish their arc, P2 and P1, respectively, begin their 2nd major (*ibid.*); and the sun begins likewise to assume his 8th subphase through his 50th minor phase, which is tantamount to development downwards, and signifies the transit to his 2nd *phase*. Henceforward, pending the 1st arc of this new phase, the keynote to the sun's changes is again to be sought for in chains 1 and 3. And so forth, ut supra.

Strictly speaking the sun begins to expire (that is, to deliver up to the solar region monadic essences which do not come back, do not re-embodify in

the sun) from the outset of the second half of his 4th phase; more exactly, *idem* of his 25th subphase; yet more, *idem* of his 172nd minor phase (f. 11, P3 ch. 5, P2, ch. 7). When his 7th and last phase commences, P1, ch. 1, is nothing but an ex-planet, first world-death in the system (f. 19). When that phase turns round on its 2nd arc, there are already 16 ex-planets, another coinciding, and a world just near that state (f. 20). Sun 2 dies about the same time as planets 5 and 4 of chains 5 and 7, a little after the beginning of the new system, which has then but one world, ex-planets being 37, and survivors of the old system, 12 (f. 21).

Briefly stated, a sun develops four bodies differing in nature, each of which develops seven natures analogous to those of the other bodies, and at different epochs; that gives the two arcs of the phase. A subphase that has passed is a nature driven in or involved, which is only manifested again at the next phase, and under modification (see beyond, chap. 16).

CHAPTER 12.—A PLANET'S PRE-NATAL PERIOD. THE MILKY WAY. SOLAR AND PLANETARY RELATIONS.

A reduction of speed would in time be enough to reduce the most refractory comet into a quiet member of the solar family, as the orbit would become less elliptical, or more circular, at each return to perihelion.—J. NORMAN LOCKYER, *Elem. Lessons in Astronomy*, n. 297.

After the turning-point of their 4th major cycle the worlds enter their great period of decline. The monadic types gradually disembody never to return. It is thus that worlds die, or pass to the state of ex-planets. Planet 1, chain 1, is the first to go that way. Its activities begin to diminish some time before the sun reaches his 4th phase (Index II., f. 10). It accomplishes its 5th cycle (f. 12, 13), then its 6th (f. 15, 16), and lastly its 7th (f. 18, 19). It is an ex-planet when the sun assumes his last phase. Its essences have been accumulating in the region since three chain-major cycles, and somewhat more; the essences of mineral order are partly there, the others entirely so. After it becomes an ex-planet the monadic types which it continues to deliver by degrees (all of mineral order) do not join the others; but form a new centre separately, to be distinguished as *The Satellite's Region*. These types will embody at the proper time in certain states of the new planet.

The sun still lives, but the greater part of his essence has likewise taken to the regionic state; and, of his monadic types *correlated with the said planet*, the last have but recently quitted him. The two regions, solar and planetary, are therefore duly prepared to commence operations, in view to the evolution of a new planet 1 as initial world of a new chain 1 and new system. But it is a long time after the world became an ex-planet, that a certain type from centre 1 of the lowest solar regionic zone, embodies in a certain type of centre 1 of the world-region. Thus *commences* the evolution of the new planet 1 (its telluric cycle), and *terminates* its pre-natal period. Hence, this period signifies the time during which the essence of the old planet *remains in the region*, prior to its being actuated and manifesting as a *nascent* planet. It is of course in one of the world-region's zones that this takes place; but in proportion as a *body* develops, enveloping the essences, and in the measure of its achievement, the phenomenon is no longer *in* the region, but *surrounded* by it on all sides. In a certain sense the body is, to be sure, in the region; but its contents are separated therefrom by that which (the body) most assuredly forms no part of the "region."

According to esoteric teachings of the East, the *Milky Way* is nothing more than matter already prepared for new worlds; and it is from the Milky Way that comets issue forth to begin their journeys in space. (*The Trans. of the Blavatsky Lodge of the Theos. Society*, No. 2, p. 45.) The Milky Way, in

fact, consists of myriads on myriads of regions where future worlds are at their "pre-natal period"; that is, where the essences have not yet been actuated, this being nearer at hand for some than for others, etc.

It is easy enough to perceive the relation existing between the centres of solar regions, and those of planetary regions. Thus, in respect of a world 1, the four solar centres have each an essence which disembodied about the same time as the essence of the four world-centres (sub-human essence, animal essence, vegetable essence, and mineral essence). When that occurred the sun was under one of his most exalted phases; on the other hand a planet 1 represents one of the highest states of its chain. Then—by application to extremes—a planet 7, being *the least* materialised state of its chain, corresponds with a *minor phase* which is precisely *the least* materialised state of the sun relatively to that chain, the 7th *chain* being moreover the least materialised of the seven. And, vice versâ, a planet 4 being *the most* materialised of its chain, is in correspondence with a minor phase of the sun precisely when his state is *the most* materialised relatively to that chain, the 4th *chain* being moreover the most materialised of the seven.

CHAPTER 13.—ORIGIN AND END OF SATELLITES.

Per la catena de gli errori siamo avvinti; per la mano de la giustizia ne disciogliamo!—GIORDANO BRÜNO, *Spaccio de la Bestia trionfante*, Dial. 1.

Phöbos, the supposed INNER satellite, is no satellite at all.—ADEPT, apud *The Secret Doctrine*, vol. I., p. 165.

It has been seen that a world's pre-natal period begins long before the planet, origin of that world's lower essences, becoming an ex-planet. When this crisis supervenes, the ex-planet continues to deliver its essences, and begins to disintegrate into separate bodies more or less numerous, but each one differing in volume, etc., owing to the variety of the mineral essences, for this is the only order of monadic types possessed by those bodies. Upon the new planet making its appearance, the ex-planetary bodies surround it like a train of attendants. Each body or satellite continues to yield essences to the "Satellite's Region" (page 161), whilst the planet continues to receive essences from its own region, and, certain of its states, from the satellite's region as well. The number of satellites would seem to depend on the disintegrating force being more or less powerful, and this depends on the nature of the planet which becomes an ex-planet. The worlds whose nature is the most resisting are those of a *fourth* chain, relatively to their *order*, of course, its world 4 compared with the other worlds 4, its world 3 with worlds 3, and so forth. Satellites are consequently fewer at the fourth chain than elsewhere. During the telluric cycle's 1st arc the satellites surrounding a world will be more or less numerous, whatever the chain. But, in consequence of the progressive dissolution of those bodies, toward the end of that arc the planet has but one remaining satellite, the one that resists the most. Pending the 2nd arc of that cycle, the world attracts and abducts the last satellite of a world older than itself; and after a time it loses what remains of its own satellite, which is abducted by a younger world. This is one of the means whereby the essences of a chain are communicated to another chain. When a world is very old it has neither a remnant of its genuine satellite, nor a vestige of that which it had abducted; one will have been taken away from it, the other—which is not a true satellite, but a *residue* coming from elsewhere—will be entirely dissolved.

To sum up, and with reference only to worlds of order 4: the one of the 4th chain has fewer satellites than those of the other chains; the one of 3rd chain fewer than those of 2nd and 5th; the one of 2nd chain fewer than those of 1st

and 6th; the one of 1st chain fewer than that of the 7th. There are two items to be discriminated: the *satellites* truly belonging to the planet, and the *residues* coming from another. For sake of briefness we use the word *chain* instead of planet, it being understood that the allusion is to planet 4 of the respective chain. Chain 1 abducts a *residue* from chain 7 (old system), and loses the residue of its *last satellite* abducted by chain 2; chain 2 abducts from chain 1, and loses through chain 3; chain 3 abducts from chain 2, and loses through chain 4; and so on till chain 7, which abducts from chain 6, and loses its last satellite abducted by chain 1 (new system). Such abductions occur at epochs that are very distant one from the other. When the system is about half way through its existence, planet 4 of chains 1 and 2 are too old to have the least vestige of a *residue*; the latter has dissolved within the purlieus of each, and the reduced body of their last *satellite*, respectively, has been taken from them, that of chain 1 since a long time past by chain 2, where it finally dissolved. Planet 4 of chain 3 still possesses a remnant of its last *satellite*, and a *residue* abducted from chain 2. Planet 4 of chain 4 retains what subsists of its satellite, but has not yet abducted the satellite from chain 3, which it will do later on; meanwhile it is without a *residue*. Planet 4 of chains 5, 6, and 7 are still too young to have a residue, or to have lost any of their satellites, which are more or less numerous. At future epochs, chain 4 being already in possession of a *residue*, will lose its *satellite* in behalf of chain 5; the latter *idem* in behalf of chain 6; this one *idem* in behalf of planet 4 of chain 7, the last satellite of which will be abducted by planet 4, chain 1, of the new system.

CHAPTER 14.—GLOBES AT REST.

After the pralaya of a single planetary chain there is no necessity for a recommencement of evolutionary activity absolutely *de novo*. There is only a resumption of arrested activity.—A. P. SINNETT, *Esoteric Buddhism*, ch. 11.

Index II., which is only a glance intended for the elucidation of the subject-matter, does not give the overlapping of cycles; but this is always understood (Def., *Cycles*). A world's cycle begins long before its predecessor has brought its cycle to a close, and it is but for a part of its time that it becomes the only active world of the chain. At the middle epoch of the major cycle, for about two subcycles, there is *one* world in activity and *six* fully at rest. But the transit from action to rest, and that from rest to action, are very slow operations. While a world is nearing the end of its 7th subcycle, what still remains of animal and vegetable types continues to disembody to the very last, till not one is left; and then all *such* of remaining mineral types, *as have reached a higher level* continue to disembody even to the last one. It is only then that the planet is "fully at rest" (as a scene of life), and with neither water nor air, or their analogues. When this time comes the planet which has succeeded it as active world, will be more than half-way on the *first arc* of its major cycle (on the 1st arc of its 3rd subcycle, near the beginning). Afterwards, when this latter world is on the 2nd arc of its 4th subcycle, the mineral monads (in the region) begin slowly to embody in the planet which is to succeed it as active world (the pressing forward to embodiment becoming a more accelerated motion with time). When the former world is on the 2nd arc of its 5th subcycle, the vegetable monads take up motion to the same end; and when it is on the 2nd arc of its 6th—then of its 7th—subcycle, it is the turn for the animal, then for the sub-human, monads to come forward, respectively.

It is thus made clear that for the greater part of the 1st major arc of an active world, the one that precedes it is in process of *going to rest*; and that for the

greater part of its 2nd major arc, the planet that follows it is in process of *waking up*. So that for more than two-thirds of the time, together with a world in *full* activity, there is always another *partly* active, either passing to, or issuing from, rest. In fact, there is never less than *five* planets out of action, and for part of the time they are *six*.

CHAPTER 15.—NATURES AND PECULIARITIES.

Nec particularis affirmativa possibilis convertitur semper in affirmativam possibilem, nec necessaria particularis affirmativa in necessariam, ut credit Aristoteles—PICO DELLA MIRANDOLA, *Conclus. sec. Avicennam*, 12.

If the universal is admitted as problematical, and is a mere idea, the particular case is certain ; but the universality of the rule which applies to this particular case remains a problem.—KANT, *Crit. Pure Reas.*, Transcend. Dialect., L. I., ch. 3, sec. 7 App.

There are not two worlds of a system constituted alike, it was said ; but it remains to inquire into the consequences thereof. And we must first of all begin by specifying the differences more accurately. There are seven orders of planets in a system. Those of the same order have the same *nature*, but are diversified by *peculiarities* of that nature. The term "nature" is used with a view to the cause characterising the elements of the body ; and the term "peculiarity," with a view to a modification which, without divesting the elements of their character, conditions their action. The nature of the *first* order is characterised by activity **d** ; the *second* by **c**, sometimes subject to **b** ; the *third* by **b** ; the fourth by **a**. The other three orders are characterised by activity **e** : but with the *fifth*, it is sometimes subject to **b** ; likewise with the *sixth*, but less so ; **e** of the *seventh* is not in the least subject thereto. Hence we have a nature **d**, a nature **c**, a nature **b**, a nature **a**, a nature **e**, a nature *super e*, and a nature *ultra e*. The first four natures form a descending scale, and the last three an ascending scale ; but in respect of the first *three* the last three are half grades—5th with 3rd, 6th with 2nd, and 7th with 1st. Nature **e** (5th order) is higher than nature **b** (3rd order), but lower than nature **c** (2nd order) ; and nature *super e* (6th order) is higher than nature **c**, but lower than nature **d** (1st order). The strongest of the five activities is called the *dominant*. There are but four natures where the *characteristic* activity is *always* the dominant, namely : nature **d**, nature **b**, nature **a** and nature *ultra e*. With the others the *characteristic* activity is dominated by its co-activity **b** through motion by *descent*, but on the *ascending* arcs it becomes itself the dominant sooner or later (in natures **c** and *super e* speedily), that is, dominates or rises above every co-activity. The dominants in natures **d**, **b**, **a** and *ultra e* are always such, whatever the arc, cannot but be such. This refers, of course to the *body*, not to phenomena of another order ; nor to all bodies, but to those where the law of inertia predominates, Tama being the positive mode and Raja the medium mode. And now it will be sufficient if we limit our survey to the *solid*, or to that which in a given world corresponds thereto.

In all of them the body depends on prison and a dynamic centre **a**. Except in worlds of the *fourth* order, that centre is overmatched by activity **b**. Even at times when **b** is not the dominant (it is only in worlds of the third order that it is so always), its force never fails to exceed that of centre **a**. As regards orders above the fourth, the strongest centre **a** will be found in the 3rd order ; it diminishes in the 5th, then in the 2nd, then in the 6th, then lastly in the 7th where it is the weakest. In the 3rd order, on the cycle's 1st arc, centre **a** surpasses the accumulated force of the three higher activities **c d e**, but never the characteristic (**b**). In the 5th, idem, it succeeds in overtopping the characteristic

activity **e**, but not the three (**c d e**) as a *whole*. In the remaining higher orders (2nd, 6th, 1st, and 7th), the said centre is always *under* the force of the characteristic activity (in the 3rd order as well, since its characteristic is **b**. Vid. Schedule 8, intended to exemplify the diversity in nature of planets composing a chain. It is supposed to refer to the 4th chain of a system B amid the lower levels of the katochor, and to that plane of the respective world on which inertia prevails, and to the epoch when, in each world, that force is at its maximum, an epoch that differs for each).

We shall speak anon of the 4th order. As to the six higher orders the descending arc is stopped not only by an equilibrium in **a**, but most frequently by others that coincide, saving only that an equilibrium never occurs at the *characteristic* activity, whether it be dominant or not. Hence the positive never succeeds in making its centre (**a**) dominant. The higher the world's order, the less can the positive translate itself to centre **a** and to **b**, and the more is it retained by the activities above. In **a** word, the characteristic factor is the *alterant cause* at every first-arc-end, and its strongest mode is always the *opponent*. In regard to orders 1st and 2nd, there is an equilibrium in **b**, at the arc's end, as well as in **a**. But as to orders 5, 6, 7 this does not happen; the positive is too much forestalled by the opponent's translation, which explains the former's weakness at the centre, and as prison. The higher the order, the less are the possibilities of prison. In so far as a mode of **a**, the positive corresponds to "prison"; but not entirely, a proportion of this modality answers to its *free* aspect. This aspect is the more powerful the higher the order. (*Sched. 8.*)

We now come to the 4th order of planets. The activity that prevails over every other, and over all of them together, is **a**. This circumstance in itself makes of nature **a** a thorough-going nature, distinguished from the other six in a sharply defined manner, which is quite comprehensible in view of the foregoing, collated with the law of the three modes. For, according to this law, one of two things must occur: either **b** is stronger than **a**, and in this case will never fall below it, while subject to being weaker than **c d** or **e**; or else **a** is stronger than **b**, and in this case will not only never fall below it, but is and *always* remains the strongest of the five activities. In the first hypothesis Tama is certainly the positive mode, on the plane where the prevailing law is inertia; but being ever unable to bring **a** above **b**, the effects of **a** are characterised by **b, c, d** or **e**. In the second hypothesis, the effects of **a** are always characterised by *itself*. The positive is one of the modes of activities **e d c b**, but its main centre of action is **a**, of which it is always the strongest mode. When equilibrium occurs, the four higher activities retain their freedom and are the alterant course, where **e** will be worth, over and above its normal strength, all the force the opponent can dispense with for keeping the positive under check in those four activities. Prison is, and cannot be otherwise, but, a great deal stronger in the 4th order than in the others. (*Ibid.*)

As to *peculiarities*, they proceed from changes in the mutual relation of activities caused by those of their modes, but within the limits possible to each *nature*. It ensues therefrom that the same elements, owing to some constitutive modification, produce in combination a body of nature **a** or **b** etc. possessing a peculiarity not possessed by a body produced through a similar combination the constituents of which have not been modified, or have been modified differently. And it is no more wonderful, than isomeric phenomena of which we have daily experience, wherein substances having the same elements in like proportions are gifted with different properties. In regard to a planet of any given order there are *six* peculiarities, it being the "unmodified," and the other planets of the same order "peculiarities" of its nature. But in a general point of view each planet is a peculiarity of this or that nature. The system, through its worlds, has 49 peculiarities and 7 natures. A chain has seven natures, and no peculiarity. An order has one nature and seven peculiarities. A peculiarity's law, contained in the law of its nature, is the limitation that governs the modifications taking

place athwart the existence of a given world; these modifications affect its elements, but are confined to the *peculiar* law that rules it till the end of its time. No change in the elements of that world can ever identify them with the similar elements of another peculiarity, or world, of the same order.

A.—*Analogy of Phenomena under Different Natures.*—If, in the differences of peculiarity of a like nature, elements are the same, it is no longer so as to differences of nature. Here elements are not the same, but *analogous*. Whence it follows that effects produced by these elements are not a mere modification of similar phenomena, but *other* phenomena bearing an analogy with those of several natures. Under nature *a* every inorganic body, for instance, has some common property, such as either solidity, liquidity, or gaseity; but molecular affinities, for example, may, under the law of this or that peculiarity, give solid, liquid, or gaseous forms quite unknown to another. In worlds of different natures, *body* is known; it is a property common to all the orders of every *physical* system. But to say that it is solid, liquid, or gaseous, would be going beyond the measure. These three states are exclusive to the seven peculiarities of nature *a*. In every planetary chain there are *six* planes analogous to the *solid*, the *liquid*, and the *gaseous*, respectively; but there is only *one* plane where bodies are “solid,” “liquid,” or “gaseous.” It by no means follows that they are fluids of some unknown form. Would this not be circumscribing the possibilities of the universe to our microscopic experiences? We shall not expand nor rise in science if the Ultima Thule is to be the units of this ill-favoured agglomeration of dripping and sweepings, alive with vermin, or those of the congeries surrounding it, which perhaps it would be found, if one were there transferred, are no better than this lame, untractable planet, *mater fecunda* in things ugly, uncouth, and impure. [Liebniz’s saying, that this is the best among possible worlds is taken generally in too comprehensive a signification. It referred merely to present times, not to the possibilities of past and future. See his *Monadology*, § 90.] Objects seen at a distance, or in the shade, are not what they are—

*Nocte latent mendæ, vitiisque ignoscitur omni:
Horaque formosam quamlibet illa facit.*

(OVID, *Art. Amat.* I., 249.)

Behold the sides of yonder mountain, the summit of which is capped with snows of immaculate whiteness: under the soft beams of the moon their outline is smooth and shapely, and their superstrata have a look of velvet-pliancy, while wondrous hues and tints spread and move on the face of the acclivities, like glowing air over a sea of ripening corn in Kherson; and the whole scene evokes thought and fancy which, whether trustful and soothing or tinged with sadness, are all of beauty. . . . Then return thither at the hour when the luminary that does not deceive, casts his blaze over that huge repository of refuse and filth—grizzly ice and snow bespotted with dust or black with detritus, sharp-angled rocks of all colours while showing none, repulsive denudations, deep clefts and crevices, monster corrugations and hideous wrinkles, long wind-dried weed-locks and tufts, wear and tear, havoc and devastation heaped up by the torrents, and other surety and vouchers of unsightliness.

Nay, the idea of fluidic bodies does not bridge the abyss; at this rate six different kinds would be called for, and *in eodem hæsitat luto*. It behoves the philosopher to grapple with the case in a way that shall not remind us of the toreador, who worries and fatigues the bull before daring to take it by the horns. Analogy of the “known” *in the unknown* (but absolutely unknown, without stint or reservation), is the key to the whole subject. When the case bears on differences of *nature* (quoad defin.), all idea of *degrees* in the known, must be cast off, repelled, discarded. The unknown has *its* degrees. To the inhabitants

of one of those worlds, when it has any, their solids are just as solid as ours are to us; their liquids just as liquid as ours to us; their gases just as gaseous as ours to us. Now multiply that by six. And yet it is sure that none of those bodies is "solid," "liquid," or "gaseous," inasmuch as it does not partake of the nature **a**. But they are "bodies," and with that limitation the verse of Lucretius stands its ground—

Tangere enim, aut tangi, nisi corpus, nulla potest res.

(Lib. I., 305.)

CHAPTER 16.—LIMITS OF OBJECTIVATION. VISIBLE PLANETS.
A SUN'S BODIES AND NATURES. THE SEVEN SKIES.

Aiunt Theologi vestri, et vetustatis absconditæ conditores, tres in rerum natura Joves esse ... quinque Soles ...—ARNOBIUS, *Disput. Advers. Gentes*, lib. 4.

Quatuor sunt elementa ... ignis, terra, aqua, aër ... Nullum autem sensibile elementorum purum est.—H. C. AGRIPPA, *De Occult. Philos.*, I., 3.

As there are sounds in nature which we cannot hear, so there are rays in the sun-beam which we cannot see.—J. NORMAN LOCKYER, *Elem. Lessons in Astronomy*, Num. 487.

In view of what has been submitted it is open to the understanding that the intelligent entities correlated with those several natures have not the indiscriminate faculty to objectivise bodies of a nature differing from that of their surroundings. But as ascension in the scale of natures corresponds to the involution of lower faculties—or (which comes to the same) to an expansion of the plane of consciousness containing a multiplex faculty—the faculty of objectivising multiplies in proportion as the correlation ascends. The inhabitants of worlds of the 7th order see all those of the system, albeit not at one and the same time; but no planet 7 is seen from the others. From every planet the others of the system are seen, when they are of the same order; moreover, from a planet 1 those of orders 2, 3, 4, 5 and 6 are seen, or 42 in all (but not all these orders at once, as stated above, which applies to what follows); from a planet 6, those of orders 2, 3, 4 and 5 are seen, or 35 in all; from a planet 2, those of orders 3, 4 and 5 are seen, or 28 in all; from a planet 5, those of orders 3 and 4 are seen, or 21 in all; from a planet 3, those of order 4 are seen, or 14 in all; lastly, from a planet 4 only those of the same order are seen, or 7 in all, and at the same time for that very reason. It is of no consequence whether a planet is at work or at rest; one is as visible as the other to him who has the faculty of objectivising the respective nature.

Here the sun is an all-important factor. His phases, it was stated, are just as many natures (chap. 11). The latter being seven, correspond with the planetary natures. [It has been established, through the researches of science, that in or near our sun's photosphere there are at least fourteen known elements (sodium, iron, magnesium, barium, copper, zinc, calcium, chromium, nickel, hydrogen, titanium, aluminium, cobalt, manganese). They refer to his nature **a**. Science has not yet completed its discoveries, and will find sooner or later that the sun contains all the elements of our globe, which are also those of the other globes belonging to the same order. But the sun contains, moreover, elements similar to those of all the planets of the system; therefore, elements which are beyond the reach of the ordinary means of science.] A sun has always four bodies at

work, which change their nature periodically in the order of the subjoined sketch of a physical sun's bodies and natures.

PHASE.	Body 1.	Body 2.	Body 3.	Body 4.	Subphases.
1st arc, beginning.					1st, beginning.
Natures	d	u. e	s. e	e	1st, middle ; 2nd, beg- 1st, end.
"	c	d	u. e	s. e	2nd, mid. ; 3rd, beg. 2nd, end.
"	b	c	d	u. e	3rd, mid. ; 4th, beg. 3rd, end.
1st arc, end ; 2nd, begin.	a	b	c	d	4th, mid. 5th, beg. 4th, end.
Natures					5th, mid. 6th, beg. 5th, end.
"	e	a	b	c	6th, mid. 7th, beg. 6th, end.
"	s. e	e	a	b	7th, mid. 7th, end.
2nd arc, end.	u. e	s. e	e	a	

The horizontal aspect gives the four co-existing bodies, each of a different nature, **d**, **u. e**, **s. e** or **e**, and always separate and distinct. But (vertical aspect) nature **d** of body 1 goes in or is involved in proportion as nature **c** comes out or evolves; then the latter gradually disappears as **b**'s manifestation progresses; following on which, the latter gives way to nature **a** which thus is the involver of natures **b c d**, corresponding to the end of the phase's 1st arc. On the 2nd arc, **a** goes in again as **e** comes out; then this nature is involved while **s. e** evolves, and lastly the latter retreats inwardly yielding by degrees to **u. e**, which emerges and reveals itself; and this nature, involving the first six, carries the phase to its close. That makes seven bodies, or—which amounts to the same—one body assuming seven vestures or natures or passing through seven subphases. The bodies 2, 3, and 4 do so likewise; and the sum total gives 28 bodies pending the phase, or else seven natures or subphases in terms of four bodies, which comes to the same, inasmuch as the co-existing natures are four, and the bodies are 28 only by succession (each of the four answering to seven). As seen, each of the four bodies develops the same natures as the others, but at different epochs. The gradation of natures is therefore always maintained, and the sun adapted to those which are at work synchronously among the planets, for the very reason that his bodies are four. There has been no multiplication, but diversity, the "sun" being always *one* as such, diversified by sundry bodies which as such are not "suns," but "the sun's bodies." This condition of existence was unknown to the paradigm, diversity not being the order of things at that time. [There is not a man but corresponds to *an* ego of the paradigm, when the paradigm finished its cycle. There is not a man (saving accidents) but his arms are two, his legs two, his trunk one. There is not a sun but corresponds to *a* sun of the paradigm, when the paradigm closed its cycle. On *embodying*, the sun developed the four "limbs" which were and are needful to him, the "trunk" or connecting-link being the *force* that made them, that subsists in, and controls, them; and that is the true sun.] A solar phase corresponds to seven natures (vertical aspect of the symbols); a subphase, to four.

First subphase: from a world 7 are seen the *four* solar bodies, **u. e**, **d**, **s. e**, **e**; from a w. 1, *three*, **d**, **s. e**, **e**; from a w. 6, *two*, **s. e**, **e**; from a w. 5, only **e**, which is its correlation. In worlds of the other orders there is no mankind; such worlds are all at rest, or else passing to, or leaving, rest. This remark applies equally to the ensuing summaries. *Second* subphase: from a w. 7 are seen the *four* solar

bodies (but all have changed nature) u.e, **d**, s.e, **c** ; from a w. 1, *three*, **d**, s.e, **c** ; from a w. 6, *two*, s.e, **c** ; from a w. 2, only **c** its correlation. *Third* subphase : from a w. 7 are seen the *four* solar bodies, u.e, **d**, **c**, **b** ; from a w. 1, *three*, **d**, **c**, **b** ; from a w. 2, *two*, **c**, **b** ; from a w. 3, only **b** its correlation. *Fourth* subphase : from a w. 1 are seen the *four* solar bodies, **d**, **c**, **b**, **a** ; from a w. 2, *three*, **c**, **b**, **a** ; from a w. 3, *two*, **b**, **a** ; from a w. 4, only **a** its correlation. *Fifth* subphase : from a w. 2 are seen the *four* solar bodies **c**, **e**, **b**, **a** ; from a w. 5, *three*, **e**, **b**, **a** ; from a w. 3, *two*, **b**, **a** ; from a w. 4, only **a** its correlation. *Sixth* subphase : from a w. 6 are seen the *four* solar bodies, s.e, **e**, **b**, **a** ; from a w. 5, *three*, **e**, **b**, **a** ; from a w. 3, *two*, **b**, **a** ; from a w. 4, only **a** its correlation. Lastly, *seventh* subphase : from a w. 7 are seen the *four* solar bodies, u.e, s.e, **e**, **a** ; from a w. 6, *three*, s.e, **e**, **a** ; from a w. 5, *two*, **e**, **a** ; from a w. 4, only **a** its correlation. And so forth athwart the remaining great phases and their subdivision ; but with constant mutation on the increase or decrease.

That goes to say, and will be perceived better by a glance at Schedule 9— which exhibits a system's seven skies in relation to the four bodies of its sun— that from a planet 7 (7th sky) the scene *always* embraces the four solar bodies and as many skies, and takes place at the 1st, 2nd, 3rd, and 7th subphases. They are never all the same skies, nor ever more than four at a time ; but at the end of the great phase, the *seven* skies will have been visible from a planet 7 under the fourfold condition (skies 1, 2, and 3 once each ; skies 4 and 5 twice each ; sky 6 thrice : sky 7 four times, being that of the planet ; Schedule 9). That from a planet 1 (6th sky) the view embraces *three* skies during as many epochs, and *four* at the following (phase's 1st arc and beginning of the 2nd). That from a planet 6 (5th sky) sight extends over *two* skies for as many epochs, 1st arc (1st and 2nd subphases) ; then *four* and afterwards *three*, 2nd arc (6th and 7th subphases). That from a planet 2 (4th sky), at first *one* sky is seen, the planet's ; then *two*, afterwards *three*, and lastly *four* (2nd to 5th subphases). That from a planet 5, its own sky (3rd) is alone visible at the 1st subphase ; but *three* during two subphases (5th and 6th), and then *two* at the 7th. That from a planet 3, its own sky (2nd) alone is visible at the 3rd subphase ; then *two* during the three following. Lastly, that from a planet 4 the scene is always confined (*in regard to the system*, this observation applying to the foregoing junctures as well) to its own sky, the *first*, and to a single solar body, the four being visible only in succession, at the 4th, 5th, 6th, and 7th subphases.

For a space of time equal to three consecutive subphases, the seven planets of the same order are at rest, in the sky corresponding to that order (Schedule 9). None of the sun's bodies is visible therein, because the latter are then natured in accordance with other skies (or planetary orders, which means the same). It is an uninterrupted length of time ; inasmuch as non-correlation with the 1st subphase is a sequel to non-correlation with the 7th (see skies 4th and 2nd) ; or else there is correlation with the 7th, and in this event the correlated subphases begin with the 4th (see 1st sky). In a word, every sky claims a solar body for a time equal to four subphases ; more exactly three and a half, half the phase. Thereby planets in the act of going to, or leaving, rest, are never debarred of sun. For the end of the phase still lasts, identified with the solar bodies u.e, s.e, **e** and **a** (7th, 5th, 3rd, and 1st skies), when the next phase has already partly commenced by the solar nature **d** (6th sky). That is, the sun enters the 1st subphase of his next phase, by a beginning of transition in one of his bodies, before the 7th subphase of his previous phase (as regards the 6th sky) is over in his other three bodies. [Cf. Schedule 9 and Index II., for example, f. 4, 1st row and seqq.] And though it might seem that sun will be wanting to planet 4 chain 7 while going to rest, yet nothing of the kind occurs ; for, as stated (chap. 11), a 7th subphase is the longest of all, and nature **a** will linger in solar body 4, as the other three natures in bodies 3, 2, and 1. [It is of course understood that a solar body changes nature gradually, and that pending transition it has *two* natures. For example, the last row in schedule 9 corresponds with the

first row of f. 4, Index II. Body 1 (u.e) gives light to the globes (1 and 7) of chains 1, 2, and 3; body 2 (s.e) to the globe (6) of ch. 4; body 3 (e) to the globes (5) of ch. 5 and 6; body 4 (a) to the globe (4) of ch. 7. The globe of chain 1 is of order 1 (beginning its cycle), which corresponds to nature **d**. But at that time this nature has already commenced to manifest in solar body 1 alongside its nature u.e, that body thus partaking of the natures of orders 1 and 7. but much more of the latter (u.e). At midway the cycle of globe 1 ch. 1 (which now has a companion of the same order at chain 2) the solar body is more **d** than u.e; but this latter nature lingers on till after the apparition of globe 1 ch. 3; and it is only when globe 2 ch. 1 is at its 3rd subcycle, that the solar body will have completely developed its nature **d**. Applicable to the other solar bodies, *mutatis mutandis*. It follows that globe 1 chain 1 is fully correlated neither with the end of a solar phase, nor with the beginning of the next; but is caught between the two and correlated with a transition.] A new sun has but one body. He develops the others in the course of his 1st phase. At the 7th the four bodies die out successively, and solar life winds up with one. The solar region is, and remains, one from beginning to end; but each body is correlated with one of the spheres and zones thereof, subject to variation. Needless to add that the seven skies are only differences in perception, and not differences of space in the ordinary meaning.

The "seven skies" or heavens of which we have been speaking, cannot be looked upon as a retrogression to obsolete ideas. In the first place the seven celestial spheres of our ancestors are all included in our "first" sky, the one visible to us. Then the fixed stars were what they called the "eighth sphere", which is also included in our first sky. Beyond that was the *primum mobile*, classed as a "ninth" heaven, sphere, or sky. Lastly, some overtopped it with an empyrean heaven, making a "tenth", which, with the *primum mobile* were the two invisible heavens. They corresponded to the invisible heaven of Pythagoras, the *antichton*. This philosopher is said to have assigned a celestial sphere to the earth. This would go to prove that to his mind, the earth was a planet; for according to common opinion it had no celestial sphere of its own. It is all the more likely as he is also credited with the belief in the possibility of antipodes; and in that he, or his disciples, were wont to say that the earth revolved around the globe of unity. The fact is he was doubtless as much convinced of the soundness of the heliocentric doctrine as the priests of Thebes who instructed him. That agrees with the circumstance that the first to give publicity to the heliocentric teaching, a little more than a century later, was a Pythagorean, Philolaus of Crotona. At a later time it appears to have been resuscitated by another Pythagorean, Nicetas or Hicetas (Cic., *Acad. Quæst.*, IV., 39. The text, according to Gruter, gives *Nicetas*; according to Ferrario and others *Hicetas*. He was from Syracuse). But the attempt did not obtain, and Marcus Tullius speaks of it as a mere opinion.

[Since the excavations which have made us better acquainted with the Egyptians, there can no longer be any doubt as to the high degree to which science and culture had attained among their priesthood. Diodorus reports that the astronomical observations of which they were the depository covered an unheard number of years; apparition of comets, earthquakes, deluges, etc. were foretold (Bib. Hist. I., 44 and 81). This tallies with what Plato says, who knew them *de visu* (*Timæus* and *Critias*). As to the earth's rotundity Volney, from the measures of the tower of Belus, has shown that it must have been known to the Chaldees (*Œuvres*, t. V., p. 181, seqq.). The Chaldees of Babylon were colonists instructed by Egyptian priests (Diod. Sic. I., 81); we might say, rather, neo-Chaldees. It was asserted, that, counting from the time of Alexander's expedition the Chaldees had been observing the stars for 473,000 years (Id. II. 31). Cicero's doubts do not fall on the number of years (which according to him were 470,000), but on the circumstance that the Babylonians passed for having been the educators of youth during that period of time—*Si enim esset factita-*

tum, non esset desitum, he remarks (*De Divinatione*, II., 46). The name of "Chaldees", here, covers epochs more ancient than the one they characterised. This is to be explained in that their cycle was next before that of the Egyptians; and that, from the great reputation for science which attached to that Chaldean cycle, it came to be looked upon as the "originator" of work of which it was but the *depository* (in trust from former cycles) and the *continuation*.]

CHAPTER 17.—OUTLINE OF THE PLAY.

Leave the reins to the management of the guiding mind; and when, on quitting the body, thou risest to the ethereal state, thou shalt for ever live, and for ever be happy.—PYTHAG. VERSES, v. 69-71.

Cum in divinam conditionem transire non possit, vertatur in belluam.—BOETHIUS, *De Phil. Consolat.*, IV., 3.

On being asked how a god could be the outcome of men, Septimus replied: if he does what no man can possibly do.—CLEMENS ALEXANDRINUS, *Stromat.* VI., 2.

All the stars we see with the naked eye, or by telescope, and others besides which are beyond the reach of these instruments, belong to the *first* sky; our visual organ commands them, because they are of nature *a*, which is that of the Earth. [Plotinus remarks that the organ of sight must have some analogy with the object contemplated; that the eye would never have seen the sun if it had not first taken the form thereof (that is, the *nature*). *Enn.* I., L. 6, c. 9.] The suns alone show themselves; but we all know why—it is not long since Uranus was recognised; and it is but of late we can count its satellites. [Some of our elements have been detected in several of those distant suns. Thus iron, sodium, magnesium, and hydrogen in Sirius. Iron, sodium, and magnesium in Pollux and in Vega. Sodium and magnesium in β Pegasi. These evidences are doubtless but a beginning.] If, when the vapours and the haze of our latitudes permit of it, and we feel in the humour, we get lost in wonder at the sight of the unfathomable depth of luminaries—a sight which at the other hemisphere is of still greater splendour—what a scene of surpassing beauty it must have been, in times of yore, when our periscope was from world 3 of this chain. We were then coursing through the second sky, under the light of a twofold solar body by day, and beneath the vault of two contrasting firmaments by night; and if in the first sky star-colours are revealed to the telescope, as we know, it is likely that, under other conditions, they are more abundant in the second, and were then distinguishable without assistance: for the eye answered to its analogue, and with a double faculty of colour-sighting. Our egos have inhabited world 3 twice. And as our chain is not the first (but, as it seems, the 4th), the *twofold* sight was repeated, but not the two *sights*; no firmament is a repetition of itself. That was during the third and 4th acts of a play in 7, with an unequal number of scenes, but the total of which are 40. The display in the distances of the twofold expanse was made up of suns to be computed by millions; the neighbouring prospect, likewise twofold, of two solar bodies and thirteen planets, exclusive of the theatre, or field of view, which made the fourteenth, besides the satellites. Well, on said world 3 we acted in the 9th scene, and afterwards in the 15th; whereas now-a-days we are engaged in the 16th scene on the stage of another theatre. Our egos, we said. But not all; the *new comers* could not be there, inasmuch as they incarnated for the *first* time since this 16th scene began. There

are, moreover, among the egos who people the earth, many that were re-instated from monades of *other* planets of the chain. An attempt at identification would therefore be useless; and there is no telling who might rightfully claim to be among the "we," "our egos," "ourselves," etc. Be it said, then, in addition, and without specifying, that all egos who belonged to the human spheres of the region when the present chain evolved, have inhabited world 2 three times (scenes 4th, 8th and 14th); w. 1 four times (sc. 1st, 3rd, 7th, and 13th); w. 5 once (sc. 10th); w. 6 twice (sc. 5th and 11th); and w. 7 three times (sc. 2nd, 6th and 12th).

The last time we inhabited w. 3 the sun was in his 4th subphase; at present he is in the 5th. At his 3rd subphase (of the present phase) we were denizens of the fourth sky; w. 2 was our stage (14th sc., 2nd of this 4th act). Our stellar horizon stretched over four skies (4th, 3rd, 2nd, and 1st), as to the distant prospect; but *in the system* there were two voids (3rd and 1st skies). That is, of the two solar bodies in sight one had the nature of the 4th sky, the other of the 2nd: and as the two remaining ones were correlated with skies 6 and 7, all the *planets* and *satellites* of skies 3 and 1 were invisible. At the 2nd subphase our field of action was w. 1 (13th sc., 1st of 4th act); and the view extended from the sixth sky, then ours, to the first. In the system we beheld three of the sun's bodies; but three places were vacant, skies 3, 2, and 1. At the 1st subphase our stage was w. 7 (12th sc., 6th and last of the 3rd act). In the distance the outlook covered all the seven skies; within the system, the four solar bodies with twenty eight planets and their satellites; but skies 4, 2, and 1, of this little corner of the expanse were blanks and as if inexistent. (For identification of these and other periods, see Schedule 9.)

It is easier to imagine than suggest what such a cosmorama must have been, where the line of vision would assume proportions, to us, fabulous (not so much in regard to expanse, as to perceptive intensity and depth, *not* what has been called "gauging"); where each firmament would retain its character in unbroken distinctiveness; where the constellations, instead of describing forced and conventional figures, as in the first sky, might work up, in the deeper ones, such linear combinations—perhaps *à la manière* of Gustave Doré, under analogicalness,—as to make vivid pictures with colours, shades, chiaro-oscuro, hues, outlines, forms, living answers—on a rising scale, of eloquence, better and better understood—to the visive power of man ascending from nature **a** to nature *ultra e* athwart the intermediary planes!

The actors on those various stages were ourselves, with others of a more ancient and exalted origin. Part of the time was passed on the boards, the rest of it in the tiers and boxes of the region. Certain egos never came down from theirs (except, if on some rare occasion, such was their will), they of the 7th divine sphere. But during the 12th scene we had for co-actors no less than six humano-divine races; and at the 15th one was still remaining (Div. IV., sec. 2, ch. 10). May something not have clung to us of that association? Innate ideas must come from somewhere. Some there are, however, which certainly do not come from there. Under the single firmament and niggardly measured horizon of the 16th scene, which still lasts, the most stripped, impoverished, destitute sky of all, we are left entirely to ourselves, dependent on our own resources. The divine egos in their totality are now the only invariable spectators, in so far and when they list. For, this time, we are the only actors; and as to those who leave the stage—'twixt death and rebirth—it is quite likely that the better sort, from sheer incuriosity, do not follow the play as assiduous spectators: at any rate *spectatum veniunt: veniunt, spectentur ut ipsæ* is probably not in their habit of mind.

The divine egos, every one of them, have in their time passed through something similar to this; and are fully entitled to remain neutral and keep out of the storm. They look on impassibly, but unselfishly, when they condescend to direct their thoughts this way—at the woe and wretchedness which unfold themselves over the rotundity of the below that they encircle; content not to be mixed up

in such cares, vexations, and strife; glad at having risen so far above them, at no longer being slaves of passion but masters of self, and thus enabled to witness the grievous effects from a distance and under cover. Such is the theme sung by Lucretius in the fine passage with which he opens his Second Book:

Suave, mari magno turbantibus æquora ventis,
 E terra magnum alterius spectare laborem;
 Non, quia vexari quemquam est jucunda voluptas,
 Sed, quibus ipse malis careas, quia cernere suave est.
 Suave etiam belli certamina magna tueri,
 Per campos instructa, tua sine parte pericli;
 Sed nihil dulcius est, bene quam munita tenere,
 Edita doctrina sapientum, templa serena;
 Despicere unde queas alios, passimque videre
 Errare, atque viam palanteis quærere vitæ;
 Certare ingenio, contendere nobilitate,
 Nocteis atque dies niti præstante labore
 Ad summas emergere opes, rerumque potiri.

And why don't they come to the rescue? Because they cannot thwart the law which the actors themselves have set in motion. Their godship is not omnipotency. If every *world* has its region, where divine and human egos appear only periodically; every planetary *chain* has its region, in whose divine section human egos do not appear. It does not follow therefrom that invisibility is the invariable rule; that disembodied humans of the highest grade may not sometimes be admitted to a visible communion with a god-like one. But this will only be in case the latter, for the nonce, come down to the level of the human ego. The region above the seven planetary regions, has two sections (logical sense); the one below answers to the 7 human spheres, the one over it to the 7 divine spheres. The latter are the nirvana of the chain. [Which is only the assemblage of sundry *subnirvanic* states. Strictly speaking nirvana is identical with paranirvana, *i.e.*, a single level or "pure consciousness," impossible here.] Nothing that passes in the chain's regions and worlds is hidden from the divine egos; and in proportion as they rise in degree (from the 1st to the 7th sphere) their faculties enlarge, not only as regards the system but other systems whirling through the katochor. Whence it comes that certain gods of an inferior system, through communion with those of a higher system, obtain a knowledge of states which they cannot themselves objectivise. Thus, this or that god of the katochor may reach to a cognition of things referring to the mesochor; the science of another may extend as far as the anochor, and so forth. Yet withal those gods are of no more than human rank, in regard not only to higher systems, where ultimately they embody as men, but also—except those of the 7th sphere—in regard to this or that globe of the chain (Div. IV., sec. 2, ch. 10).

And now, taking time by the forelock, we may bring our sketch to the catastrophe, consummation or outcome. Here there is no occasion for hypothetical discounts of individuality, in the sense it had hitherto; and when the first half of the 16th scene is over, the last of the new-comers will have donned the mask and put on the buskins or the socks. In another sense, though, it may perhaps be needful, if among us there be any who by misfortune should prove unequal to this first great crisis (including minor ones). Every out-distanced sluggard (on the plane of mind) who suffers himself to be borne away, who cannot resist the counter-currents now already in active operation, who fails in recovering his footing or making up for lost time ere it be too late, in a word, who may not succeed in keeping more or less abreast of the ranks which give the stamp and tenor to the normal currents or waves of humanity, is a self-condemned ego, a "finally suspended," and in that degree the most to be deplored, an "inter-regionic" for an enormous space of time. While the ranks advance, he goes

floating backwards on, on, on, resisting less and less, withdrawing more and more from his pristine *regionic* state, at every new disembodiment (or death of the body); until there is not to be found on the face of the whole earth a couple sufficiently destitute of tendencies, good or bad, in the scale of human existence, to be in touch with the weakness, the *insignificance* of his affinities. Then, how in the world is he to reincarnate? It is all over with him. The world has had enough of him, the region more than enough. When he disembodies for the last time, it is not to the region that that ego goes; the under-current which has him fast now, bears him to an inter-region, or rather his state at death is no other than what is so called. The *sine qua non* for keeping up with one of the two normal currents or human waves, is to have the subjective possibilities of attaining to the cyclic perfection of the current to which one belongs, the final cause of the one being a relatively *godlike* state, of the other the *human* progress that corresponds with the cycles of this world. That is, to avail and continue to avail of the conditions which are furnished by our existence here, to the effect of developing our psychic powers, at least sufficiently not to fall below the average level of the epochs through which our transit lies. For if successful we shall reach the crowning stage with the others. This stage is the perfection that answers to the end of the earth's 7th major cycle, or "end of the world"—which is now about the middle of its 4th major. One will then be either divine in regard to the planet succeeding the earth (Div. IV., sec. 2, ch. 10), or else assured of the possibility of a *progressive* evolution under human conditions by means of that planet for the attainment of relative deification. In fact to reach one or the other of those aims, it behoves that the great crises shall have been surmounted. [The philosophy of the subject intimates that the "finally suspended" will doubtless be few compared to the totality of egos; and the philosophy of cycles is a warrant that it is not time that will be scanty for those who may have made too little store by it. (See also Div. X. sec. 3, ch. 4, and 9, and sec. 4, ch. 1)]. So long as the second half lasts, of this 16th scene, the alternative is world 5 or inter-region.

Such as keep on with the normal currents will have their share in the 17th scene (5th, 4th act) under a threefold sky, spending their lives alongside two human-divine races. Also in the 18th, the stage of which will be w. 6 under a fivefold sky, and their co-inhabitants, partaking in the action, will be four hum. div. races. They will likewise fill their place in the 19th scene (7th and last of the act) beneath a sevenfold sky; their home w. 7. and their companions half-a-dozen hum.-div. races. At the first of those three scenes, there will be no void in the system; at the next, skies 4 and 2 will be minus; at the third, skies 4, 2, and 1 likewise. (Sched. 9, sub-ph. 6th, 7th and 1st respectively.) The 4th act is the first with seven scenes; the last three acts have also as many scenes each. The world cycles which have not given a *humanity* do not count as "scenes." There have been nine such (Div. IV., sec. 2, ch. 10). The scenes of the 5th act will be analogous to those of the last, as to surroundings, etc. Its 4th scene (23rd), which takes place on the earth, coincides with the second great crisis—alternative, world 5 or inter-region. This time the condition for doubling the Cape of Dangers is more exacting than the last; because the level of existence is much higher, and the goal nearer. Then follows the 6th act, the 4th scene of which (30th) can hardly be of a nature to involve a crisis. For, although the trials and the toll at the crossing are still greater and more excessive, and would seem hopeless to us now, a tax on common sense, yet it needs must be *per forza di ragione*—as Ristoro would say—that the men of those times will be far too sure of themselves to have aught to fear in the shape of an inter-region.

Since the latter part of the 4th act, certain egos, on disembodiment, will have attained a rank in the *human* spheres exempting them from coming down upon the stage pending the whole of the 4th scene of act 5—that is, they hold back from re-incarnation on this planet. For, outstripping their fellows in the evolution of soul-powers, they will already have reached the level which the men of the 6th act are bound to develop. Then the egos in question, after that long and

peaceful span of celestial existence, only interrupted by that of the three last worlds of the planetary chain, will resume *terrestrial* life at this 6th act. Now, some men of the 5th act will not fail to merit and experience a lot just as enviable, and in larger numbers, the egos of whom will have attained to one of the ranks or degrees of the 7th human sphere. And while scene 4th of the 7th and last act is in process, those egos descend upon earth to join in its life. No ego will be exempt therefrom, because none will have yet exceeded that level, from which the transit is forthwith to the divine plane relatively to the earth.

[It is to be understood, nevertheless, that, the outstripping alluded to, and exemptions from reincarnation, have much shorter measures than that answering to a "scene." A minor cycle in advance would be an excessively long measure, whilst a scene is worth forty-nine of them. The allusion above, bears on the *result* of successive advances. What is there given under one head is to be *subdivided* in order to reach the facts. Among us men, the *persons*, do we not see a few, the development of whose faculties far outstrips that of their fellows? One of its consequences, for them, is a lesser degree of subjection in the drudgery of work, and all the less the more they are advanced. Their experiences accumulate post-haste: some there are which prove needless to them; foreseen, anticipated, they are realised independently of ordinary rules. Whereas the general run of mankind must perforce submit to them, and plod through the courses. (An anonymous chronicle of Milan speaks of a citizen, *Pusterula*, of that town, close of 13th century, who, almost unlettered, became the wonder of all the jurists on account of the calibre of his mind and the ability he evinced in his judgments as "Podestà" or chief magistrate of Bologna. The Emperor Henry, on his accession, knighted him. "Guglielmo da Pusterula . . . era di tanto ingegno della natura dotato (benchè nõ avesse mai imperato altro che un poco di grāmatica) che tanto drittamente sententiava in ciascuna lite, & causa, che nõ era alcun dottore, che vi potesse dire cõtra, overo aggiungerli cosa alcuna; onde essendo Podestà di Bologna, con tanta prudenza, & cõ tanto ingegno decideva ogni causa che tutti i dottori ci maravigliavano, non havendo cosa da opporli." *Compendio delle Croniche . . . di Milano*, Milano, 1575, cap. 14. Alongside of that, as a *pendant*, in a reversed sense, we may quote Clauder, as to those who, not being favoured by nature—which in sooth intimates failure in a previous life—as Pusterula was, imagine that they can gather in the harvest without sowing: ". . . . qui vix vestibulum theatri medico-chymici ingressi, ac primis saltem labris gustantes nectar et ambrosiam physicam, sine jactis fundamentis decentibus in hac arte summe difficili, nec prius successive cognitis scitu necessariis, cum *Icaro* altioribus nimis præcipitanter inbiant, nihil, quam arcana crepant, et messem quasi instituunt, antequam serant." *Dissert. De Tinctura Univers.* cap. 4, p. 141.) Just so with the egos, the *individuals*. There are some who, during their life as men, have gone so far in advance of others in the development of soul, and realisation of experiences, that there is no reason whatever for them to partake of planetary life in regard to this or that cycle or subcycle. (And so likewise says Cardano of those gifted with wisdom: *nec disciplinarum scientia utilis est illis, nedum necessaria.* *De Sapientia*, lib. III., p. 195.) And while those of the normal currents are under apprenticeship, they remain in their regionic sphere, where they have a share in the influence or external cause, until the progress of the reincarnating egos shall have put these on a level with the advanced ego, that is, corresponding to a cycle, subcycle, or sub-subcycle, the active transit through which is a *necessity* for the latter. It does not follow therefrom that the man who outstrips his fellows in the breadth and depth of *intellectual* faculties, will likewise be ahead of them in the expansion of the *soul's* powers; and the former advantage *per se* counts for nothing in the case under consideration.]

When the curtain drops on the 4th scene of the 7th act (37th), the earth has borne mankind for the last time. The act ends with the three scenes that follow,

when we shall have for stages of our performance the paradise-worlds of the chain. Whereupon all the old-comers will be crowned through their works and raised to 1st sphere godship, which makes them independent of any planet proceeding in lineal descent from the earth. Those egos will not all be of the same grade, for every sphere is subdivided in numberless degrees, a particular which depends on themselves; every ego is arbiter in the rank he takes, it is he who signs the warrant. But at any rate all have passed over the first threshold of deification. To climb up higher, ever higher, should be the incessant aim, and cannot be achieved otherwise than by the steps of the ladder, then by the ladders as steps. *Hoc est summum bonum, quod si occupas, incipis deorum esse socius, non supplex.* (SENECA, *Epist.* 31.)

CHAPTER 18.—OUR SOLAR SYSTEM. PECULIARITIES OF NATURE a. IDENTIFICATION OF THE SEVEN PLANETARY CHAINS. THE CELESTIAL BODY NEPTUNE. LOST SCIENCES. RESUSCITATIONS.

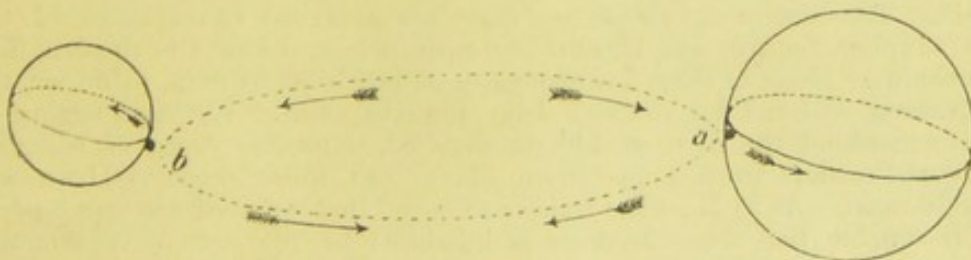
Questi corridori hanno il principio di moto intrinseco, la propria natura, la propria anima, la propria intelligenza.—GIORDANO BRUNO, *La Cena de le Ceneri*, Dial. 5.

It is now absolutely certain that hour by hour, day by day, and year by year, the earth is gathering in matter from without.—RICHARD A. PROCTOR, *Our Place among Infinities*, p. 11.

In regard to reciprocal attractions by the celestial bodies of our solar system, visible at the present time, the operation of peculiarities depends on the positive mode being more or less interfered with either by the opponent mode, or by the medium with the opponent, or by the medium without the opponent. That is to say, the basic mode of attraction is tamaic (positive); but if the opponent is strong in itself (which can only be by descending arc, the medium being then against it), attraction, although tamaic, is more or less satwaic. If the opponent is strong through the medium (ascending arc), attraction is more or less satwo-rajaic. If the positive is strong by the medium's aid (descending arc) attraction is more or less tamo-rajaic. If the positive is strong in itself (ascending arc), attraction is purely tamaic, but more or less efficient, as the case may be. [Although the same degree of force is assigned to the medium R in Schedule 8, where the moment of time is analogous on all the planets, that does not mean that said mode remains stationary. On the contrary, it has its periods of increase and decrease, as will be seen elsewhere.] Sun and planets undergo such variations, effects of the intrinsic cause, periodically; but the attraction exerted by the sun is more *satwaic* than of any planet whatever. According to the law of gravitation the attraction from body to body is directly proportional to their masses, and inversely proportional to the square of the distances from centre to centre. This definition only states the condition which circumstances attraction. The *mass* or weight of a celestial body is the *effect* of the interaction between two intrinsic forces, one being *inertia*, the other *vitality*. The *distance* from body to body is therefore owing to the same cause, and will be in agreement with the condition of attractions or law of gravity. The length of a planet's orbit is in an inverse ratio of the peculiarity's inertia—*i.e.* the more inert the planet, the shorter its orbit; the more vital the planet, the longer its orbit. A planet's mass is not the same at rest as in activity; it diminishes in proportion as its internal work grows weaker by discharge into the region (which is simply the transit from action to potency. The Schools and Science speak of states in potency which pass into action, and vice versa, without

stating how it comes about. What has been expounded under various heads, may perchance contribute a little in furtherance of that end. See moreover, chap. 7 of this Div., p. 150). It thence follows that orbits are not always the same as they are now-a-days; that in this regard there are periodical mutations in the system. [Leibniz suggests that a day may come when systems might not be what they are.—*Essay on Understanding, Book I., preface.*] In Mechanics curvilinear motion is explained by the two forces *centripetal* and *centrifugal*. That does not tell us all; those forces are not explicable by Mechanics alone. They have a deeper and more hidden reason in the modes of attraction, which has three positives—for opponent and medium are no less positive factors than the positive. In the complexity of attractions from sun to planets, from planets to sun, planets to planets, planets to satellites, satellites to planets, &c., are to be found the *four* modes of attraction stated above. *Satwaic* influence is preservative of harmony, and regulative for vitality and inertia. *Satwo-rajaic* influence favours harmonic vitality (*i.e.* dissolvent action). *Tamo-rajaic* influence is productive of inertia, but in an inverse ratio of the rajaic force. Pure *tamaic* influence is inertia in resistance. The mode of a celestial body's attraction varies according to the case of its being under one of those influences.

The radius vector answers to the equilibrium between solar attraction and the effect of other attractions identified with a planet; and so likewise as to a planet's relation with its satellites. It is in virtue of its inherent motion that a planet revolves round the sun in the orbit thus determined; and the radius vector varies in accordance with the variation of attractions. On that line of equilibrium (periodically variable) attraction produces the apparent effect of repulsion, signified by the inversion of the sun's and a planet's rotary impulsions. But it is not repulsion. The force is continual. Kept up by the equilibrium, it operates as *impulsion* by *reversion*, relatively to the body which may be under contemplation. The sun's rotation proceeds from the solar force; the planet's rotation, from the planetary force. In view of reversion, the rotary *impulsion* is inverted at the two *hemispheres*, solar and planetary. Rotation and revolution, impulsion and propulsion, are the twofold manifestation of the body's force operating on *itself*. Attraction is the manifestation of that force operating on *another* body. Otherwise stated, if we keep the same standpoint, the impulsion is produced, in one case, at the visible hemisphere; in the other, at the invisible hemisphere. Although the (logical) starting-points be opposed to one another, the rotation of the two *bodies* will be in the same direction, *direct* motion; but with inversion of motion and reversion of force in regard to the two *hemispheres*, as per subjoined diagram.



OUTSIDE: the dots and arrows *below* indicate the mutual force of *attraction*; the dots and arrows *above*, the *reversion* of force, respectively, which is as continual as the attraction. **INSIDE:** *a* (sun) and *b* (planet) show the points which receive the impulsion by reversion of force (the force in reversion being that of the *receiving* body). The arrows point out the impulsion's direction, a direction which, being the same as to rotation, is inverse as to the hemispheres, the correspondence of the impulsions being *oblique*.

The other planets, wherever they be, give a like result; their point of impulsion will always be opposed to that of the sun. From one standpoint

we get the planet's *back* hemisphere against the sun's *front* hemisphere; from the other standpoint, the planet's *front* hemisphere against the sun's *back* hemisphere. That applies no less to satellites in respect of their primary. As to the earth and the moon, the two modes of attraction are reversed. That of the moon is strongly influenced by the mode *Satwa*, inasmuch as its latent life is being progressively liberated. The earth's attraction is *tamo-rajaic*, and less *tamaic* than it has been. But all that varies with the periods. The attractions of Jupiter, Saturn, and Uranus are, in various degrees, under the *satwaic* influence; whilst their satellites have modes of attraction far more *tamaic*—far less affected by *satwaic* influence—than the moon. In the case of Uranus and its satellites, the rotation of which is in a contrary direction, the rotary impulsion by reversion of force, instead of being in an oblique direction, is *direct* in its correspondence, whereby inversion in *rotation* is produced as well as in *impulsion*, which is *front* against *front* and *back* against *back*. But from one standpoint we get rotary inversion by the *front*, from the other by the *back* of the hemisphere. The cause of this direct correspondence in the reversion of the two forces would doubtless be found in the action of another body, if not of more than one. In fact the motion of a celestial body, and the direction it follows, have their cause in itself; but external causes, which are other bodies, modify the effects thereof. There is nothing in the above which may not be made to fall in with Newton's law, and those of his predecessor, Kepler, as well as with the empirical rule called Bode's law. The effects, such as we see them at present, hold good for a very long time; but they have not always been such, and will not be such for ever.

Venus, now in activity and inhabited, is planet 4 of our system's 1st chain. Mercury is planet 4 of its 2nd chain; it is at rest, but just beginning to leave it. Mars, according to inferences, must be planet 4 of the 3rd chain; it also is at rest; but, as might seem, not since very long, relatively speaking. It would follow therefrom that the earth can be no other than planet 4 of the 4th chain; nor does it seem doubtful. [The ground taken is this. It has been given out by the eastern sages (*The Sec. Doc.*, vol. I., p. 165), that Venus is at present going through its last cycle, that is, the 7th. The necessary inference is that it is the eldest of visible planets, and consequently represents the 1st chain. Then, as to Mercury and Mars, both in *pralaya* (*i.e.* at rest), the latter, according to said sages, was the one to enter into that state the most recently. The conclusion to be drawn therefrom is that Mars is a younger planet than Mercury, represents the 3rd chain, and has finished its 4th cycle. Whereas the earth is still unfolding it, agreeably to the same authorities; whence it ensues that the earth is the youngest of the four, and therefore represents the 4th chain. The statements about to follow are a logical consequence of the above.] Jupiter, Saturn, and Uranus are, respectively, planet 4 of the 5th, 6th, and 7th chains. None of them has ever yet been inhabited by man. Jupiter, the most advanced, will not be so for a long time to come. When it begins to receive its mankind, the earth will be uninhabited, or on the verge of being so. Mercury will resume work long before Mars. On those occasions both will increase in mass. As to Mars the time is so far off that we need not speak of it. It is presumable that when Mercury is inhabited by the egos of its chain, if Venus be not then unpeopled, the event will not be long delayed (relatively speaking), and that orb will then cease to be a planet, &c. This goes to say that our system is already under bond of dissolution through its 1st chain, where there must be three ex-planets; that the new system is not yet in evolution, inasmuch as the egos of said chain have still to make a last transit through planets 5, 6, 7; that the other chains are all intact; that dissolution will begin for the second chain, not only after Mercury has accomplished its next cycle (6th, for it), but after the egos, having finished their stages on globes 5, 6, 7, shall have passed on through and beyond globe 1, this being the latter's last cycle, and that coinciding therewith a new planet 1, if not more, will identify

the upper part of the new system's 1st chain. This state of things would intimate that our system, being about half way through its course, must be at least the 4th of the system-chain; that is, the 1st arc of this concatenation must be near its end, if so be that it is not already over. But the most likely is that it has been over since a long while, and that our system is the 5th of the concatenation, or 1st of its 2nd arc, which amounts to the same. It does not follow therefrom that the *nec plus ultra* of this line of evolution is near being, or has been, reached. It may very well be that after this 2nd arc, another system-chain will follow, carrying the line still farther down. Let us hope not. But it is an open question; it depends on the Idea in so far as the latter bears upon our line (ch. 9). When Mercury comes to be an inhabited world, for the last time but one, its orbit will be longer, which does not necessarily imply that it will cease to be the nearest to the sun. Although a planet have periods of more or less of vitality, its peculiarity retains its relation to the other planets of its nature. Mercury's peculiarity is less vital than that of Venus; of Venus less than that of the earth; of the earth less than that of Mars; Jupiter's peculiarity is more vital than that of Mars; of Saturn more than that of Jupiter; of Uranus more than that of Saturn. A planet at rest is less vital than when active; but its peculiarity, as stated, maintains its relation. The monads correlated with Mercury, in so far as embodied, are, may be, the least free of the seven planets; this would correspond to the most inert peculiarity of nature **a** in the system. The planet's mass or weight may undergo modification without that peculiarity of its *matter* being modified. [Mercury's density, says science, exceeds that of every other planet; with regard to our globe it is as 124 to 100.] The earth is the planet where "prison" develops, and the three modes centralise the most, provided always that it really represents the 4th chain, as inferred. But it does not follow therefrom, that its embodied monads are the most inert: the *relation* between centralised modes is more telling than mere centralisation. If the monads of Mercury and Venus are more inert than the former, as seems, it would not be referable to gradations in the effects of inertia, as manifested in the inorganic states of the earth. It would be owing to circumstances—foreign to our planet—in the interaction of the two forces, inertia and vitality, which is in what consist the seven planetary peculiarities. In all that there is nothing that contradicts the science of our time, for which the author has the highest regard.

And Neptune, what shall we say of him? Well, the eastern sages affirm that that celestial body does not belong to our solar system (Blavatsky, *Sec. Doc.*, v. 1, p. 102, note 3). In 1795 it had been observed, and taken for a fixed star; it is only since 1846 that it has been considered a planet of the system. The opinion of antiquity as to the existence of seven celestial moveable bodies, this side the fixed stars, rested on a traditional basis; and that number was made up by including the sun and the moon. But there had been an older antiquity whose science was lost. So thought Aristotle (*Metaphys.*, L. I., c. 3; see also Agrippa, *De l'Incert., Vanité, &c.*, p. 509.) Plato, in *Philebus*, says that the ancients, fountain head of traditions, were better than ourselves, being nearer the gods—another way of saying the same thing. Khoung-tseu, called Confucius, is never wearied of referring to the "science of the past," held it in the highest esteem, alludes continually as corroboration to an antiquity of an antiquity which was already such in respect of ours (Tchung-Yung, *passim*, and Lun-Yu, XIII., 11); he undertook, moreover, the interpretation of the *Y-King*, the oldest monument of Chinese literature, though but the relic of an antiquity comparatively recent. Lord Bacon passes a censure on those who despise the knowledge of the ancients (*Advancement of Learning*, B. III., Ch. 1). He says, moreover, that "the genius of former ages was much more acute than our own" (*Ibid.*, B. V., ch. 4). He alludes to an epoch antecedent to the Greeks, when sciences flourished under a more natural form (*Nov. Organ.* B. I., aphor. 122).

We need no more than the historical epochs to become convinced of how short-lived are the labours of the human mind. If it were but a question of physical cataclysms, the lease would be longer; but when fever-eyed fanaticism comes forth little escapes its fury. All countries have been afflicted by such epidemics of Vandalism; China, under its emperor Chi-hoang-ti. At Constantinople, the images of the Muses were destroyed by bishop John's followers, who set the senate-house on fire for the purpose, wherefore Zozimus remarks that ignorance was about to bear down upon the people (*Hist.* V. 1, an. 400). *En attendant* the Expurgatory Index, a more platonic expedient, Gregory, styled the Great, caused many books to be burnt, among them Livy. What treasures of science must have found their way to the Temple of Jerusalem; to the Bruchion and Serapion of Alexandria; to the Library of Constantinople, burnt with its 120,000 vols. A.D. 330; to the collections left by that highly gifted race, the Saracens of Spain; and so forth—havoc and pillage, conflagration and *autos-da-fé*, swallowing up in a few short hours the legacy of more enlightened centuries, when toleration and human respect gave a softer bias to the temper and ways of men. [We are now, and not long since, at one of those intermediate stages of relief and breathing-time (how long will it last?).] Then, apart from holocausts, the disappearance by dribblets, under cover of the shade, unknown or nearly so, of which soon all memory is lost; as, for example, that entry made by Strabo, *currente calamo*, where, speaking of Bætica, he says that among the peoples of Spain, those most thought of on account of their enlightenment, were the Turdetani and Turduli (forming then one nation and speaking the same language), who were advantaged with a highly developed literature, poems, laws written in verse, besides works of remarkable antiquity, reckoned at six thousand years, according to report (*De Sit. Orb.* L. III., p. 131).

In good earnest, modern discoveries are resuscitations ("Is there a thing whereof men say, see, this is new? It hath been already, in the ages which were before us," *Eccles.* i. 10). Apart from other branches of knowledge, of which vestiges are found in antiquity—as, for instance, artillery, and sundry arts connected with fire, the secrets of which are now lost, though some were not so, as late as the XVth century—the solar system was undoubtedly known to some ancients, before Copernicus revived the science thereof. Who can tell but that there was a time when it was better known than to us (who have not yet finished with revivals)? Who can affirm that Uranus had never been heard of till its discovery in 1781 by Sir William Herschel? There is on the contrary every reason to believe that the *tradition* which was in the hands of *our* antiquity, and had necessarily come down from an *older* one, was originally based on a scientific knowledge of the solar system, astronomers of the time knowing full well that the earth was one of its planets, and Uranus another. This made seven. The *number* held fast in the minds of men, owing to various causes; whilst the *science* on which it was based, got lost in the night which never fails to follow daylight, no less in the domain of mind than in that of matter. And who shall say that those ancient astronomers could not also have told us something about Neptune? And would not have fully confirmed the assertion of our Oriental Sages?

CHAPTER 19.—BRIEF SURVEY OF OPINIONS, IN PAST TIMES, RESPECTING THE EARTH'S FORM. CYCLES OF CIVILISATION.

Ignoranza ed arroganza son due sorelle individue in un corpo ed in un'anima. GIORDANO BRUNO, *La Cena de le Ceneri*, Dial. 4.

The author of the Book of Job must have been aware of the true form of the earth, since he says: "He stretcheth out the north over empty space, and hangeth the earth upon nothing" (xxvi. 7). So thought Lord Bacon. In the 5th century before our era, the hypothesis of the earth's rotundity existed in Greece; this is proved in that Herodotus derides those who affirmed it (*Hist.* iv. 36, vid. et. 42). Two centuries later Eratosthenes was in agreement with that hypothesis; the ocean enveloped the solid part, which there stood out like an island (Eustathius, *Comment. in Dionysium Periegetam*, c. 1). But already in the days of Plato, the earth's sphericity seems to have been no unusual opinion (*Phædo*). Aristarchus of Samos professed a heliocentric doctrine; the earth turned upon its axis around the sun, etc. In this he had been forestalled by Philolaus of Crotona, by more than a century, as already noted (ch. 16). A little before our era the opinion as to the earth's roundness was held by several (Diod. Sicul. I., 40). But the idea that chiefly obtained at that epoch, and at the opening of the era, was that (the volume as a whole being globular) the habitable part of the earth resembled a chlamys in form (Strab. L. II., p. 108, ed. Bas. 1549). [Macrobius mentions this "ancient" opinion, as it was for his time: *veteres omnem habitabilem nostram extentæ chlamydi similem esse dixerunt* (Comment. II., 9, fin.)] The firmament, of course, moved round the earth (Strab. II., p. 128). The existence of antipodes was admitted; as, for instance, with reference to Spain and India (Id. I., p. 7. See also Plin. *Hist. Nat.* vi., 22). Manilius, in his poem (A.D. 15, circa), adverts to lunar eclipses as a proof of the earth's sphericity; and giving, moreover, the reasons why it cannot be flat, he says: *Ex quo colligitur terrarum forma rotunda*. (Astronomicon, L. I., v. 234. In a note of Scaliger's it is asserted that the books of the ancients, and others more recent, are full of that and similar arguments.) In Pliny we read: *Orbem certe dicimus terræ, globumque verticibus includi fatemur* (*Hist. Nat.* II., 64). The globe, however, is firm. And everyone knows that some sixty years later Ptolemy came and gave it a final fixedness for several centuries, with his ingenious machinery of epicycles, equants, deferents, &c. in behalf of the moveable heavenly bodies. About the same time, somewhat earlier, the probabilities were being debated as to whether there might be more than one universe, the suggestion going as far as five. One of the arguments opposed to the idea was that there could only be one earth, according to Aristotle's opinion; as a middle state towards which the heaviest bodies betake themselves, &c. (Plutarch, *De Orac. Defec.*). Dionysius, in his poem *Periegesis*, invests the habitable portion of the earth—about the same time—with the form of a sling or bezel; and it would appear that it is the interpretation he gives to Eratosthenes, his chief authority. The said habitable space is divided into two conoidal portions rising out of the ocean, one answering to Asia, the other to Europe and Africa (Eustath. *Comment.*, cit. c. 1 and 2; cf. with the poem, vv. 8 to 15). Plotinus is among those who believed in the earth's sphericity (*Ennead.* V., l. 8, c. 7). While antipodes on the eastern side were admitted by some, the idea was not wanting that they existed southward as well. In Scipio's Dream Tully is explicit on this head: of the globe's five circles or zones two are habitable, separated by the sun-baked middle one; and those of an unknown race who dwell in the southern circle impress their steps opposite to ours—*duo sunt habitabiles; quorum australis ille, in quo qui insistunt adversa vobis urgent vestigia, nihil ad vestrum genus: hic autem alter subjectus aquiloni*, &c. (See also Acad. Quæst. IV., 39.) Nearly five centuries later, Macrobius, in his

Commentary on that writing, puts forth some good arguments in favour of antipodes, showing that there is no more reason why they should fall from the earth into the sky which stretches over them, than that we should, who are on this side. To simplify his reasoning, all he wanted was the knowledge which has since become common property (II., 5). [He certainly comes off better than Lactantius, who, opposing the idea of antipodes, remarks: *est quisquam tam ineptus, qui credat esse homines quorum vestigia sint superiora quam capita? aut ibi quæ apud nos jacent, inversa pendere?* (Div. Instit., III., p. 106, ed. Ald. 1535). St. Augustin is also contrary to the idea (*De Civ. Dei*, XVI., 9).] But the reference would rather be to *anteciens*, whose meridian is the same at the same latitude on the other side of the equator. Once it was admitted that the inhabited surface of the earth is curved, and no man of science contended that it was flat, it was just as easy to believe in antipodes and anteciens as to believe that one could live as well in Britannia or in Hybernia as at Massilia or at Memphis, without fear of tumbling headforemost into the sky. Of this they were fully cognisant from experience. Hence the main question for antiquity was whether the southern hemisphere consisted entirely in a surface of *water*, or whether it had *land* as well. The voyage of the Phœnicians round Africa, from the Red Sea and through the Pillars of Hercules, by order of Necho, about 600 years before our era, ought to have settled the question; which is evidence that the particulars of that expedition remained generally unknown, the fact itself having only transpired by what Herodotus says of it. The periplus of Hanno and some other attempts at African navigation, left the matter as doubtful as ever; forasmuch as on none of those occasions was the equator ever reached, the farthest point being several degrees this side. Pomponius Mela seems, however, to assent to the belief in peopled lands beyond the equator; for, admitting the existence of anteciens (it is the meaning to be given, here, to the word *antichthones*, and not antipodes), he adds that their territory is unknown on account of the extreme heat of the interjacent region: "terra . . . zonis quinque distinguitur: mediam æstus infestat, frigus ultimas. Reliquæ habitabiles paria agunt anni tempora, verum non pariter. Antichthones alteram, alteram nos incolimus. Illius situs ob ardorem intercedentis plagæ incognitus, hujus dicendus est" (*De Sit. Orb.* I., 1). But withal there must have been some knowledge that land existed south of the equator; for in Ptolemy's time it was an ascertained fact that the African continent stretched a long way the other side of it; and beyond the more or less explored zone lay the so-called "Unknown Land." The most southerly district, inland, was called Agisymba, reaching to about 10° S. Lat.; but Ptolemy mentions several mountain chains as far as 13° S. Lat. (*Geogr.* IV., 9). Then, on the eastern coast, the northern part of Madagascar seems to have been known, answering to the isle of Menuthias, set down under 12° S. Lat. (*Ibid.*); whilst the promontory of Prassum, being put under 15° S. Lat., would identify Mozambique, and such is the furthestmost point specified by Ptolemy this side the unexplored land (*Ibid.*).

During the Middle Ages (when, however, enlightened people were not altogether wanting, as is sometimes asserted, especially among the clergy, chief custodian of science, and more particularly as regards the monks; convincing proofs of which are found in the chronicles of the time), the earth's centre was also the centre of the universe. The earth was assigned the globular shape. A fourth part was above the waters, and all the southern hemisphere showed but a liquid surface. This was certainly retrograding in science. According to Avicenna (Xth and XIth cent.), the idea of inhabitants in the equinoctial region was inadmissible. There were, however, who affirmed with Averroes (XIIth and XIIIth cent.) that all is not ocean in the south, and that dwellers there must be. Nay more, it was said the earth is not motionless, but that it moves. Only the boldest committed themselves to such departures from public opinion. Ristoro d'Arezzo does not acquiesce. He denies antipodes. Upholding the teaching of the day, that our globe is steadfast and immoveable, he

takes his stand chiefly on the argument (to which he often reverts) that nature works by *opposites*, wherein he was right; but he is not seldom misguided in the scope he gives it, a defect almost inevitable under the circumstances of the age. In the present case he has it that the earth is stable by opposition to the heavens that move; *adunque stará la terra ferma e quieta, per opposito del corpo del cielo, che si muove e volge* (*Della Composizione del Mondo*, L. VIII., c. 1; vid. et I., 23; IV., 3; VI., 11; VIII., 12 and 21). Many observations of this writer (a monk of the 13th century) are remarkably apt, and an earnest of considerable intellect. Among other things, he says that if the stars sparkle it can be explained by their great distance, then adds that the eye is at fault, not the star: *e devemo credere, che questo difetto sia nell'occhio e non nella stella* (L. VIII., c. 14). He says that the operations of the heavens stretch over states far nobler than the earth (L. VIII., c. 3, ad fin.) Although he be mistaken in disallowing light of their own to the stars, he finds it quite absurd to believe that the sun is there only for us and the moon—it would be, says he, as if a great heap of light were perched up merely to illuminate two grains of poppy (*e sarebbe secondo uno grande monte di luce, che fusse issuto solo per alluminare due granelli di papavero*, L. VIII., c. 18). He apprehends that nature works with economy (L. VII., P. 3, c. 2), and does not repeat itself (L. VII., P. 5, c. 4). He thinks Noah saved himself through prevision owing to his science—the Chaldee Berosus says the same: *Noa timens quam ex astris futuram prospectabat cladem, anno lxxviii. ante inundationem, navim instar arcæ coopertam fabricari cepit*. L. I. § 4—and that the deluge coincided with a great conjunction of the stars (L. VI., c. 13). This agrees with esoteric science, which is said to have the exact date of that conjunction; but we must read *planets* instead of stars. [See, in this respect, our Div. X., sec. 1, chap. 4, A, end.] This does not prevent him from suggesting that the sun must soar above the sea for the good of navigation, etc. (L. VI., c. 5). Pending the XIVth century the theory of the earth's motion was again suscitated by Francesco Cecco d'Ascoli, who for his trouble was condemned as a magician, and burnt in 1327, notwithstanding that he was then aged 70 years. But there was less toleration than under the earlier centuries of sacerdotal power. And if the Church drew back with horror at the idea of blood-shedding, she was nothing loath that others should do the job for her. [In mediæval times bishops and monks practised medicine as well as surgery, and got their fee for it, which was at length prohibited by Honorius III. (1216–1227). *Surgery* was put a stop to, for fear that involuntary homicide might sometimes be its consequence, which would render the priest inapt for his churchly functions. But those holy people sat in judgment, then turned their victims over to the civil courts with the earnest prayer that the former might not be put to death, which always meant just the contrary. . . . Compare their deeds from the XIIIth to as late as the XVIIIth century with the forbearance and philanthropy of Gregory VII., who generally, and most unjustifiably, passes for having been the author of the system that came to prevail later on. See Appendix II.] In the XVth century, when the centre of the earth was still thought to be the centre of the universe, there seems to have been no farther doubt respecting antecians and antipodes, to judge from one of the diagrams of the astronomer George Peurbach (*Novæ Theoricæ Planetarum*, pag. 29 verso. Venet. 1537. Written in 1460). Besides, the coast of Africa was already better known, owing to the expeditions promoted by the Infante Henry of Portugal, styled the Navigator.

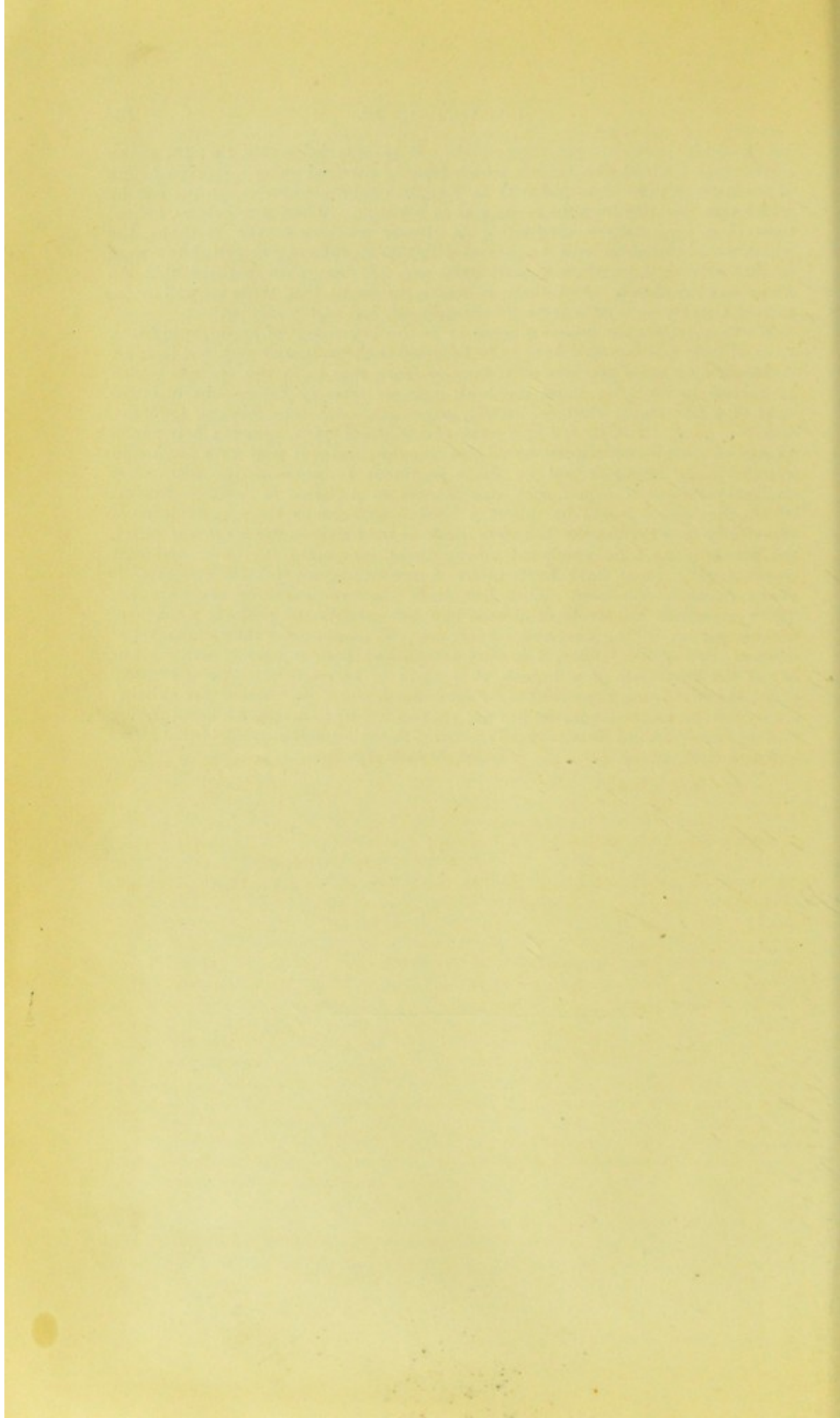
At length the heliocentric doctrine was started afresh, re-discovered and laid bare by Copernicus, while more than half a century later the genius of Lord Bacon still conceives that the earth's immobility is the most credible (*id nunc nobis videtur verius*, says he, *Script. in Nat. et Univ. Phil. III., Thema Cœli*, p. 163, ed. Elzev. 1653). In another work he is more emphatic, saying that the earth's rotation is a hypothesis which in his opinion is absolutely false. (*Advancement of Learning*, B. III., ch. 4). And yet this great mind had a forecast of the variation of types (*Nov. Organ. I., aph. 66*), and all but anticipated Newton as

to the decomposition of light (*Ibid.* II., aph. 22). [That colour is not an inherent property in bodies was known to Plato, as evidenced in his *Timæus*. Diodorus Siculus, grounding his assertion on the teachings of men of science, distinguishes the effect of light from that of heat, and expressly says that colours are the effect of light; while scents in fruit, variety in tastes, dimensions and constitution of animals, and different properties of the earth, have their source in the heat of the sun (*Bibl. Hist.* II., 52).] But while continuing estranged from the views of Copernicus and of Galileo, his contemporary, Lord Bacon did not share in those of Ptolemy. On the contrary, he rejects the latter's inventions, and suggests, *inter alia*, motions by spiral lines corresponding to defections in perfect circular motion, "which is unbearable to the planets" (*cujus planetae sunt impatientes*.—*Thema Cæli*, cit., p. 166; *vid. et p.* 172).

The foregoing, which is but a glance, covers the space of two thousand years, or more. During that time opinion remains unchanged as to the earth's central position. Regarding its form there are fluctuations; but the prevailing idea for the latter fourteen or fifteen centuries is its rotundity (see also Cælius Rhodiginus, *Lect. Antiq.* I., 4 end. In another place he alludes to the ancient opinion affirming the earth's motion, *ibid.* I., 19, end). Pending the first five centuries, velleities for the dissemination of a heliocentric teaching; three different times (if Nicetas' attempt be reckoned, cited chap. 16), at intervals of a century more or less. Twelve centuries after the last of those endeavours, and four or more ere the appearance of Copernicus and Galileo, the same idea revives with no better success under the guise of the earth's motion. In concomitance therewith, speculations bearing on the notion of antipodes, which fall into oblivion to emerge again later on, in the course of fifteen hundred years. What can that mean if not one of the stages connected with almost imperceptible oscillations, comprised in others more embracing, of a great intellectual flow. It may be carried still farther back in the past, without being made more benighted in the idea—the earth was the seat for ever safe of all the immortals, according to Hesiod (*Theog.* v. 117); hence immoveable. If the great Roman civilisation was already included in the period, that of the historical Greeks is entirely spanned by this extension. Say three thousand years, or about 3,500 by adding what remains of time up to our days. Three civilisations circumstantially progressive: *Grecian*, conspicuous in its relation to æsthetics, liberal and fine arts, philosophy; *Roman*, chiefly characterised by politics, in all its branches, especially law; then by utilitarian arts; *modern*, revealing itself by the sciences, whose exact department connects it with Hellenic times, the others being of its own make, but related with the Latin period by their utilitarian tendencies. Intellectual hegemonies, so to speak; the nations which did not, or do not, partake of the ruling idea, remained, or remain, *stationary*. We are dealing with three small cycles, the first two of which are over, whilst the last is open and far from its close. The three are included in the first arc of a cycle, which has not yet reached its turning-point. The first of those cycles coincided with the last subcycle of the Egyptians. The introduction of letters into Greece, deriving from the Phœnicians, signalised more or less the coincidence of the Grecian cycle (historical) which was opening, and of the Egyptian subcycle that had been moving on for a long time past. Greece subsequently owed much to Egypt in the advancement of its intellectual life. But the form assumed by its civilisation was entirely its own—that of Egypt was on the decline. At that time science concealed itself in the temples bordering on the Nile. This concentration was, of course, the result of a gradual process. There were epochs when, doubtless, it was cultivated as openly as it is nowadays in these parts. The fact is, that last subcycle of a degenerate people was nothing more than the fag-end of a series, the sum of which would give the measure of the great Egyptian cycle, its first arc being over since distant times quite masked from history. The studies of the Egyptologists bear witness that there are branches of science in which that ancient people not only surpassed Greeks and Romans,

but in which we are not yet their equals. It is quite believable that the source whence was derived the science which latterly survived under a mutilated form of tradition, is to be identified with an Egyptian subcycle *anterior* to the one by which that race was brought to an end as a nation. There are, besides, indications of a very ancient civilisation in Greece previous to the Hellenes, the which would therefore have co-existed with the Egyptians when the latter were far less advanced on their second great arc. It was then perhaps that the Etruscans flourished. And there is reason to credit that these, as well as the ancient Greeks, were nations pacifically natured, and highly civilised.

We thus get but the merest glimpse as to the beginnings of pre-historic times, a ray of light which would have to be followed backwards, and very far, in order to decide, upon good grounds, what fairness there may be in the epithets which have been lavished on those unknown ages, or scarcely distinguishable in the light of a few scanty vestiges: heroic, legendary, barbarous, savage, ignorant, dark. . . . Or if, moved by a more philosophical spirit, agreeing better with an age of enlightenment, we found that the darkness may well have but a subjective value, might it not be more pertinent to acknowledge that, since civilisations form a sequel, each one subject to a period of decline—without which the sequel would be minus a reason—so soon as there is evidence of superiority in a civilisation that was prior to the oldest in the *historical* series, the former cannot be numbered among those composing the latter, and that consequently it must have formed part of a more ancient series, whose cycle is closed once and for ever. That, just as, in the historical series, there are *eras* which overclimb the levels of others, like the gradationed peaks in a range of mountains; so, in the succession of *series*, will some uprear their crests above those of other series. Then, if it were established that our present series is but one of the branchlets of a branch of a chain of series, subdivision of a vaster chain, the only thing remaining to be determined, would be whether the existing era, which by common consent has not yet reached its pinnacle, while surpassing that of Greek and of Roman, really answers to the highest summit of that sierra of world-civilisations. . . . *Credat Judæus Apella.*



INVOLUTION AND EVOLUTION (1)
 ACCORDING TO THE PHILOSOPHY OF CYCLES.

INTRODUCTION TO THE TABLES, ETC.

The formula of an arc always refers to the latter's *end*: end of 1st, or 2nd, arc.

End of a 1st arc answers to the *middle* of the cycle or subcycle; that of a 2nd arc to the *end* of the cycle or subcycle.

The middle of a *major* cycle (or end of its 1st arc) answers to the formula of the *fourth* mid cycle's *first* arc; the end of a major cycle (or end of its 2nd arc) answers to the formula of the *seventh* mid cycle's *second* arc.

The *starting point* of a 1st arc is the formula corresponding to the 2nd arc of the *previous* cycle or subcycle; the starting point of a 2nd arc is the formula corresponding to the 1st arc of the *same* cycle or subcycle.

As the 1st arc is the *descending* one, the reading must be from *below above*, in regard to *each* mid cycle, when the series of a major cycle is followed through.

The last *three* mid cycles are *below* the others, in the Tables, etc., for convenience' sake; but, of course, it is understood that their direction (logically) is upwards, forming a sequence to the *second* arc of the *fourth* mid cycle, by which the major's second, or ascending, arc begins.

As to reasons and powers, see DEFINITIONS, *Reason*, pages 21 (end) and 22 (beginning).

SYMBOLS.

SYMBOLS.	SIGNIFICATION.
x , or \mathbf{x} .	The relatively, superior essence.
$e d c b a$, or $\mathbf{e d c b a}$.	The five activities, according to the period.
S, T, R	The three modes.
The figure under the modes.	Their dianoevis, or force, respectively, according to the period.
The figure over the essence, or over the activities.	Synthesis of the dianoevises, or forces, respectively, idem.
+ between two modes.	Co-operation.
co. „ „ „	Counteraction.
The minus sign, —, applied to a mode, in the marginal notes.	Loss sustained by the mode.
The plus sign, +, applied to a mode, in the marginal notes.	Gain, or recovery, effected by the mode.
†.	Neuter force dismissed.
The parenthesis ().	Power or powers.
Brackets [].	Reason or reasons.
The hyphen, -, uniting two or more lettered symbols.	<i>Final</i> involution of a higher in a lower activity or essence (<i>i.e.</i> fixed reason).
 a .	Neuter force.
○.	An ether centre. Those that contain no number are <i>reserved</i> centres. When the circle encloses the letter s, the symbol refers to ether of the <i>satellite's</i> region.

ABBREVIATIONS.

ABBREVIATION.	SIGNIFICATION.
A. or a.	arc (of the cycle or subcycle).
Ac.	active tier (of the zone).
Acc.	acceded.
Accum.	accumulated.
Akyr.	akyrether.
An.	old, ancient.
An. pl.	old earth-plane.
Anal.	analogous.
Anim.	animal.
Approp.	appropriated, or appropriation.
Asc.	ascending, or ascent.
Asp.	aspect.
Assim.	assimilation, or assimilating.
Aug.	augment, or increase.
Bran.	branch (of a sub-race).
C. or c.	centre.
C. alt.	alterant cause.
C. eth.	ether centre.
Cat.	category.
Ced.	ceded, given up.
Ch., chs.	chain, chains.
Ch. planet.	planetary chain.
Ch. sys.	system-chain, or chain of 7 solar systems.
Ch. gr. sys.	chain of 7 great solar systems.
Co.	contra, <i>i.e.</i> , modes operating <i>against</i> each other.
Comm.	commencement, beginning.
Comp.	compound.
Compl.	complete.
Consc.	consciousness.
Conserv.	conserved, preserved.
Correl. planet.	planetary correlation.
Cyc. m.	mid cycle.
Cyc. maj.	major cycle.
Cyc. min.	minor cycle.
D., d., or d. pr.	disengagement of prison, or disengaged
Decentr.	decentralized, or decentralization.
Decl.	declining, in decline.
Decrep.	decrepit.

ABBREVIATION.	SIGNIFICATION.
Degr.	degree.
Dep.	departure, starting point.
Desc.	descending, descent, or descended, come down.
Dev.	deviated.
Devel.	develops, or develop.
Differ.	differentiation, or differentiated.
Dim.	diminish, decrease.
Disp.	dispersed, scattered.
Div.	divine.
Divis. sex.	division into sexes.
Elec.	electricity.
Ep.	epoch.
Eq.	equivalent, equivalents.
Equil.	equilibrium.
Ess.	monadic essence.
Eth.	ether.
Eth. pla.	planetary ether, world ether.
Eth. res.	reserved ether centre.
Ex c.	disembodiment, disembodied.
F.	force.
F. N.	neuter force.
F. & P.	force and power.
F. sub.	subtile fire.
Fin.	final.
For.	formula.
Ga.	gaseous, or air-plane.
Geol.	geological.
Gr.	great.
Gr. sys.	great solar system, composed of 7 system-chains.
Hum.	human.
In c.	embodied, or embodiment.
Incarn.	incarnation.
Incompl.	incomplete.
Iner.	inertia.
Infr.	infraether.
Interm.	intermediate.
Lib.	free (as applied to mode T).
Liq.	liquid.

ABBREVIATION.	SIGNIFICATION.
M. or m.	mid, in so far as applied to <i>cycle</i> ; medium, when applied to a <i>mode</i> .
Mag.	magnetism.
Maj.	major (cycle).
Man.	(it) manifests, or manifestation.
Max.	maximum.
Menosph.	menosphere.
Min.	minor (cycle).
Miner.	mineral.
Minim.	minimum.
Mon.	monad, or monadic.
N. or n.	new.
N. pl.	new earth-plane.
N. pr.	new prison.
Neut.	neuter, or neutral.
Obj., objs.	objective, objectives.
Ord.	order.
P. or p.	power, or potential.
Pass. eth.	etheric passage.
Per.	period.
Periph.	peripheric.
Ph.	phasis, phase.
Pl.	plane.
Pla., plas.	planet or world, planets or worlds.
Planet.	planetary.
Pr.	prison.
Prim.	primitive.
R. or r.	returned, given back.
R. c.	re-embodied.
Re-ex c.	re-disembodied, or re-disembodiment.
Re-in c.	re-embodied, or re-embodiment.
Reincarn.	reincarnation.
Reac.	reaction.
Ref.	refusal.
Reg.	region.
Rej.	rejected, cast off.
Rel.	relegated.
Res.	reserved tier (of the zone).
Resul.	result.
Ret.	retained, or (it) retains.

ABBREVIATION.	SIGNIFICATION.
S. or s.	subduced.
S. cyc.	sub-cycle.
S. ep.	sub-epoch.
S. ex	subduced from.
S. hum.	sub-human.
S. ph.	sub-phase.
S. pl.	sub-plane.
S. race	sub-race.
Sol.	solid, or solids.
Sph., sphs.	sphere, spheres.
Sta.	stage.
Sup.	superether.
Sys.	solar system.
Transl.	translation.
Ty.	type.
Ul. sup.	ultra superether.
V. or vit.	vitality.
Veget.	vegetable.
Z. or z.	zone.

HEADINGS, NOTES, REMARKS, ETC.

TABLES.

TABLE I.—Concatenation of Universes.

TABLE II.—The First Cause.

The numerical notation of x , plane 1, refers to *potential* dianoevis.

" " " " 2, " *actual* "

Plane 1 shows the three modes in equilibrium, the state's *esse* being Pure Consciousness.

Plane 2 shows the three modes in action, and unequal, the state being consciousness and matter (*Ultra Superether*), which answers to the Ego.

TABLE III.—Evolution of Superether. 1st major cycle, cosmic order.

TABLE IV.—Correspondences in the evolution of Cosmic Egos.

TABLE V.—Evolution of Ether, 2nd major cycle, cosmic order. Sequel to Tab. III.

TABLE VI.—Evolution of Infraether, etc., 3rd major cyc., cosmic order.

TABLE VII.—Evolution of Akyrether, or neutralisation of ether. 2nd arc of 3rd major cycle, cosmic order, in respect of Category A. The symbol [x] is omitted, but understood.

SCHEDULES.

SCHEDULE 1.—Currents of differentiation pending the ascending arc of a world.

SCHEDULE 2.—Disengagements of prison in behalf of mode R, opponent. 2nd arc, 4th mid cycle, 3rd major cycle, category E. Standpoint reduced. Read from below above.

SCHEDULE 3.—Repressions of a by R, opponent. 1st arc, 5th mid cycle, 3rd major cyc., category E. Standpoint reduced. Read from above below. Starting point, see Schedule 2, last formula (the one above). At the first stage, the reasons of each activity are noted above it (in brackets). Omitted at the following stages, as understood.

SCHEDULE 4.—The two ways, by descent.

SCHEDULE 5.—The two ways, by ascent. Read from below above.

SCHEDULE 6.—Centre a on the ascent. Read from below above.

SCHEDULE 7.—Evolution of the Katochor. Genealogy of the worlds that appear in Table VI., answering to the sign *.

SCHEDULE 8.—Nature of the planets of a chain. T, positive; R, medium; S, opponent.

SCHEDULE 9.—The seven skies. The four bodies of a sun. Read from left to right.

SCHEDULE 18 (from the Part Second).—The two Influences. The *lines* signify the course of evolution deriving from the world-ego, under three series, h , i , and k ; the *dots*, influence, from above below; the *figures*, the order in time respective to the course of evolution. That is, the saved ages, h , show five stages, viz.: 1°, physical embodiment; 2°, human spheres; 3°, divine spheres, earlier periods; 4°, human spheres (less advanced egos); 5°, divine spheres, later periods. The lost egos, i , show four stages: 1°, physical embodiment as monads; 2°, monadic states persisting; 3°, human spheres (reinstated egos); 4°, rise of reinstated egos to divine spheres. The egos correlated with worlds of category A, symbolised k , show no stages whatever; because 1°, they are neutralised as akyrether; while 2°, akyrether, under certain conditions (treated of in Part Second), yields neuter force, entirely dependent on active force, which creates and destroys it at will. The dots show that neuter forces are dependent on the monads of the *zones*. The egoid and the monadic influences, acting on the *world*, are opposed to one another. The former originates from the higher divine spheres (h), and acts through the lower divine (i) and the human spheres (i), but more and more weakened; and in so far as it reaches the monads of the *zones*, it is still more weakened by the latter, &c.

INDEXES.

INDEX I.—Evolution of solar systems, 3rd major cycle, cosmic order.

INDEX II.—Subsidence of an old, into a new, system; and synchronism of planets in action. End of a solar system; a whole system; and the beginning of a third.

P signifies *planet*.

The first figure (below) signifies the planet's *order* in its chain.

„ second „ (middle) „ „ „ *major cycle*.

„ third „ (above) „ „ „ *major cycle's mid cycle*.

P within a circle with the ordinal number signifies that the planet is at *rest*.

ex-P with the ordinal number signifies that the planet has become an *ex-planet*.

The interval between two horizontal lines corresponds to half a mid cycle.

Every sheet has *thirty-one* lines (although omitted), exclusive of headings. Every P occupies a point in a line. Half-way between any given P and the P *above* it, there is *one* blank line, and another between it (the P) and the P *below* it; except at the “gaps” (wider intervals), where blank lines are *two*. A line which is *blank* in one chain, may be *occupied* in another, or other chains. That is, a given P may be on an *intervening* line, instead of being on a line with the P of another chain, etc.; this means that it is half a mid cycle *ahead* or *behind*, as the case may be.



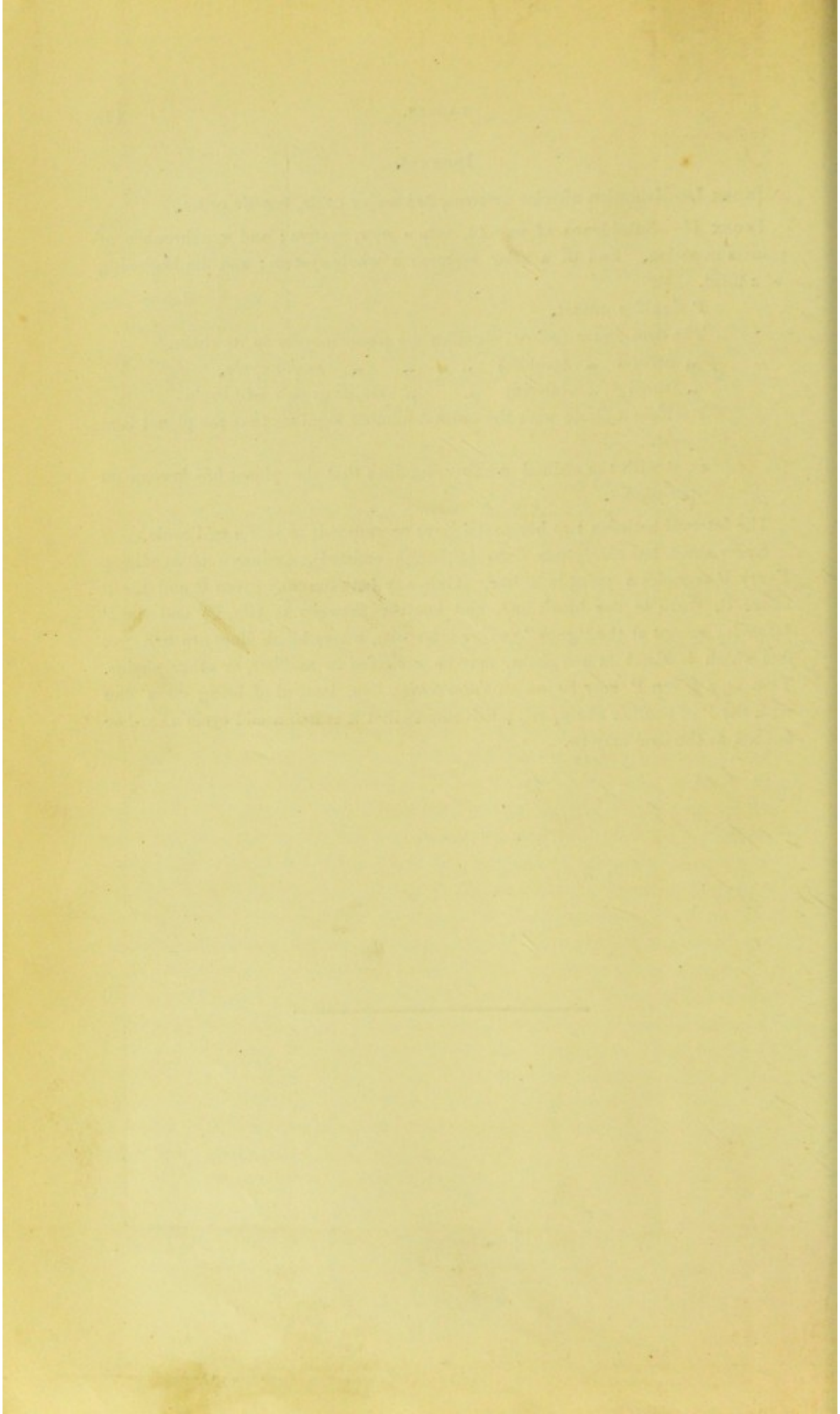


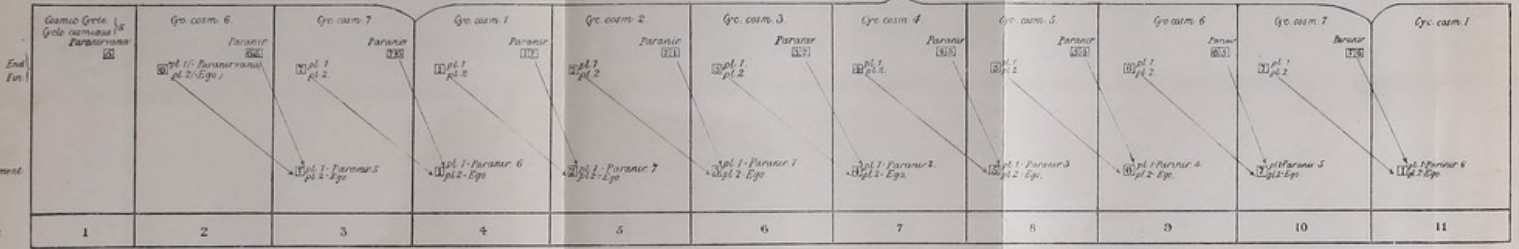
TABLE I.

DIV. I., SEC. 1, CHAP. 8.

End of the former Chain.
Fin de l'ancienne Chaîne.

New Chain.
Nouvelle Chaîne.

Commencement } of a third Chain.
d'une troisième Chaîne.



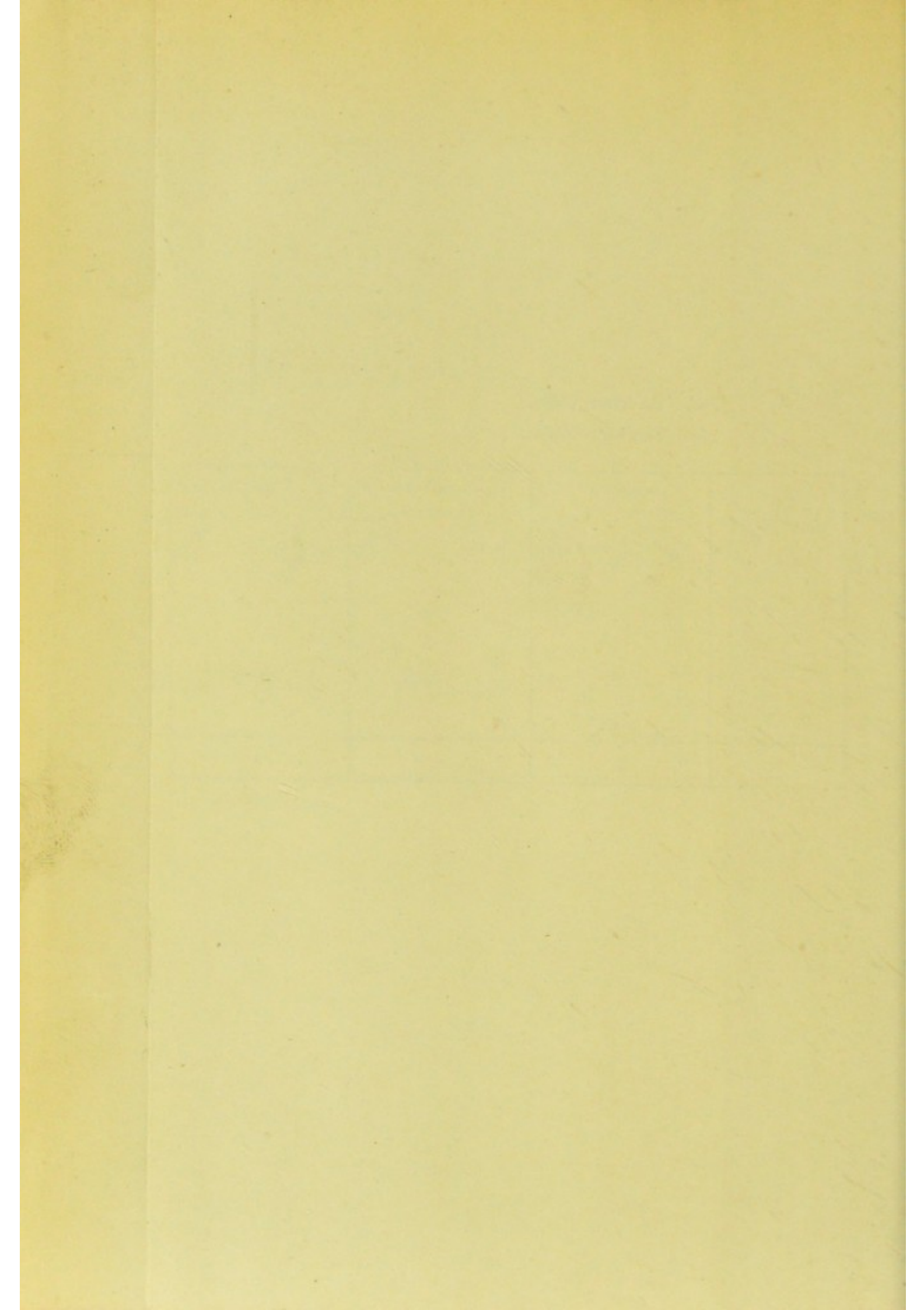


TABLE II.

DIV. I., SEC. 1, CHAP. 13.

Pl. 1. *Dianoëvis in posse.*

$$\begin{array}{c}
 \overbrace{15 \cdot 999999999999}^{\text{T}} \quad \overbrace{15 \cdot 999999999999}^{\text{co.}} \quad \overbrace{15 \cdot 999999999999}^{\text{R}} \quad \overbrace{15 \cdot 999999999999}^{\text{S}} \\
 \underbrace{7 \cdot 9999999999995 \text{ co.}} \quad \underbrace{7 \cdot 9999999999995 \text{ co.}} \quad \underbrace{7 \cdot 9999999999995 \text{ co.}} \quad \underbrace{7 \cdot 9999999999995 \text{ co.}} \\
 \text{S co. } 7 \cdot 9999999999995 \text{ co.}
 \end{array}$$

Pl. 2. *Dianoëvis in esse.*

$$\begin{array}{c}
 \overbrace{.00000000000001}^{\text{T}} \quad \overbrace{.00000000000001}^{\text{+}} \quad \overbrace{.00000000000001}^{\text{R}} \quad \overbrace{.00000000000001}^{\text{S}} \\
 \underbrace{.00000000000001} \quad \underbrace{.00000000000001} \quad \underbrace{.00000000000001} \quad \underbrace{.00000000000001} \\
 \text{pr.}
 \end{array}$$

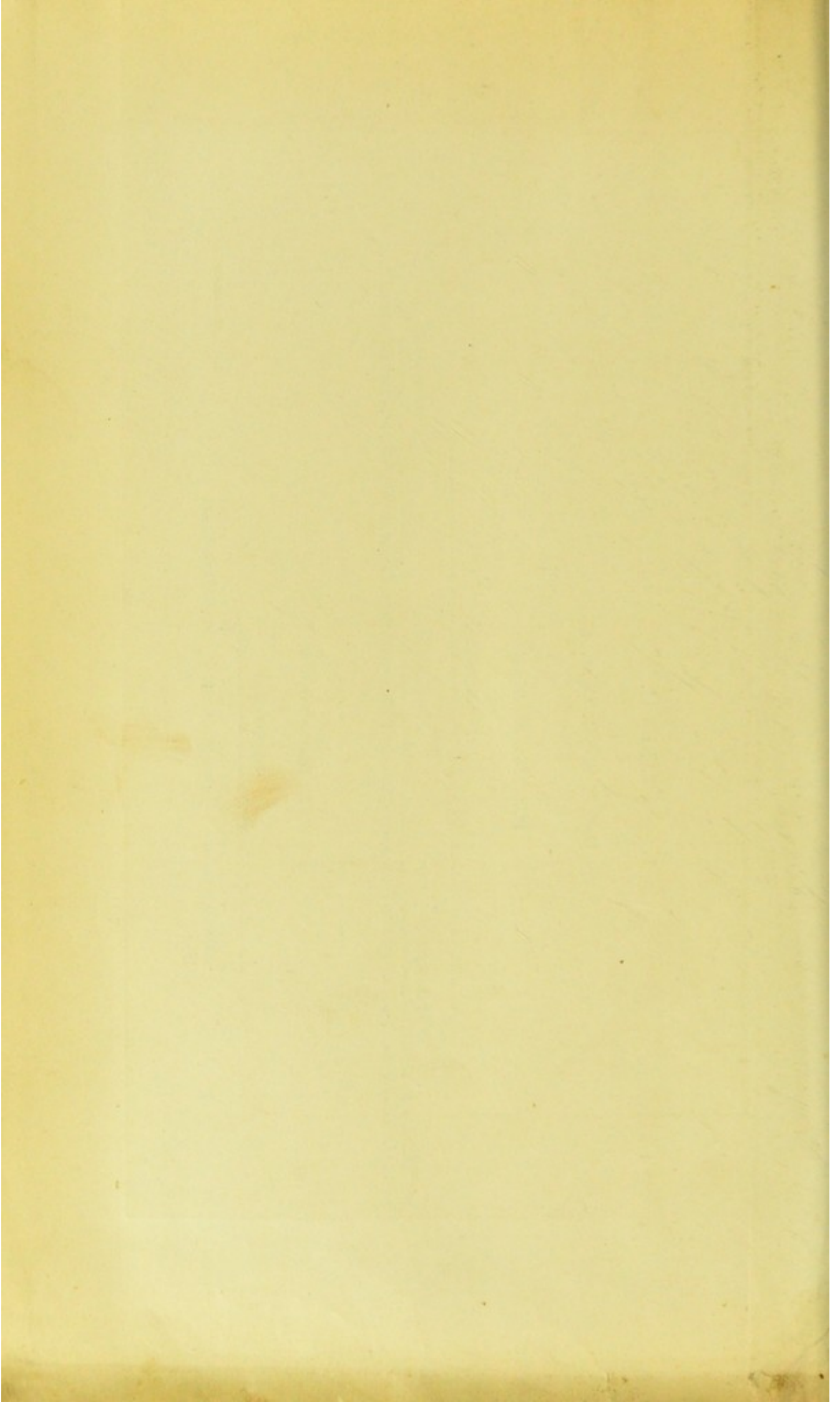


TABLE III.
 Div. I, Sec. 2, Chap. I, Seqq.

a. 1.	$\begin{matrix} \overbrace{S R T}^{24} \\ 8 \ 8 \ 8 \end{matrix}$	$\begin{matrix} \overbrace{S + R co. T}^{23\frac{1}{2}} \\ 8 \cdot 000000000000999 \quad 7 \cdot 750000001 \quad 7 \cdot 74999998999001 \end{matrix}$	$\begin{matrix} \overbrace{R + T, pr. co. T}^{\frac{1}{2}e(dca)} \\ \cdot 24999999 \quad \cdot 000000001 \end{matrix}$	Sup.	U. sup.	$\begin{matrix} ((abcde)^4) \\ \overbrace{T + R + S}^{44} \\ \cdot 000000001 \quad 1\frac{1}{2} \quad 2\frac{1}{2} - pr. \end{matrix}$	$\begin{matrix} \overbrace{T R S}^{44} \\ 14\frac{1}{2} \ 14\frac{1}{2} \ 14\frac{1}{2} \end{matrix}$	a. 2.	
Pr. $\cdot 000000009999999 (+ an. pr. \cdot 000000000000001 = \cdot 000000001)$.									
a. 1.	$\begin{matrix} \overbrace{S R T}^{12} \\ 4 \ 4 \ 4 \end{matrix}$	$\begin{matrix} \overbrace{S + R co. T}^{35} \\ 13 \cdot 33333332 \quad 11 \cdot 500000003 \quad 10 \cdot 16666665 \end{matrix}$	$\begin{matrix} \overbrace{R + T, pr. co. T}^{e^1(dca)} \\ \cdot 49999997 \quad \cdot 000000003 \end{matrix}$	Sup.	U. sup.	$\begin{matrix} ((abcde)^8) \\ \overbrace{T + R + S}^{40} \\ \cdot 000000003 \quad 2\frac{1}{2} \ 5\frac{1}{2} - pr. \end{matrix}$	$\begin{matrix} \overbrace{T R S}^{40} \\ 13\frac{1}{2} \ 13\frac{1}{2} \ 13\frac{1}{2} \end{matrix}$	a. 2.	
Pr. $\cdot 000000002 (+ \cdot 000000001 = \cdot 000000003)$.									
a. 1.	$\begin{matrix} \overbrace{S R T}^6 \\ 2 \ 2 \ 2 \end{matrix}$	$\begin{matrix} \overbrace{S + R co. T}^{41\frac{1}{2}} \\ 16 \cdot 66666663 \quad 13 \cdot 250000006 \quad 10 \cdot 58333331 \end{matrix}$	$\begin{matrix} \overbrace{R + T, pr. co. T}^{e^{1\frac{1}{2}}(dca)} \\ \cdot 74999994 \quad \cdot 000000005 \end{matrix}$	Sup.	U. sup.	$\begin{matrix} ((abcde)^{12}) \\ \overbrace{T + R + S}^{36} \\ \cdot 000000006 \quad 4 \ 8 - pr. \end{matrix}$	$\begin{matrix} \overbrace{T R S}^{36} \\ 12 \ 12 \ 12 \end{matrix}$	a. 2.	
Pr. $\cdot 000000003 (+ \cdot 000000003 = \cdot 000000006)$.									
a. 1.		$\begin{matrix} \overbrace{S + R co. T}^{46} \\ 19 \cdot 99999993 \quad 15 \cdot 00000001 \quad 10 \cdot 99999997 \end{matrix}$	$\begin{matrix} \overbrace{R + T, pr. co. T}^{e^2(dca)} \\ \cdot 9999999 \quad \cdot 00000001 \end{matrix}$	Sup.	U. sup.	$\begin{matrix} ((abcde)^{16}) \\ \overbrace{T + R + S}^{32} \\ \cdot 000000001 \quad 5\frac{1}{2} \ 10\frac{1}{2} - pr. \end{matrix}$	$\begin{matrix} \overbrace{T R S}^{32} \\ 10\frac{1}{2} \ 10\frac{1}{2} \ 10\frac{1}{2} \end{matrix}$	a. 2.	
Pr. $\cdot 000000004 (+ \cdot 000000006 = \cdot 00000001)$.									
a. 1.		$\begin{matrix} \overbrace{S + R co. T}^{46\frac{1}{2}} \\ 21 \cdot 33333323 \quad 15 \cdot 125000015+ \quad 9 \cdot 79166664- \end{matrix}$	$\begin{matrix} \overbrace{R + T, pr. co. T}^{e^{1\frac{1}{2}}(dca)} \\ \cdot 87499998- \quad \cdot 000000013+ \end{matrix}$	Sup.	U. sup.	$\begin{matrix} ((abcde)^{20+}) \\ \overbrace{T + R + S}^{28-} \\ \cdot 000000013+ \quad 6\frac{1}{2}+ \ 13\frac{1}{2}+ \ - pr. \end{matrix}$	$\begin{matrix} \overbrace{T R S}^{28-} \\ 9\frac{1}{2}- \ 9\frac{1}{2}- \ 9\frac{1}{2}- \end{matrix}$	a. 2.	
Pr. $\cdot 000000003 (+ \cdot 000000001 = \cdot 000000013+)$.									
a. 1.		$\begin{matrix} \overbrace{S + R co. T}^{46\frac{1}{2}} \\ 22 \cdot 66666653 \quad 15 \cdot 375000015+ \quad 8 \cdot 70833332- \end{matrix}$	$\begin{matrix} \overbrace{R + T, pr. co. T}^{e^{1\frac{1}{2}}(dca)} \\ \cdot 624999985- \quad \cdot 000000015+ \end{matrix}$	Sup.	U. sup.	$\begin{matrix} ((abcde)^{24+}) \\ \overbrace{T + R + S}^{24-} \\ \cdot 000000015+ \quad 8+ \ 16+; \ - pr. \end{matrix}$	$\begin{matrix} \overbrace{T R S}^{24-} \\ 8- \ 8- \ 8- \end{matrix}$	a. 2.	
Pr. $\cdot 000000002 (+ \cdot 000000013+ = \cdot 000000015+)$.									
a. 1.		$\begin{matrix} \overbrace{S + R co. T}^{47\frac{1}{2}} \\ 23 \cdot 99999984 \quad 15 \cdot 625000016+ \quad 7\frac{1}{2}- \end{matrix}$	$\begin{matrix} \overbrace{R + T, pr. co. T}^{e^1(dca)} \\ \cdot 374999984- \quad \cdot 000000016+ \end{matrix}$	Sup.	U. sup.	$\begin{matrix} (abcde)^{47 \cdot 000000016+} \\ \overbrace{T}^{47 \cdot 99999984-} \\ \cdot 000000016+ \end{matrix}$	$\begin{matrix} \overbrace{R + T co. S}^{47 \cdot 99999984-} \\ 16 \ 8- \ 23 \cdot 99999984- \end{matrix}$	a. 2.	
Pr. $\cdot 000000001 (+ \cdot 000000015+ = \cdot 000000016+)$.									

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TABLE IV.

Div. I, Sec. 3, Chap. 2.

Ego 4.		Ego 3.		Ego 2.		Ego 1.	
Modal. x	Non-modal. x	Modal. x	Non-modal. x	Modal. x	Non-modal. x	Pl. modal. x	Pl. non-modal. x
end. Cyc. m. 1, fin. x ⁴	x ⁴⁴	before end. Cyc. m. 1, avant fin. x ^{3½}	x ^{41½}	Cyc. m. 1, x ^{2½}	x ^{45½}	Cyc. m. 1, x ²	x ⁴⁶
" " 2, " x ⁸	x ⁴⁰	" " 2, " " x ⁷	x ⁴¹	" " 2, x ^{5½}	x ^{42½}	end. " " 1, fin. x ⁴	x ⁴⁴
" " 3, " x ¹²	x ³⁶	" " 3, " " x ^{10½}	x ^{37½}	" " 3, x ^{8½}	x ^{39½}	" " 2, x ⁶	x ⁴²
" " 4, " x ¹⁶	x ³²	" " 4, " " x ¹⁴	x ³⁴	" " 4, x ^{11½}	x ^{36½}	end. " " 2, fin. x ⁸	x ⁴⁰
" " 5, " x ²⁰⁺	x ²⁸⁻	" " 5, " " x ^{17½}	x ^{30½}	" " 5, x ^{14½}	x ^{33½}	" " 3, x ¹⁰	x ³⁸
" " 6, " x ²⁴⁺	x ²⁴⁻	" " 6, " " x ²¹	x ²⁷	" " 5, x ^{17½}	x ^{30½}	end. " " 3, fin. x ¹²	x ³⁶
" " 7, " ⁰⁰⁰⁰⁰⁰⁰¹⁶ x ^e pr.	⁴⁷⁻⁹⁹⁹⁹⁹⁹⁹⁸⁴ x	end. " " 6, fin. x ^{24½}	x ^{23½}	" " 6, x ^{20½}	x ^{27½}	" " 4, x ¹⁴	x ³⁴
	Ego.	c pr.	x Ego.	" " 6, x ²³	x ²⁵	end. " " 4, fin. x ¹⁶	x ³²
				end. " " 6, fin. x ^{25½}	x ^{22½}	" " 5, x ¹⁸	x ³⁰
				end. " " 7, fin. x ^e pr.	x	end. " " 5, fin. x ²⁰	x ²⁸
						" " 6, x ²²	x ²⁶
						end. " " 6, fin. x ²⁴⁺	x ²⁴⁻
						end. " " 7, fin. x ^e pr.	x Ego.

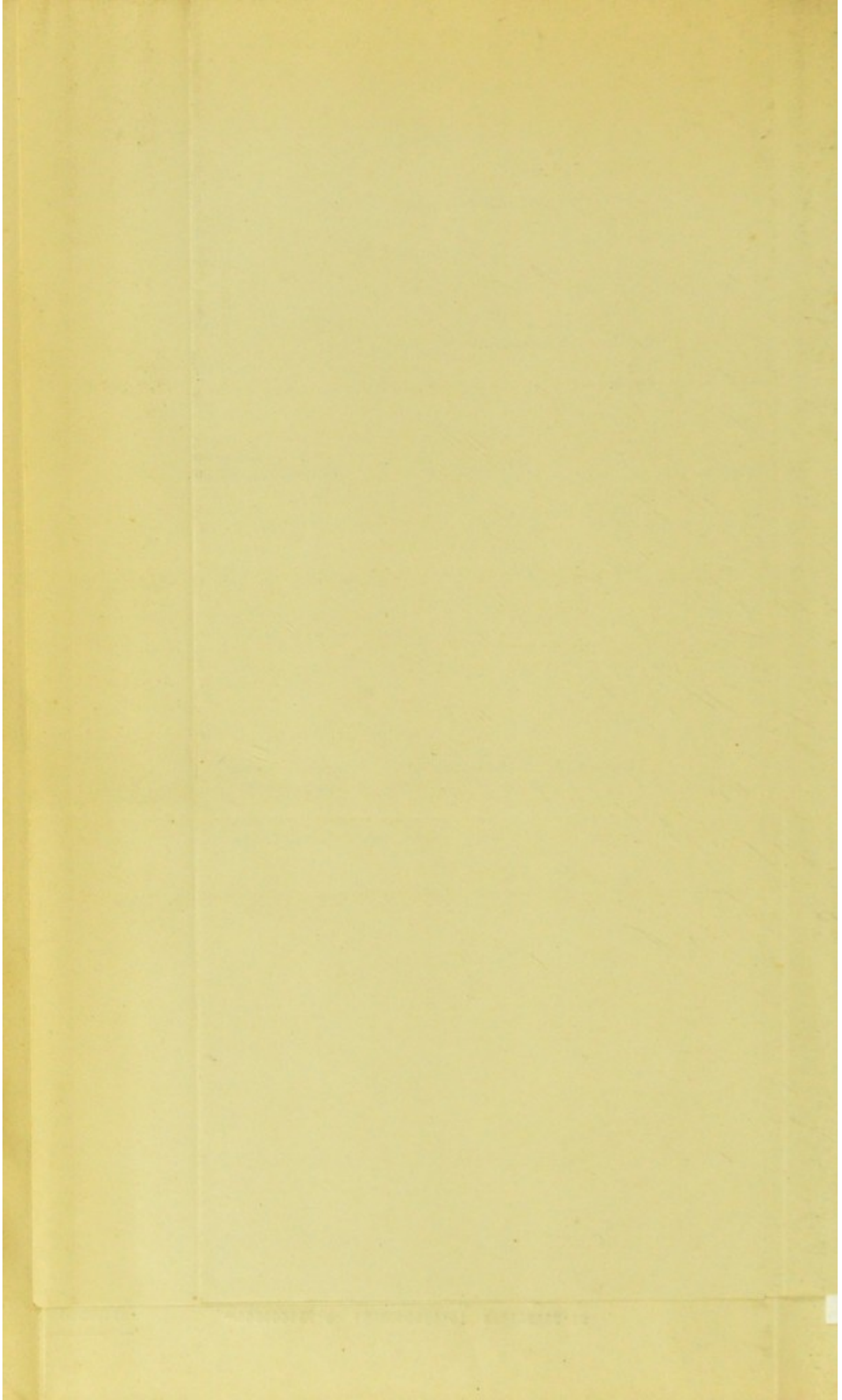
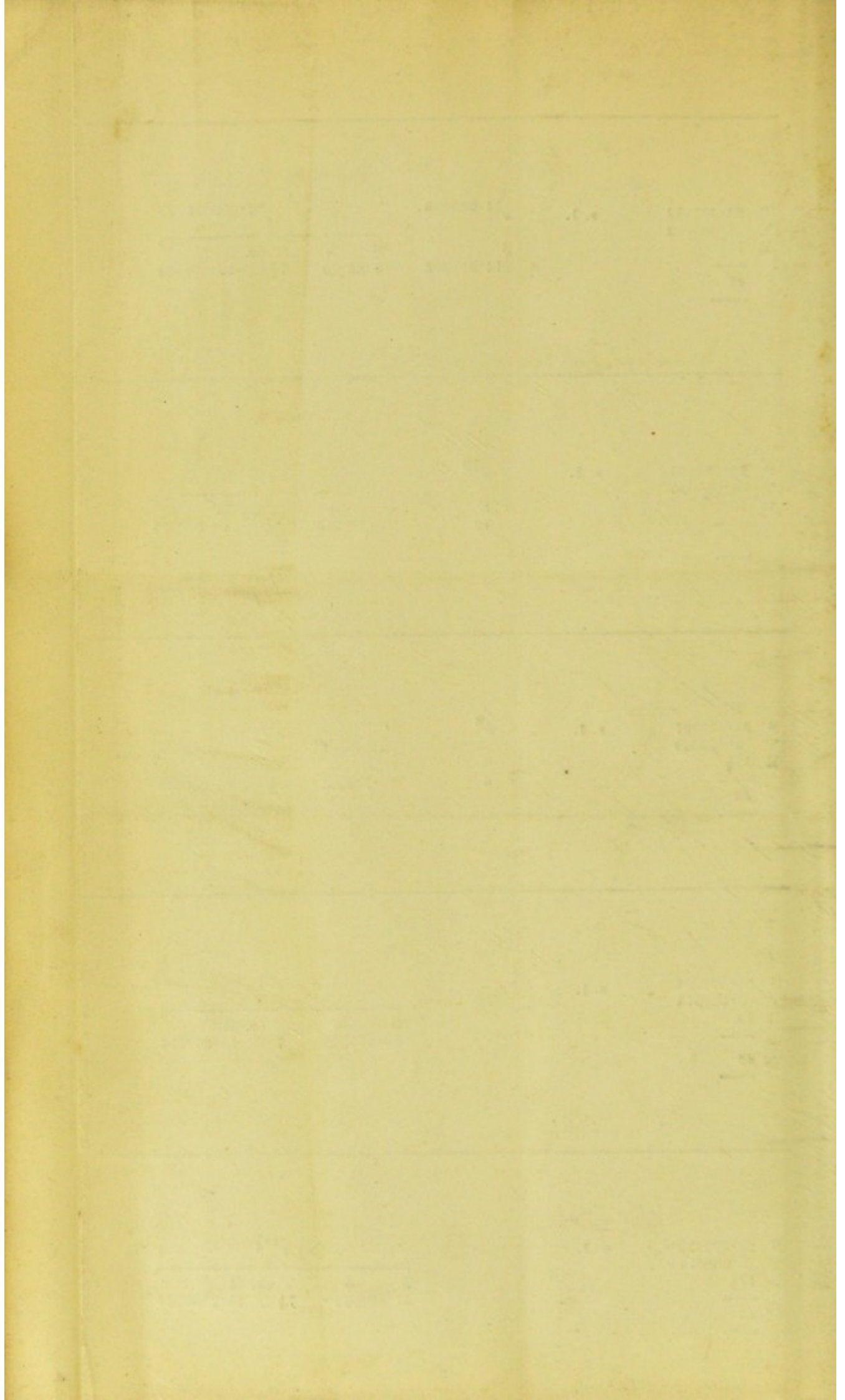
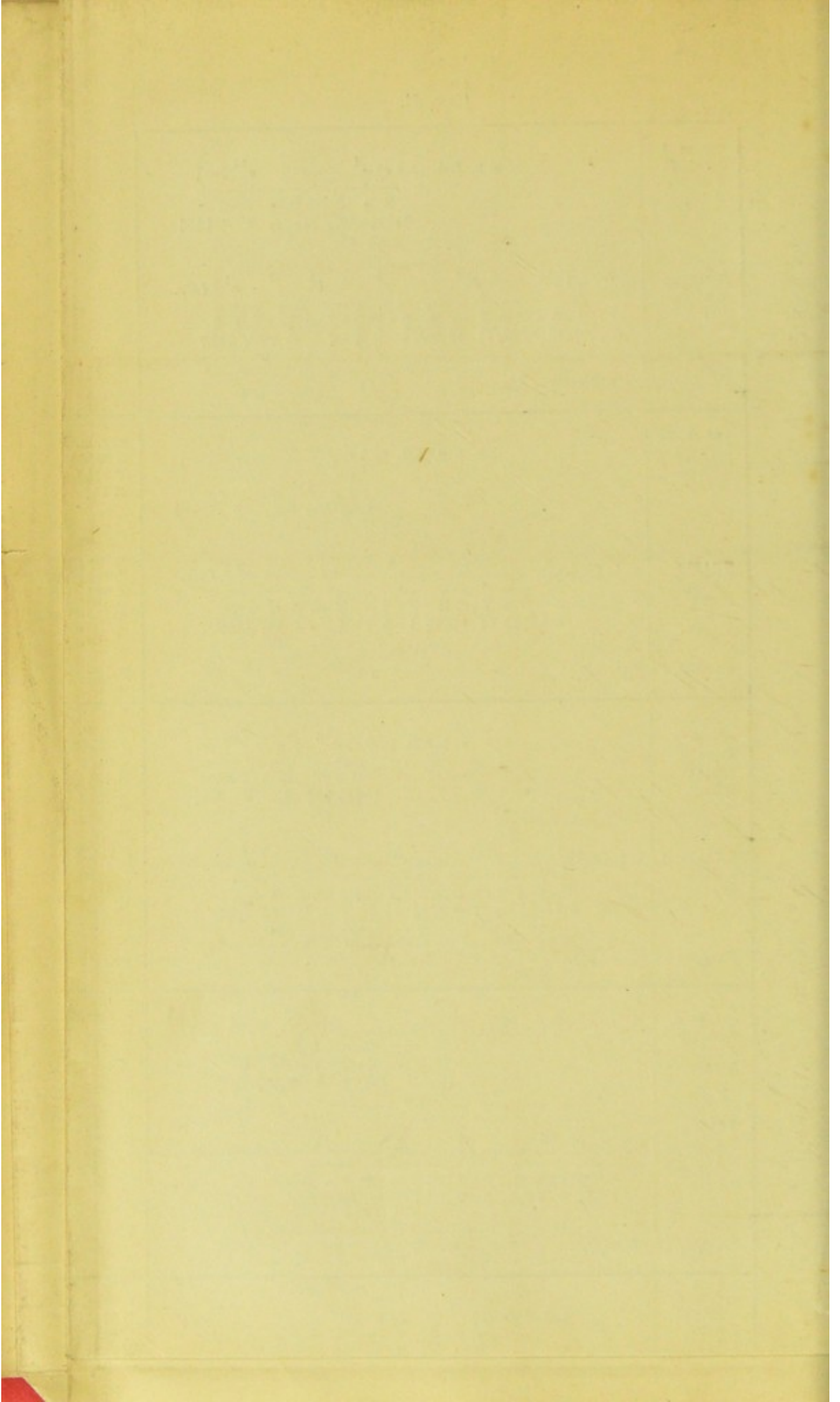
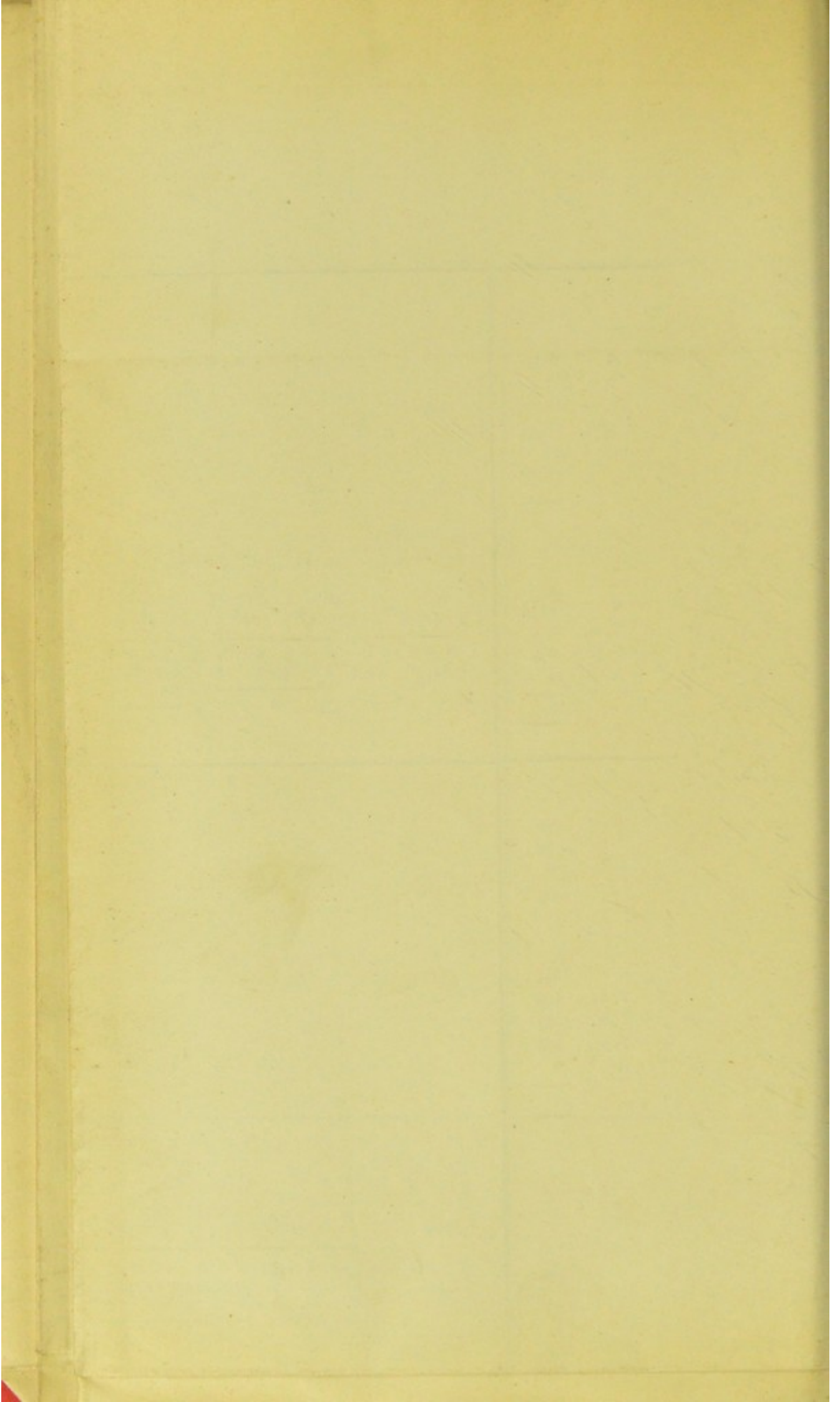


TABLE V.
Div. II., Chap. 3, Seqq.

<p>S 23-499998 T 8-000002 R 16 48</p>	<p>a. 1.</p>	<p>14-999996</p>	<p>$e^{32} (c b a)$</p> <p>S + T co. T, pr. + R 8-25002 7 16-000002</p>	<p>Eth.</p> <p>$d^1 (c b a)$</p> <p>S + T co. T, pr. + R -000002 499998</p>	<p>Cyc. m. 1. Sup.</p> <p>$(a b c d) e^4$</p> <p>R + T 3-999998 000002 pr.</p>	<p>e^{44}</p> <p>R + T co. S 12-000002 8 23-999998</p>	<p>a. 2.</p> <p>S 23-999998 T 8-000002 R 16 48</p>
Pr. 000001984 (+ an. pr. 000000016 = 000002).							
<p>S 22-999995 T 8-000005 R 17 48</p>	<p>a. 1.</p>	<p>12</p>	<p>e^{34}</p> <p>S + T co. T, pr. + R 10-499995 7 16-000005</p>	<p>Eth.</p> <p>$d^2 (c b a)$</p> <p>S + T co. T, pr. + R -000005 999995</p>	<p>Cyc. m. 2. Sup.</p> <p>$(a b c d) e^{10}$</p> <p>R + T 9-999995 000005 pr.</p>	<p>e^{38}</p> <p>R + T co. S 6-000005 8 23-999995</p>	<p>a. 2.</p> <p>S 23-999995 T 8-000005 R 16 48</p>
Pr. 0000003 (+ 000002 = 000005).							
<p>S 22-499991 T 8-000009 R 17 48</p>	<p>a. 1.</p>	<p>6</p>	<p>e^{39}</p> <p>S + T co. T, pr. + R 15-749991 7 16-000009</p>	<p>Eth.</p> <p>$d^3 (c b a)$</p> <p>S + T co. T, pr. + R -000009 1-499991</p>	<p>Cyc. m. 3. Sup.</p> <p>$(a b c d) e^{16}$</p> <p>R + T 13-999991 000009 pr.</p>	<p>e^{32}</p> <p>R + T co. S 000009 8 23-999991</p>	<p>a. 2.</p> <p>S 23-999991 T 8-000009 R 16 48</p>
Pr. 0000004 (+ 000005 = 000009).							
<p>S 21-999986 T 8-000014 R 18 48</p>	<p>a. 1.</p>	<p>$[x] e^{44}$</p> <p>S + T co. T, pr. + R 20-999986 7 16-000014</p>	<p>Eth.</p> <p>$d^4 (c b a)$</p> <p>S + T co. T, pr. + R -000014 1-999986</p>	<p>Eth.</p> <p>$(a b c d) e^{44}$</p> <p>R + T + T co. S 16 000014 8 23-999986 pr.</p>	<p>Cyc. m. 4.</p>	<p>e^{44}</p> <p>R + T co. S 16 000014 8 23-999986</p>	<p>a. 2.</p> <p>S 23-999986 T 8-000014 R 16 48</p>
Pr. 0000005 (+ 000009 = 000014).							
<p>S 22-499982- T 8-000018+ R 17 48</p>	<p>a. 1.</p>	<p>$[x] e^{44}$</p> <p>S + T co. T, pr. + R 21-624982- 7 15-750018+</p>	<p>Eth.</p> <p>$d^{3\frac{1}{2}} (c b a)$</p> <p>S + T co. T, pr. + R -000018+ 1-749982-</p>	<p>Eth.</p> <p>$(a b c d) e^{32+}$</p> <p>R + T + T co. S 16 000018+ 8 7-999982 pr.</p>	<p>Cyc. m. 5.</p>	<p>e^{16-}</p> <p>R + T co. S 16- 15-</p>	<p>a. 2.</p> <p>S 23-999982- T 8-000018+ R 16 48</p>
Pr. 0000004+ (+ 000014 = 000018+).							
<p>S 22-999979- T 8-000021+ R 17 48</p>	<p>a. 1.</p>	<p>$[x] e^{43}$</p> <p>S + T co. T, pr. + R 22-374979- 7 15-710021+</p>	<p>Eth.</p> <p>$d^{2\frac{1}{2}} (c b a)$</p> <p>S + T co. T, pr. + R -000021+ 1-249979-</p>	<p>Eth.</p> <p>$(a b c d) e^{40+}$</p> <p>R + T + T co. S 16 000021+ 8 15-999979 pr.</p>	<p>Cyc. m. 6.</p>	<p>e^{8-}</p> <p>R + T co. S 8- 8-</p>	<p>a. 2.</p> <p>S 23-999979- T 8-000021+ R 16 48</p>
Pr. 0000003+ (+ 000018+ = 000021+).							
<p>S 23-499977- T 8-000023+ R 16 48</p>	<p>a. 1.</p>	<p>$[x] e^{44}$</p> <p>S + T co. T, pr. + R 23-124977- 7 15-750023+</p>	<p>Eth.</p> <p>$d^1 (c b a)$</p> <p>S + T co. T, pr. + R -000023+ 749977-</p>	<p>Eth.</p> <p>$(a b c d) e^{000023+}$</p> <p>T -000023+</p>	<p>Cyc. m. 7.</p>	<p>$e^{47-999977-} [-x]$</p> <p>R + T co. S 16 8 23-999977-</p>	<p>a. 2.</p> <p>S 23-999977- T 8-000023+ R 16 48</p>
Pr. 0000024 (+ 000021+ = 000023+).							







SCHEDULE } 1.
CADRE

DIV. III., CHAP. 4.

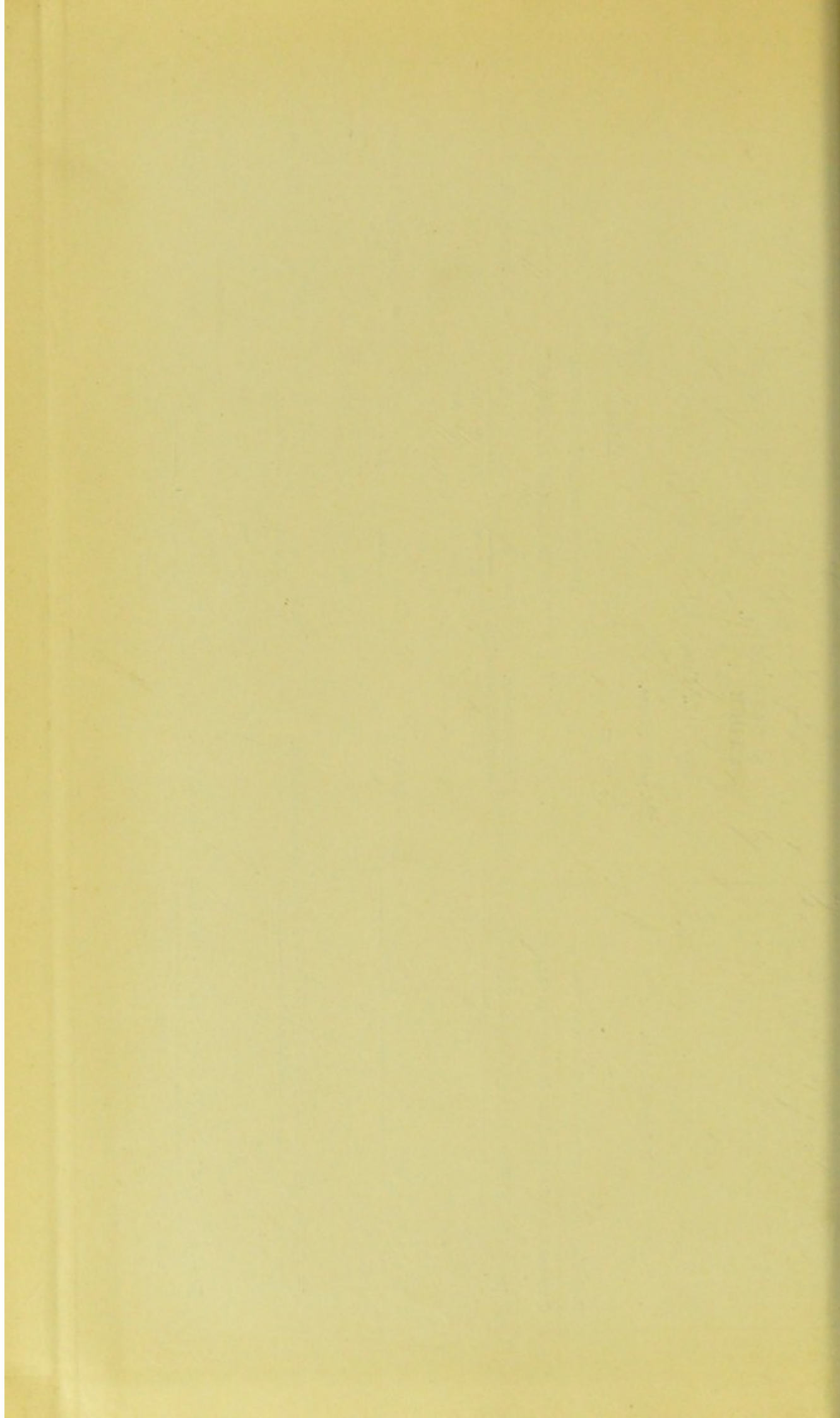
Ref. periph., objs.	Ref. periph., degra.	Result.
Beginning of the subcycle's second arc, forward.		End of the subcycle's second arc.
Commencement du second arc du souscycle, en avant.		Fin du second arc du souscycle.
$\underbrace{[x -] e [x - e] d [x - e d] c [x - e d c] b [x - e d c b] a}_{\text{MAX.}}$	Max. = { normal motion. mouvement normal.	$\underbrace{\begin{matrix} e [- x] \\ \underbrace{\begin{matrix} R & T & S \\ \text{MINIM. pr.} \end{matrix}} \end{matrix}}_{\text{MAX.}}$
$\underbrace{[x -] e [x - e] d [x - e d] c [x - e d c] b [x - e d c b] a}_{\text{DIM.}}$	Dim. = differ. 1.	$\underbrace{\begin{matrix} e [- x] \\ \underbrace{\begin{matrix} R & T & S \\ \text{AUG. pr.} \end{matrix}} \end{matrix}}_{\text{DIM.}}$
$\underbrace{[x -] e [x - e] d [x - e d] c [x - e d c] b [x - e d c b] a}_{\text{DIM.}}$	Dim. = differ. 2.	$\underbrace{\begin{matrix} e [- x] \\ \underbrace{\begin{matrix} R & T & S \\ \text{AUG. pr.} \end{matrix}} \end{matrix}}_{\text{DIM.}}$
$\underbrace{[x -] e [x - e] d [x - e d] c [x - e d c] b [x - e d c b] a}_{\text{MINIM.}}$	Minim. = differ. 3.	$\underbrace{\begin{matrix} e [- x] \\ \underbrace{\begin{matrix} R & T & S \\ \text{MAX. pr.} \end{matrix}} \end{matrix}}_{\text{MINIM.}}$

= P. conserv., pla. 1 in esse.

= P. differ., pla. 2 in posse.

= " " 3 in posse.

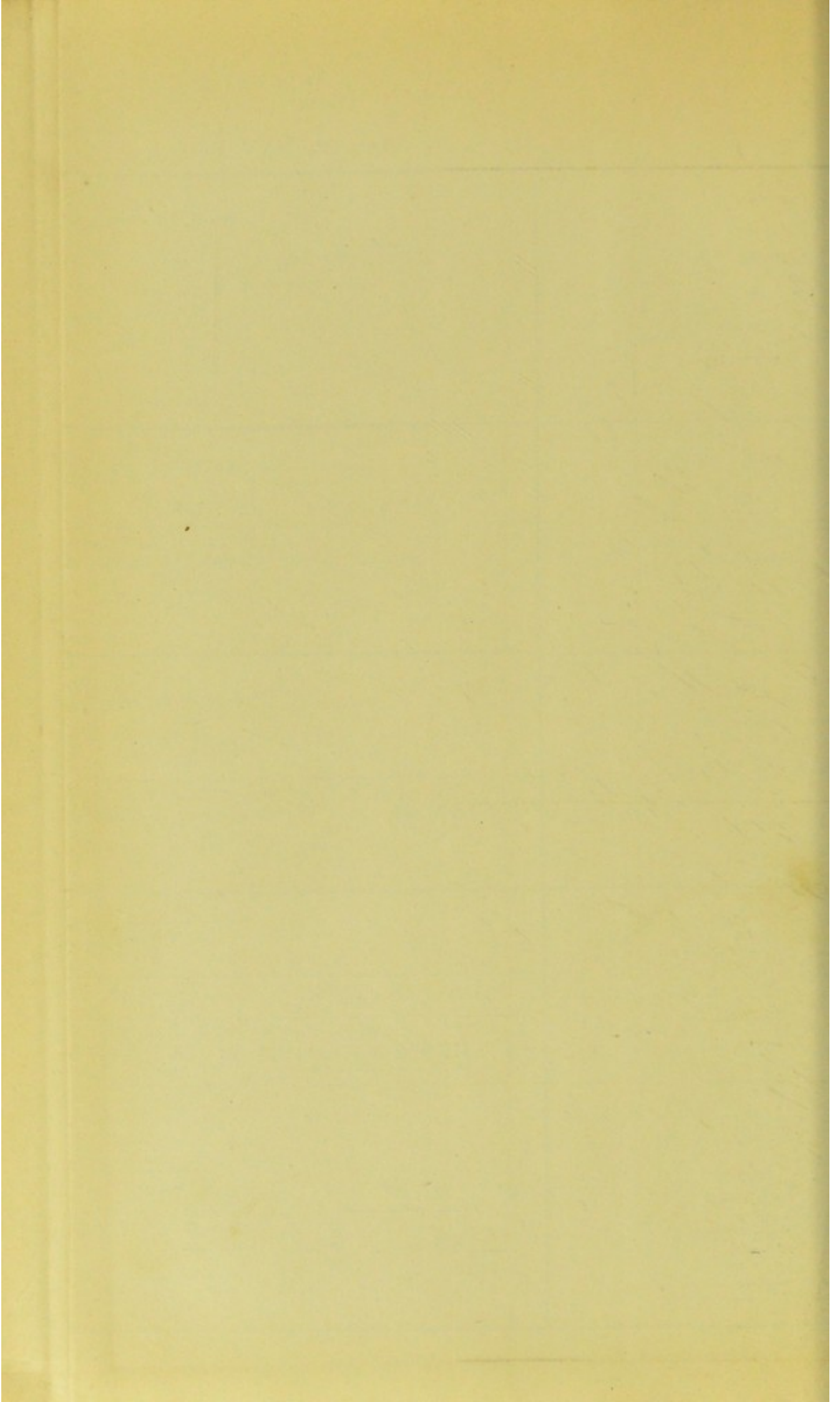
= " " 4 in posse.



SCHEDULE } 2.
CADRE

Div. IV., SEC. 1, CHAP. 4.

<p>S $23\frac{103}{104}$ $S + \frac{1}{12}$ T, m. 8 T, pr. $\frac{5}{18}$ R $15\frac{5}{8}$ $R - \frac{1}{12}$ <u>48</u> ,, + d. pr. $\frac{7}{102}$</p>	<p>Sta. 4. Cyc. min. 7, a. 2 $\left\{ \begin{array}{l} \text{end.} \\ \text{fin.} \end{array} \right.$</p> <p>$(b) c^{\frac{1}{104}}$ $(a b c) d^{24}$ $(a b c d) e^{23\frac{103}{104}}$</p> <p>T $\frac{1}{104}$ $\frac{R + T + T}{15\frac{5}{8} \quad \frac{3}{8} \quad 8}$ co. S $23\frac{103}{104}$ pr. pr.</p>
<p>S $23\frac{127}{112}$ $S + \frac{1}{12}$ T, m. 8 T, pr. $\frac{1}{240}$ R $16\frac{1}{4}$ $R - \frac{1}{12}$ <u>48</u> ,, + d. pr. $\frac{1}{102}$</p>	<p>Sta. 3. Cyc. min. 6, a. 2 $\left\{ \begin{array}{l} \text{before end.} \\ \text{avant fin.} \end{array} \right.$</p> <p>$[a b] c^{\frac{2}{7}}$ $[a b c] d^{28\frac{1}{12}}$ $[a b c d] e^{16\frac{1}{12}}$</p> <p>R + T co. T + S $\frac{141\frac{293}{1408} \quad \frac{1}{240} \quad \frac{1}{312} \quad \frac{2}{512}}$ R + T co. T + S $\frac{141\frac{293}{1408} \quad \frac{1}{240} \quad \frac{1}{312} \quad \frac{2}{512}}$ R + T co. T + S $\frac{141\frac{293}{1408} \quad \frac{1}{240} \quad \frac{1}{312} \quad \frac{2}{512}}$ S $16\frac{1}{12}$ pr. pr. pr. pr.</p> <p>$\frac{22\frac{1}{8}}{22\frac{1}{8}}$ $\frac{22\frac{1}{8}}{22\frac{1}{8}}$</p>
<p>S $22\frac{267}{112}$ $S + \frac{1}{12}$ T, m. 8 T, pr. $\frac{1}{1248}$ R $16\frac{3}{8}$ $R - \frac{1}{12}$ <u>48</u> ,, + d. pr. $\frac{7}{102}$</p>	<p>Sta. 2. Cyc. min. 5, a. 2 $\left\{ \begin{array}{l} \text{before end.} \\ \text{avant fin.} \end{array} \right.$</p> <p>$[a] b^{\frac{2}{1248}}$ $[a b] c^{\frac{3}{1248}}$ $[a b c] d^{31\frac{3}{12}}$ $[a b c d] e^{9\frac{2}{12}}$</p> <p>R + T co. T + S $\frac{14\frac{29}{96} \quad \frac{1}{312} \quad \frac{1}{2} \quad \frac{1}{24}}$ R + T co. T + S $\frac{14\frac{29}{96} \quad \frac{1}{312} \quad \frac{1}{2} \quad \frac{1}{24}}$ R + T co. T + S $\frac{14\frac{29}{96} \quad \frac{1}{312} \quad \frac{1}{2} \quad \frac{1}{24}}$ S $9\frac{2}{12}$ pr. pr. pr. pr.</p> <p>$\frac{20\frac{5}{2}}{20\frac{5}{2}}$ $\frac{20\frac{5}{2}}{20\frac{5}{2}}$</p>
<p>S $22\frac{25}{104}$ $S + \frac{1}{4}$ T, m. 8 T, pr. $\frac{1}{832}$ R $17\frac{1}{4}$ $R - \frac{1}{4}$ <u>48</u> ,, + d. pr. $\frac{1}{24}$</p>	<p>Sta. 1. Cyc. min. 4, a. 2 $\left\{ \begin{array}{l} \text{before the end.} \\ \text{avant la fin.} \end{array} \right.$</p> <p>$a^{\frac{1}{832}}$ $[a] b^{\frac{3}{832}}$ $[a b] c^{\frac{4}{104}}$ $[a b c] d^{35\frac{1}{104}}$ $[a b c d] e^{3\frac{2}{104}}$</p> <p>R + T $\frac{14\frac{29}{96} \quad \frac{1}{312}}$ R + T co. T + S $\frac{14\frac{29}{96} \quad \frac{1}{312} \quad \frac{1}{2} \quad \frac{1}{24}}$ R + T co. T + S $\frac{14\frac{29}{96} \quad \frac{1}{312} \quad \frac{1}{2} \quad \frac{1}{24}}$ R + T co. T + S $\frac{14\frac{29}{96} \quad \frac{1}{312} \quad \frac{1}{2} \quad \frac{1}{24}}$ S $3\frac{2}{104}$ pr. pr. pr. pr.</p> <p>$\frac{15\frac{1}{104}}{15\frac{1}{104}}$ $\frac{19\frac{3}{104}}{19\frac{3}{104}}$</p>
<p>S $21\frac{103}{104}$ T, m. 8 T, pr. $\frac{1}{104}$ R $17\frac{1}{2}$ <u>48</u></p>	<p>Dep. $[e] d^{36}$ c^4 b^4 a^4 Dep.</p> <p>S + T co. R $\frac{18\frac{103}{104} \quad 5 \quad 12\frac{1}{104}}$ S + T co. R $\frac{18\frac{103}{104} \quad 5 \quad 12\frac{1}{104}}$ S + T co. R $\frac{18\frac{103}{104} \quad 5 \quad 12\frac{1}{104}}$ S + T co. R $\frac{18\frac{103}{104} \quad 5 \quad 12\frac{1}{104}}$ pr. pr. pr. pr.</p> <p>$\frac{6}{6}$ $\frac{6}{6}$</p>



SCHEDULE } 3.
CAURE

Div. IV., Sec. 1, Chap. 5.

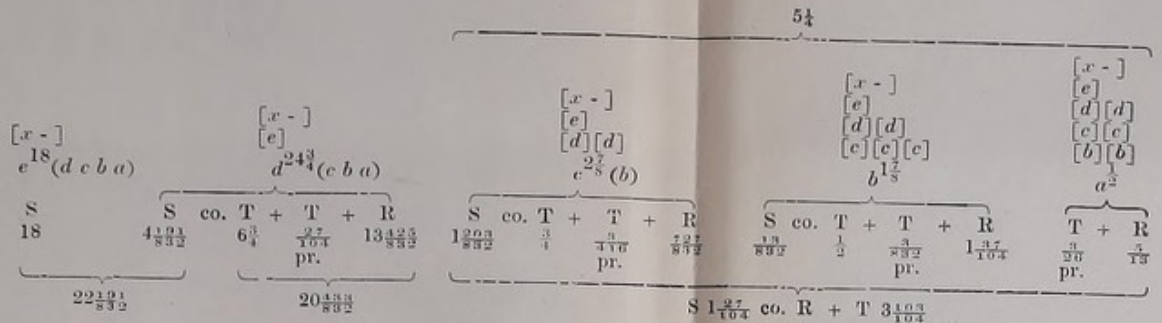
Cyc. min. 1.

Stage 1.

S $\frac{53407}{832}$
T m. 8
T pr. $\frac{221}{832}$
R $16\frac{1}{8}$

48

Pr. $\frac{1}{832} b$.



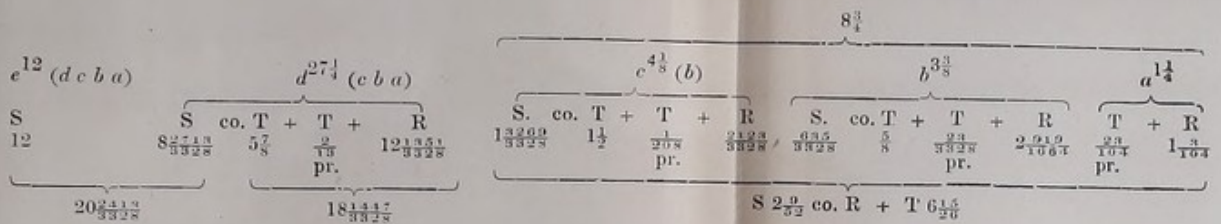
Cyc. min. 2.

Stage 2.

S $\frac{22389}{3328}$
T m. 8
T pr. $\frac{1387}{3328}$
R $16\frac{1}{8}$

48

Pr. $\frac{1}{3328} b$.



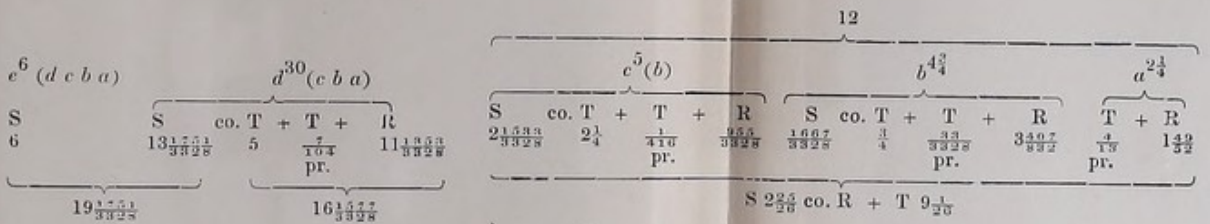
Cyc. min. 3.

Stage 3.

S $\frac{224623}{3328}$
T m. 8
T pr. $\frac{1387}{3328}$
R $17\frac{1}{8}$

48

Pr. $\frac{1}{1664} b$.



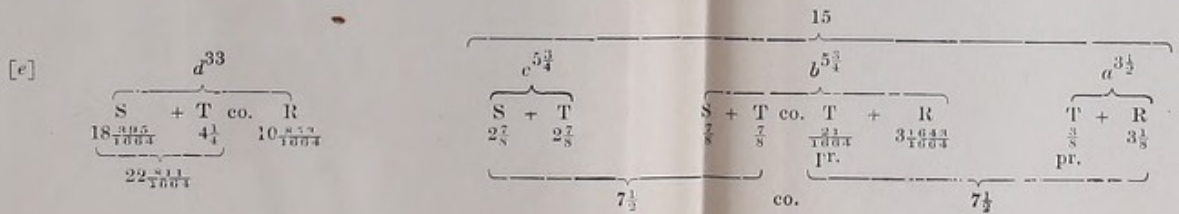
Cyc. min. 4.

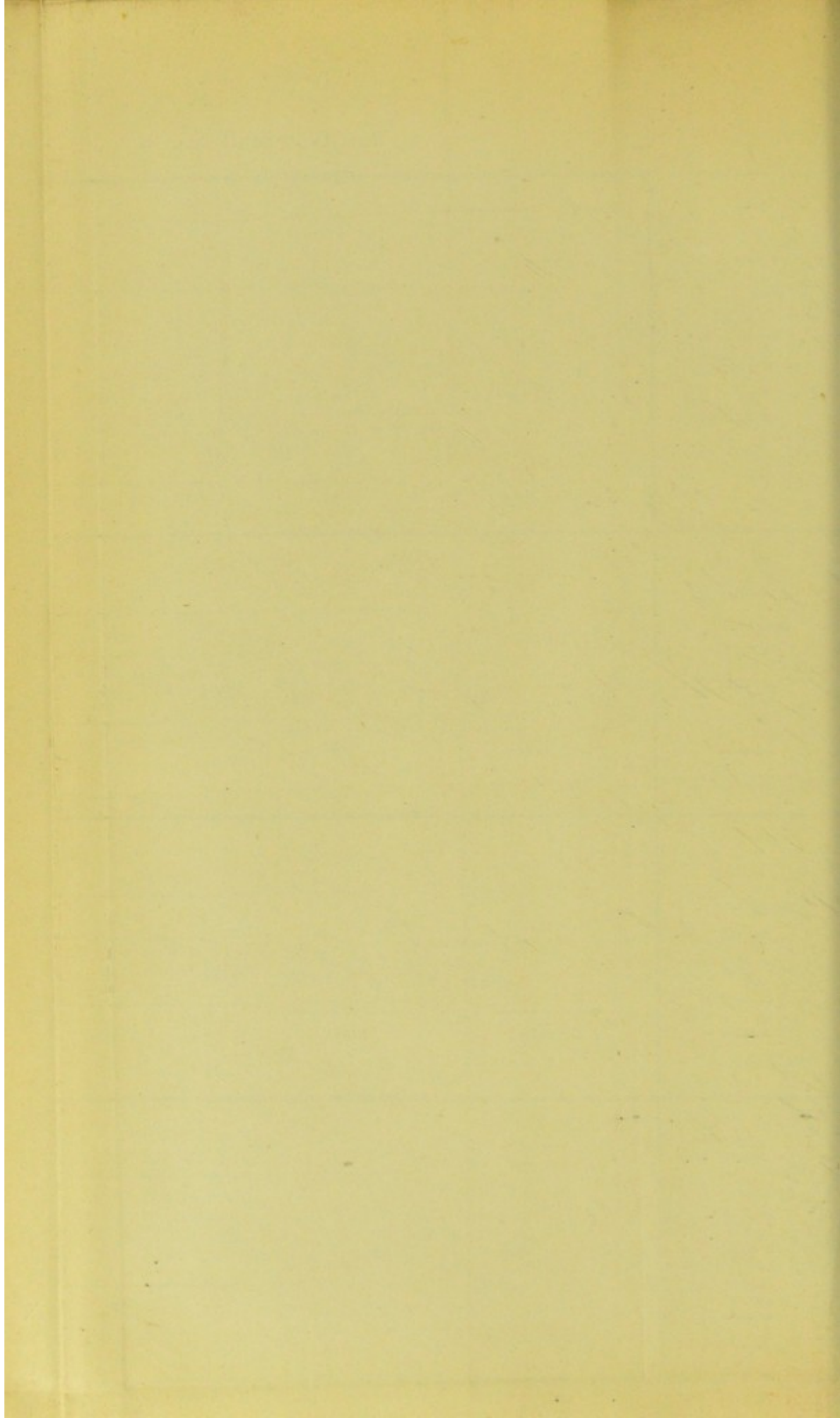
Stage 4.

S $\frac{211613}{1664}$
T m. 8
T pr. $\frac{945}{1664}$
R $17\frac{1}{8}$

48

Pr. $\frac{1}{3328} b$.





SCHEDULE } 4.
CADRE

Div. IV., Sec. 1, Chap. 5.

Dep. $[x \cdot] e^{\frac{23103}{S}} (dcb a)$ $\frac{[x \cdot e] d^{24} (c b a)}{\underbrace{T + R + T}_{\frac{231}{pr.}}}$
(p. R, a = 3 $\frac{1}{2}$)

$[x \cdot e d] e^{\frac{1713}{T}} (b)$ Dep.
 $\frac{T}{\frac{1713}{pr.}}$

STAGE 1. $[x \cdot] e^{\frac{18}{S}}$ $\frac{[x \cdot e] d^{24\frac{1}{2}} (c b a)}{\underbrace{S \text{ co. } T + R + T}_{\frac{2413\frac{1}{2}}{pr.}}}$
(p. R, a = 2 $\frac{1}{2}$)

dcb || Transl. S, T m, R = 4 $\frac{1713}{1713}$ || $[x \cdot e d] e^{2\frac{1}{2}} (b)$ $\frac{[x \cdot e d c] b^{1\frac{1}{2}}}{\underbrace{S \text{ co. } T + T + T + R}_{\frac{1713}{pr.} \quad \frac{1}{2} \quad \frac{1713}{pr.} \quad \frac{1713}{pr.} \quad 1\frac{1713}{pr.}}}$

$d(c b) a$ || Transl. T pr. $\frac{20}{1713}$, R $\frac{1713}{1713} = 1$ || $[x \cdot e d c b] a^{1\frac{1}{2}}$
 $\frac{T + R}{pr. \frac{20}{1713} \quad 1\frac{1713}{1713}}$

STAGE 2.

$[x \cdot] e^{\frac{12}{S}}$ $\frac{[x \cdot e] d^{27\frac{1}{2}} (c b a)}{\underbrace{S \text{ co. } T + R + T}_{\frac{2713\frac{1}{2}}{pr.}}}$
(p. R, a = 2 $\frac{1}{2}$)

dcb || Transl. S, T m, R = 2 $\frac{1}{2}$ || $[x \cdot e d] e^{4\frac{1}{2}} (b)$ $\frac{[x \cdot e d c] b^{3\frac{1}{2}}}{\underbrace{S \text{ co. } T + T + T + R}_{\frac{1713}{pr.} \quad 1\frac{1}{2} \quad \frac{1713}{pr.} \quad \frac{1713}{pr.} \quad 2\frac{1713}{pr.}}}$

$d(c b) a$ || Transl. T pr. $\frac{1713}{1713}$, R $\frac{1713}{1713} = 1$ || $[x \cdot e d c b] a^{4\frac{1}{2}}$
 $\frac{T + R}{pr. \frac{1713}{1713} \quad 1\frac{1713}{1713}}$

STAGE 3.

$[x \cdot] e^{\frac{6}{S}}$ $\frac{[x \cdot e] d^{30} (c b a)}{\underbrace{S \text{ co. } T + R + T}_{\frac{2913}{pr.}}}$
(p. R, a = 1 $\frac{1}{2}$)

dcb || Transl. S, T m, R = 2 $\frac{1}{2}$ || $[x \cdot e d] e^5 (b)$ $\frac{[x \cdot e d c] b^{4\frac{1}{2}}}{\underbrace{S \text{ co. } T + T + T + R}_{\frac{1713}{pr.} \quad 2\frac{1}{2} \quad \frac{1713}{pr.} \quad \frac{1713}{pr.} \quad 3\frac{1713}{pr.}}}$

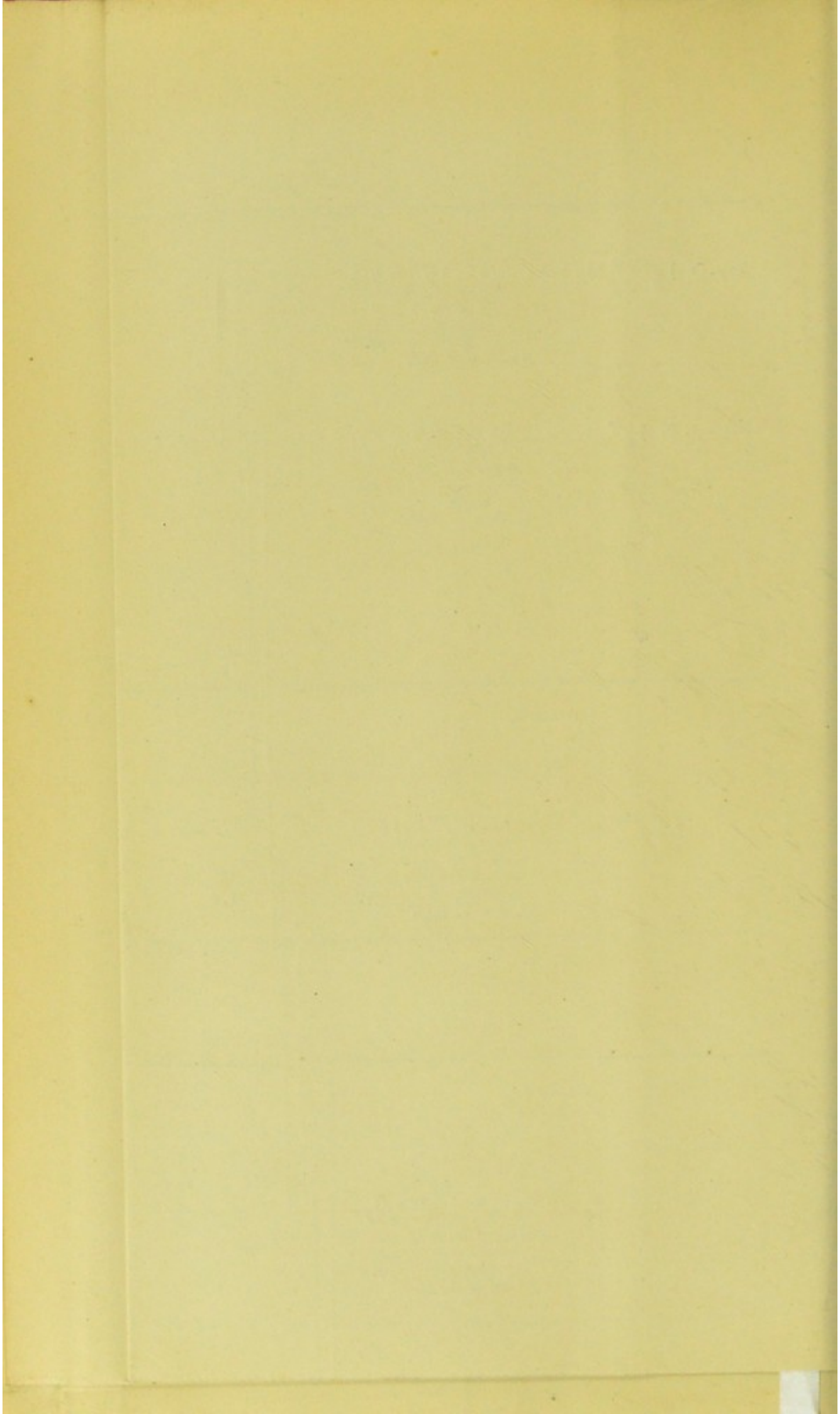
$d(c b) a$ || Transl. T pr. $\frac{1713}{1713}$, R $\frac{1713}{1713} = 1$ || $[x \cdot e d c b] a^{5\frac{1}{2}}$
 $\frac{T + R}{pr. \frac{1713}{1713} \quad 1\frac{1713}{1713}}$

STAGE 4.

$\frac{[x \cdot e] d^{33}}{S + T \text{ co. } R}$
33

dcb || Transl. S, T m, R = 1 $\frac{1}{2}$ || $[x \cdot e d] e^{5\frac{1}{2}} (b)$ $\frac{[x \cdot e d c] b^{5\frac{1}{2}}}{\underbrace{S + T \text{ co. } T + T + R}_{\frac{1}{2} \quad \frac{1}{2} \quad \frac{1713}{pr.} \quad \frac{1713}{pr.} \quad 3\frac{1713}{pr.}}}$

$d(c b) a$ || Transl. T pr. $\frac{1}{1713}$, R $1\frac{1713}{1713} = 1\frac{1}{2}$ || $[x \cdot e d c b] a^{6\frac{1}{2}}$
 $\frac{T + R}{pr. \frac{1}{1713} \quad 1\frac{1713}{1713}}$



SCHEDULE } 5.
CADRE

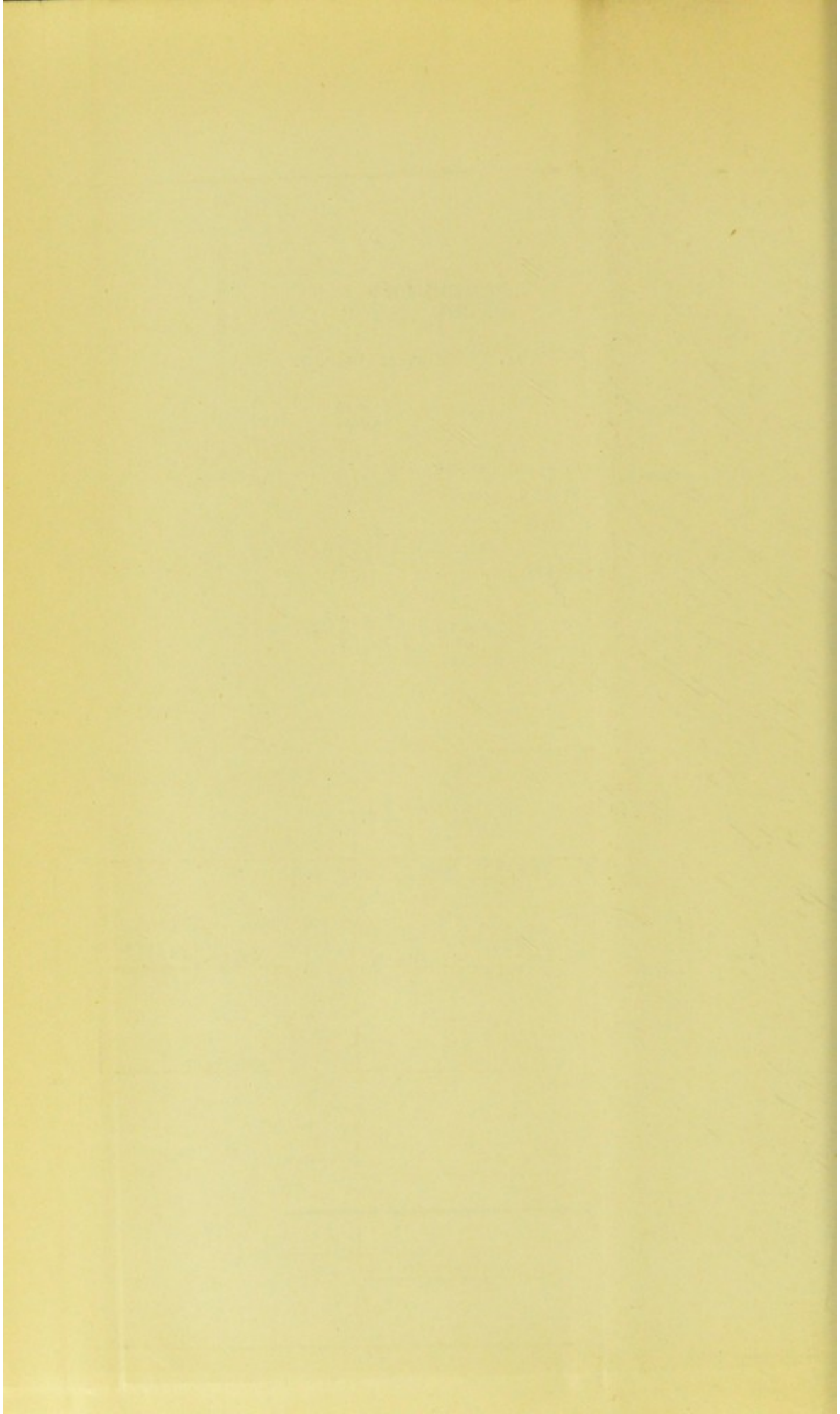
DIV. IV., SEC. 1, CHAP. 5.

Stage 4.	$(b) c$	$\begin{pmatrix} b e \\ a b c \end{pmatrix} d$	$(a b c d) e.$
Stage 3.	$\begin{cases} b (c d e) \\ a (b c d e). \end{cases}$	$[b] c (d e)$	$\begin{bmatrix} b c \\ a b c \end{bmatrix} d (e) [a b c d] e.$
Stage 2.	$\begin{cases} b (c d e) \\ a (b c d e). \end{cases}$	$[b] c (d e)$	$\begin{bmatrix} b c \\ a b c \end{bmatrix} d (e) [a b c d] e.$
Stage 1.	$\begin{cases} b (c d e) \\ a (b c d e). \end{cases}$	$[b] c (d e)$	$\begin{bmatrix} b c \\ a b c \end{bmatrix} d (e) [a b c d] e.$

SCHEDULE } 6.
CADRE

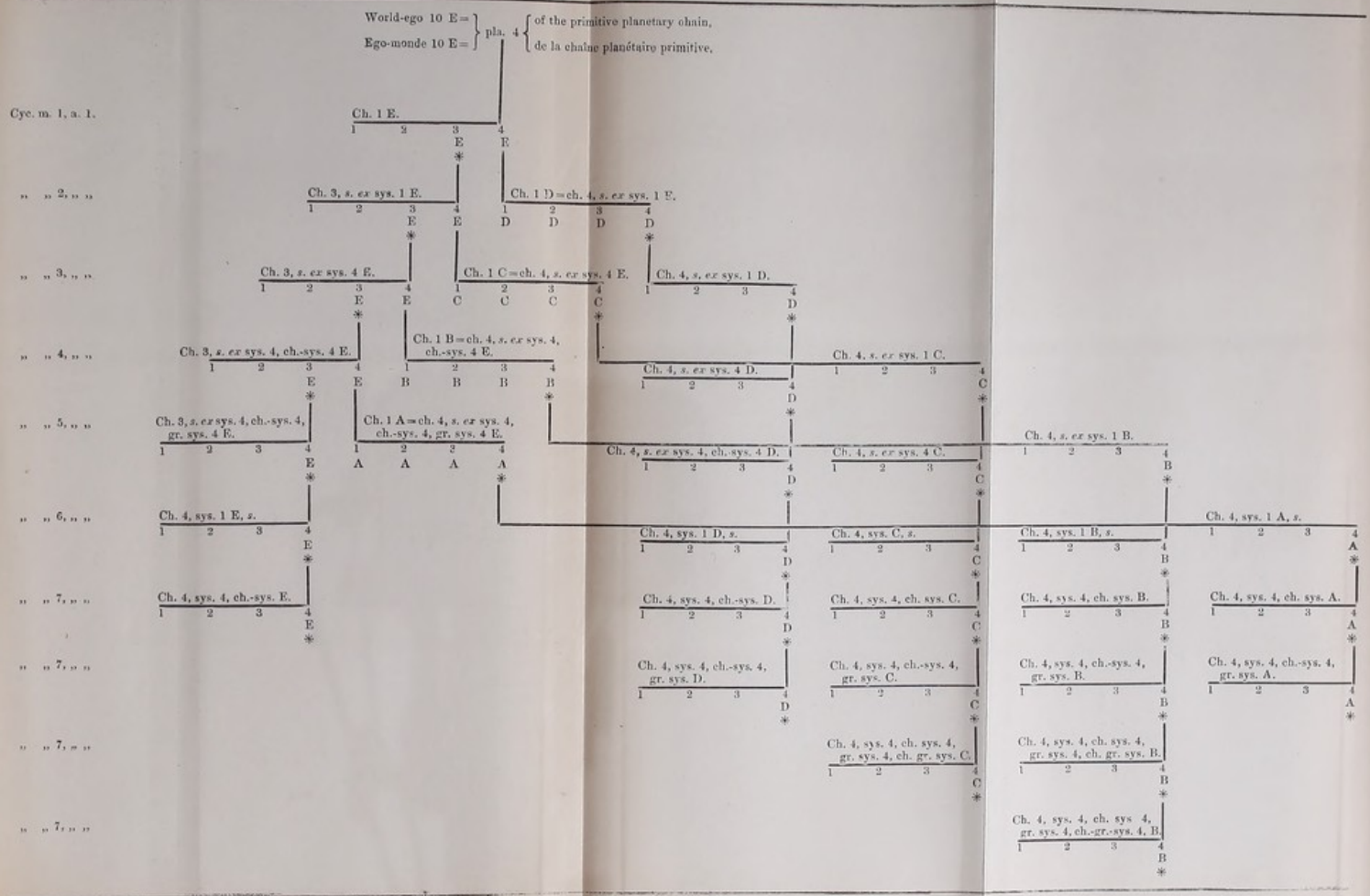
DIV. IV., SEC. 1, CHAP. 5.

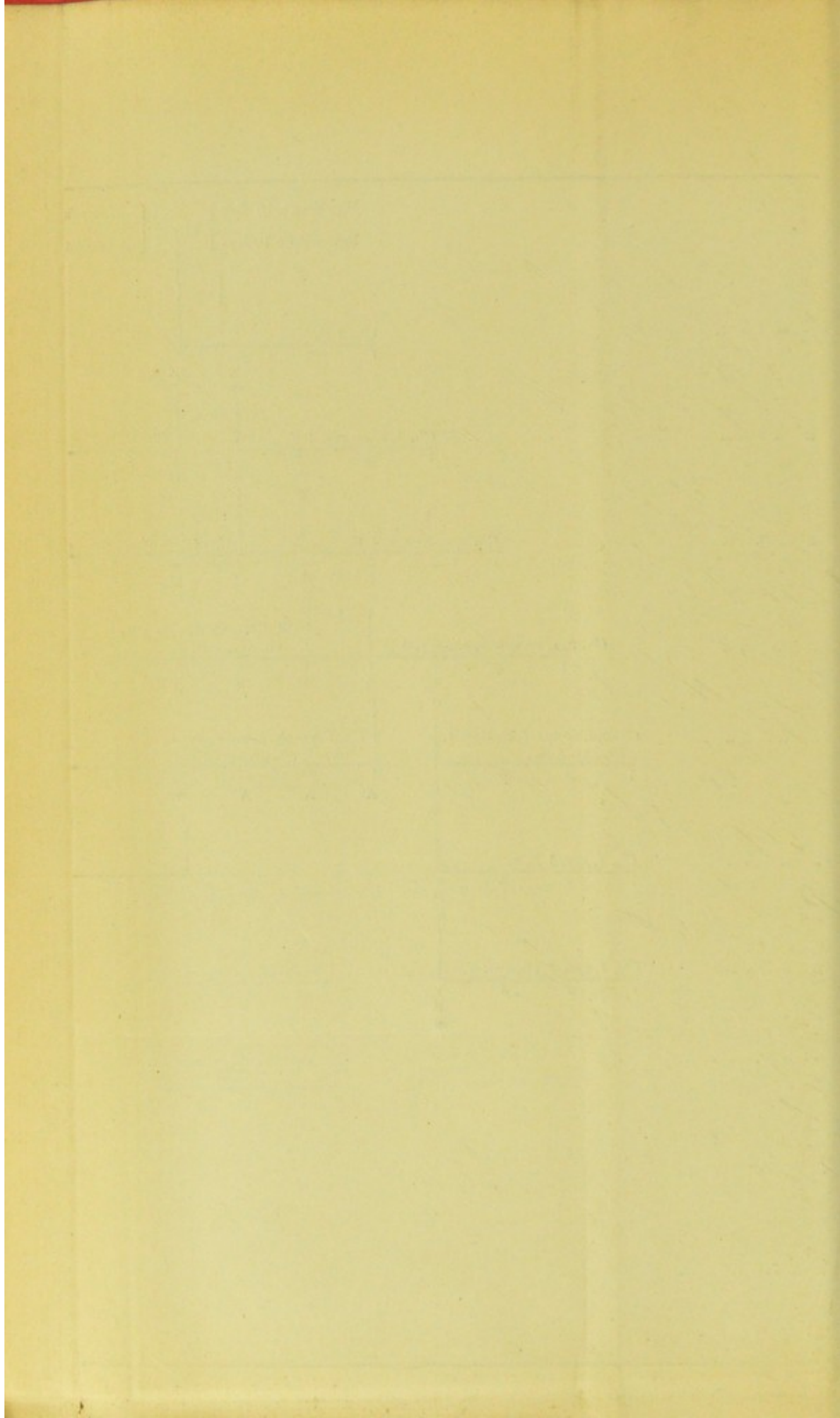
stage 1.	$a^3 \begin{cases} [a b c] d^{\frac{1}{2}} \\ [a b] c^{\frac{1}{2}} \\ [a] b^{\frac{1}{2}} \end{cases}$	stage 2.	$a^2 \begin{cases} [a b c] d^{1\frac{1}{2}} \\ [a b] c^1 \\ [a] b^1 \end{cases}$	stage 3.	$a^1 \begin{cases} [a b c] d^{2\frac{1}{2}} \\ [a b] c^1 \\ [a] b^1 \end{cases}$	stage 4.	$[a] \begin{cases} [a b c] d^{3\frac{1}{2}} \\ [a b] c^1 \\ [a] b^1 \end{cases}$
Dep. :	$a^{3\frac{1}{2}}$		a^3		a^2		a^1



SCHEDULE } 7.
 CADRE }

DIV. IV., SEC. 1, CHAP. 8.





SCHEDULE } 8.
CADRE

Div. VI., Chap. 15.

Pla. }
Ord. 1. } Pr. 1½ } T co. R + S } T co. R + S } T co. R + S } T co. R + S } T co. R + S }
Nature d. } Lib. 1 } 2½ } 2½ } 7½ } 2½ } 1½ } 1½ } 8 } 1 } 9 } 2½ } 1½ } 1½ }
Equil. } 2½ } Equil. } 7½ } Equil. } 2½ } Equil. } 2½ } Equil. } 2½ }

Pla. }
Ord. 7. } Pr. 3 } T co. R + S } T co. R + S } T co. R } T co. R } T co. R + S }
Nature ultra e. } Lib. 1½ } 1½ } 4½ } 2½ } 3 } 2 } 2 } 6 } 2 } 8½ } 1½ } 13½ }
Equil. } 1½ } Equil. }

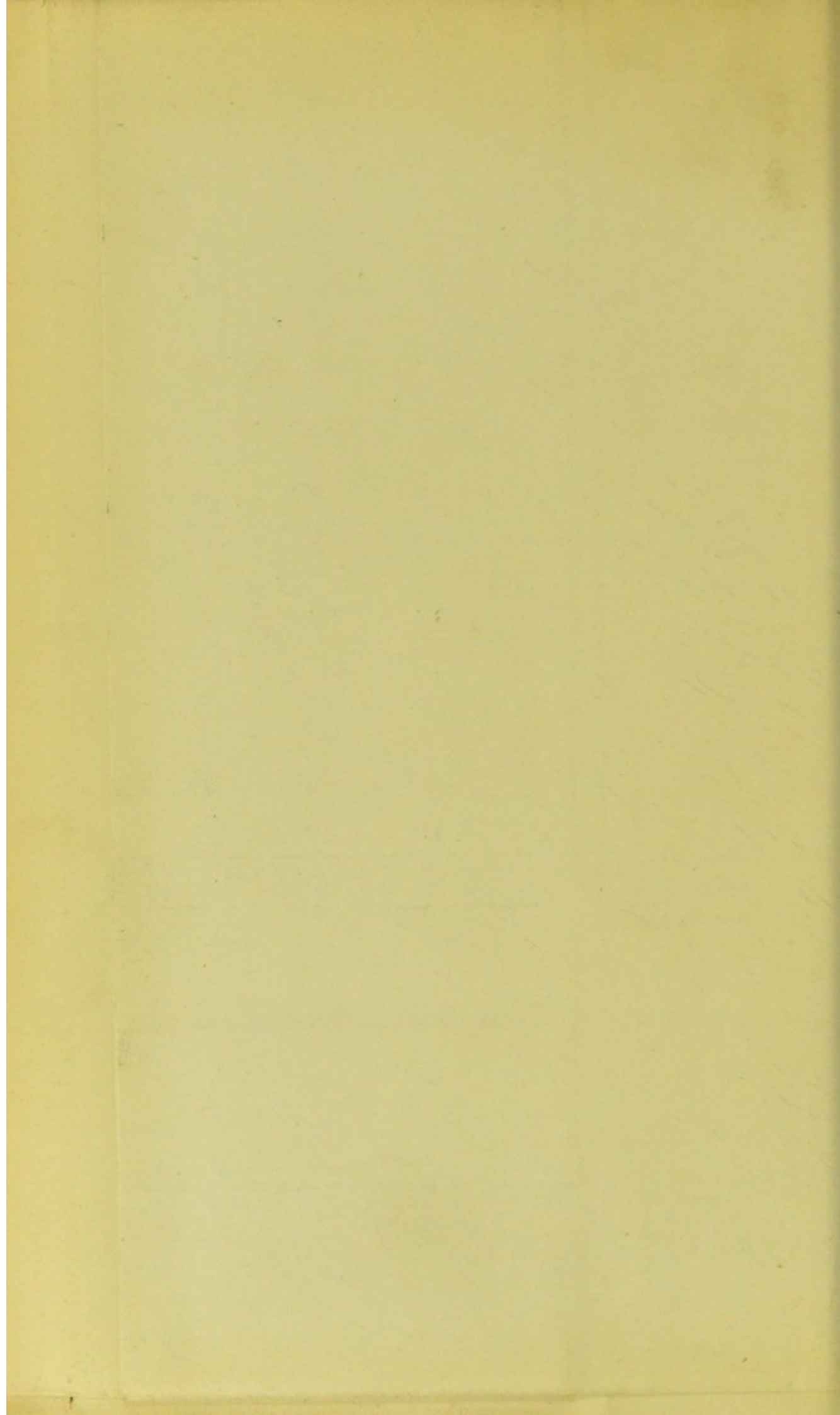
Pla. }
Ord. 6. } Pr. 2½ } T co. R + S } T co. R + S } T co. R } T } T co. R + S }
Nature super e. } Lib. ½ } 3½ } 2 } 1½ } 9½ } 3½ } 6½ } 2 } 4 } 4½ } ½ } 9 }
Equil. } 3½ } Equil. }

Pla. }
Ord. 2. } Pr. 3½ } T co. R + S } T co. R + S } T co. R + S } T co. R + S } T co. R + S }
Nature c. } Lib. ¾ } 4 } 3½ } 12 } 2½ } 9½ } 5 } 6½ } 1 } 1 } ½ } ½ }
Equil. } 4 } Equil. } 12 } Equil. } 1 } Equil. } 1 }

Pla. }
Ord. 5. } Pr. 4½ } T co. R + S } T co. R + S } T } T } T co. R + S }
Nature e. } Lib. ¾ } 4½ } 3 } 14 } 4 } 10½ } 2 } 2 } ½ } 1 } 4½ }
Equil. } 4½ }






































































































































Pla. }
Ord. 3. } Pr. 5 } T co. R + S } T co. R + S } T co. R + S } T co. R + S } T co. R + S }
Nature b. } Lib. ½ } 5½ } 5½ } 15½ } 1½ } 15½ } 1½ } 1½ } 1½ } 1½ } 1½ }
Equil. } 5½ } Equil. } 1½ } Equil. } 1½ } Equil. } 1½ }

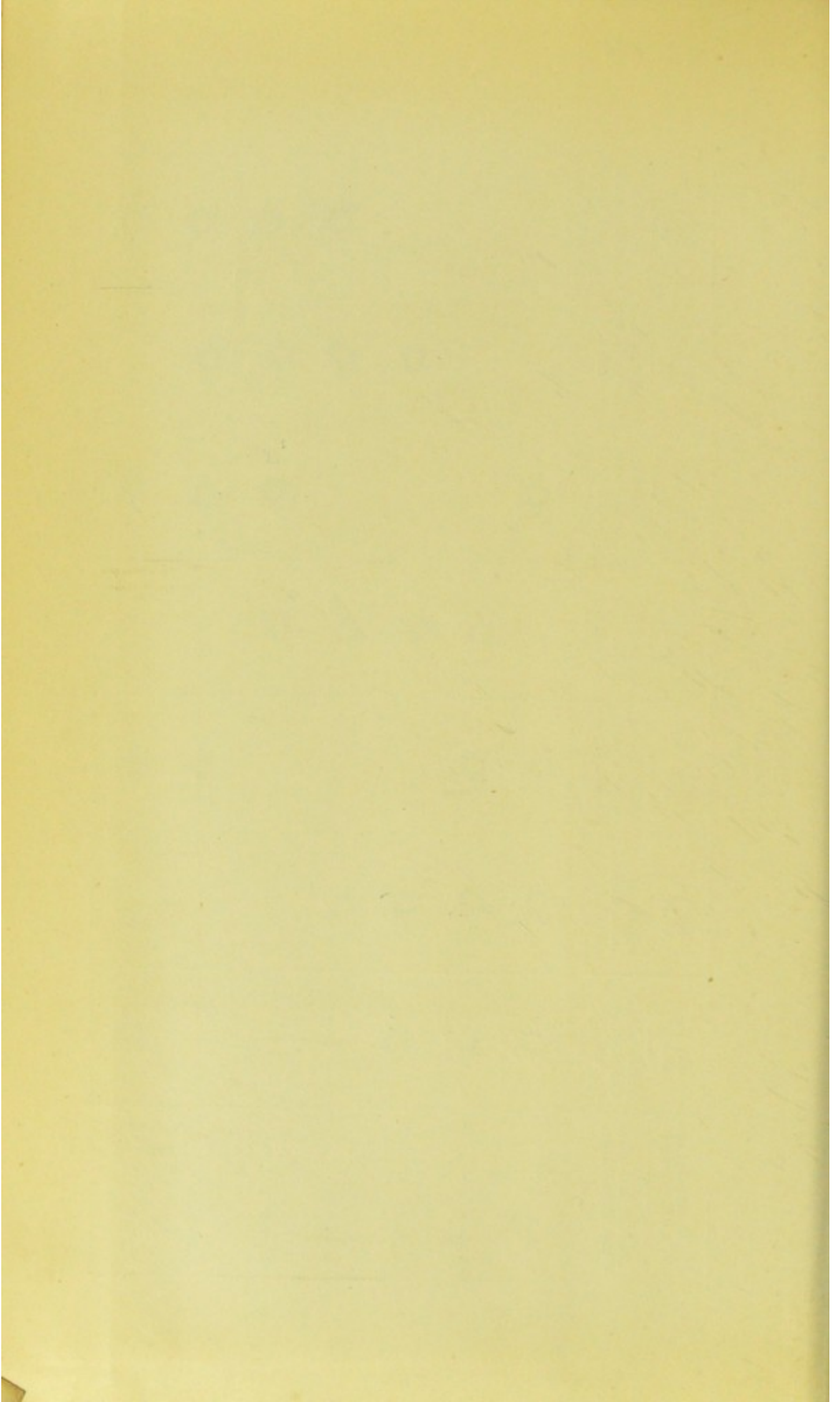
Pla. }
Ord. 4. } Pr. 20 } T co. R + S } T co. R + S } T co. R + S } T co. R + S } T co. R + S }
Nature a. } Lib. 1 } 21 } 7 } 14 } 1 } 1 } 1 } 1 } 1 } 1 } 1 }
Equil. } 21 }



SCHEDULE } 9
CADRE

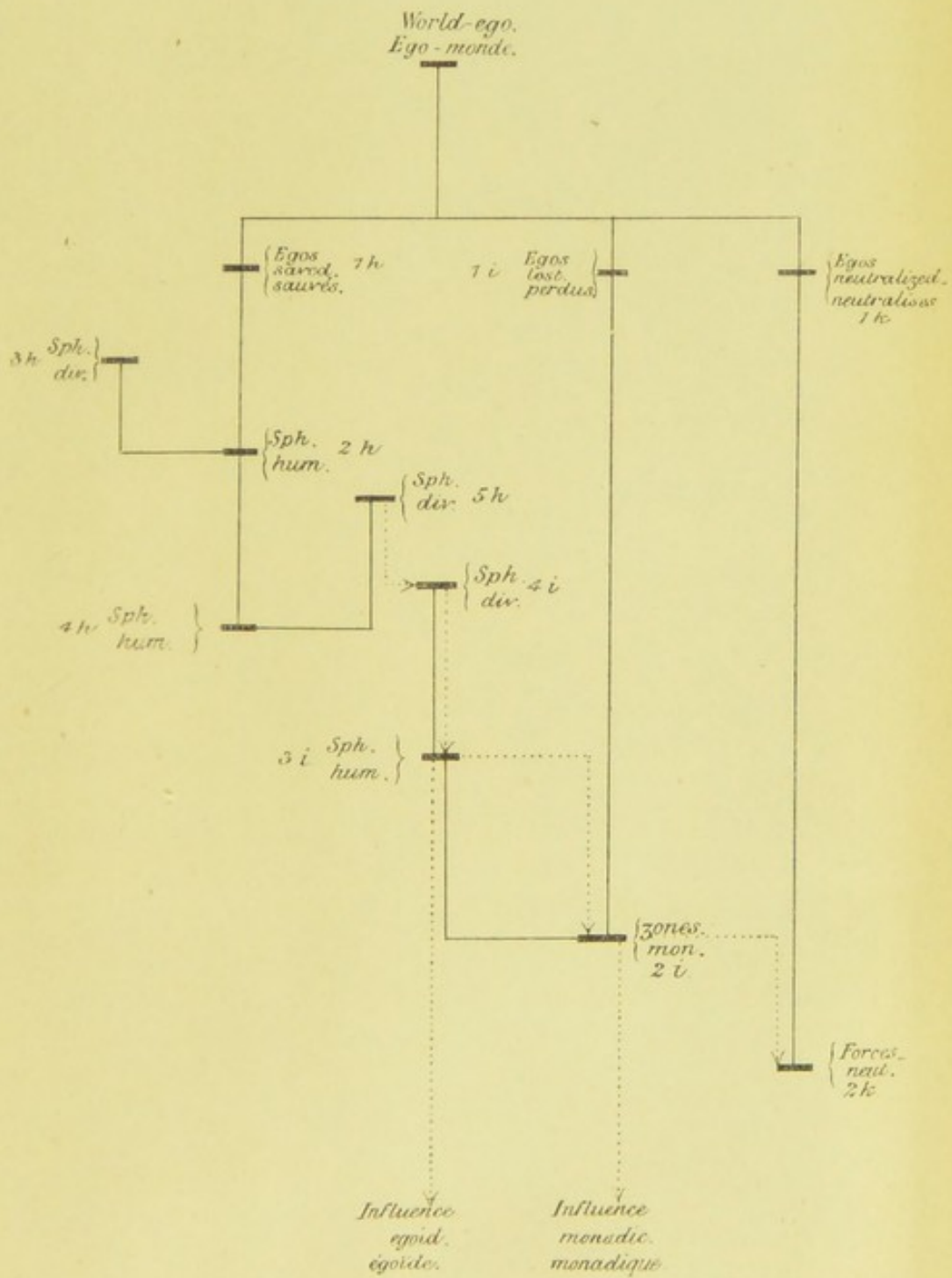
Div. VI., CHAP. 16.

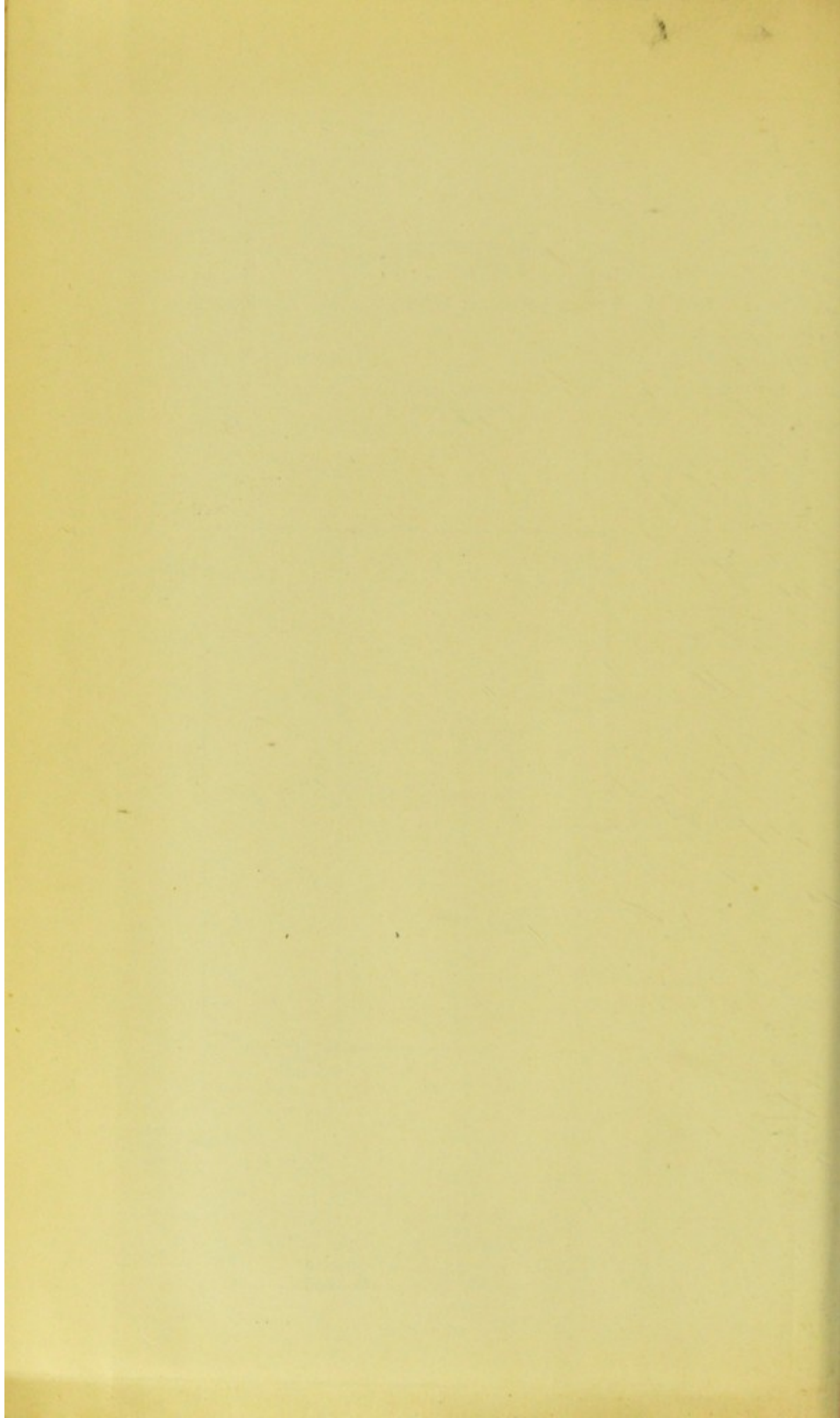
The Seven Subphases of a Solar Phasis.	Sky } 7. Ciel } 7. Nature ultra e. Correl. Planet., ord. 7.	Sky } 6. Ciel } 6. Nature d. Correl. Planet., ord. 1.	Sky } 5. Ciel } 5. Nature super e. Correl. Planet., ord. 6.	Sky } 4. Ciel } 4. Nature c. Correl. Planet., ord. 2.	Sky } 3. Ciel } 3. Nature e. Correl. Planet., ord. 5.	Sky } 2. Ciel } 2. Nature b. Correl. Planet., ord. 3.	Sky } 1. Ciel } 1. Nature a. Correl. Planet., ord. 4.
S. ph. 1 -	  	   	 	   		   	   
S. ph. 2 -	  	   	 	   		   	   
S. ph. 3 -	  	   	 	   		   	   
S. ph. 4 -	  	   	 	   		   	   
S. ph. 5 -	  	   	 	   		   	   
S. ph. 6 -	  	   	 	   		   	   
S. ph. 7 -							



SCHEDULE } 18.
 CADRE }

DIV. IV., SEC. 2, CHAP. 9; & DIV. X., SEC. 1, CHAP. 2, A.





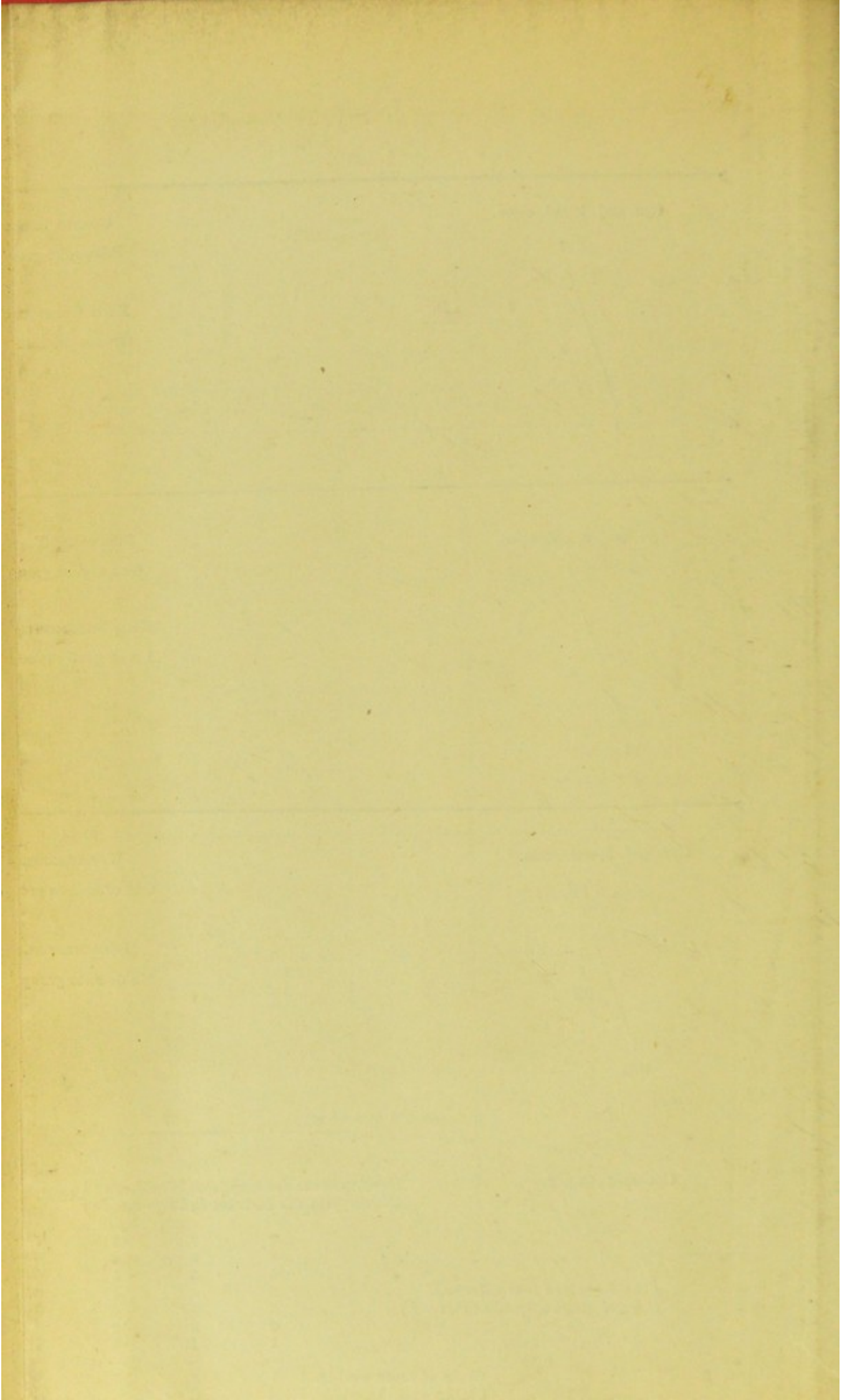
INDEX I.
Div. III., Chap. 3.

<p>Cyc. maj. 1, ord. cosm.</p>	<p>Cosmic Egos. Primerdial groups.</p> <p>Egos COSMIQUES. Groupe primerdial.</p>																																																								
<p>Cyc. maj. 2, ord. cosm.</p>	<p>Stucosmic Egos. One of four groups.</p> <p>Egos STUCOSMIQUES. Un de quatre groupes.</p>																																																								
<p>Cyc. maj. 3, ord. cosm.</p>	<p>World-egos. One of sixteen groups.</p> <p>Egos-MONDES. Un de seize groupes.</p>																																																								
<p>Cyc. m. 1, Cat. E.</p> <p>Developments deriving from World-ego Développements dérivant de l'Ego-monde } 10 E.</p> <table border="1"> <tr> <td></td> <td>7</td> <td>7</td> <td>7</td> <td>7</td> <td>7</td> <td>7</td> </tr> <tr> <td></td> <td>6</td> <td>6</td> <td>6</td> <td>6</td> <td>6</td> <td>6</td> </tr> <tr> <td></td> <td>5</td> <td>5</td> <td>5</td> <td>5</td> <td>5</td> <td>5</td> </tr> <tr> <td></td> <td>4</td> <td>4</td> <td>4</td> <td>4</td> <td>4</td> <td>4</td> </tr> <tr> <td></td> <td>3</td> <td>3</td> <td>3</td> <td>3</td> <td>3</td> <td>3</td> </tr> <tr> <td></td> <td>2</td> <td>2</td> <td>2</td> <td>2</td> <td>2</td> <td>2</td> </tr> <tr> <td></td> <td>1</td> <td>1</td> <td>1</td> <td>1</td> <td>1</td> <td>1</td> </tr> </table> <p>(The Preolar+four exform.) (Le Préolaire+ quatre exformés.)</p> <p>a. 2. Chain of seven worlds. Chaîne de sept mondes. } E</p> <p>a. 1. Chain of four worlds. Chaîne de quatre mondes.</p> <table border="1"> <tr> <td>Pla. 1 E</td> <td>1</td> </tr> <tr> <td>" 2 E</td> <td>2</td> </tr> <tr> <td>" 3 E</td> <td>3</td> </tr> <tr> <td>" 4 E</td> <td>4</td> </tr> </table> <p>(A Preolar form.) (Une Forme préolaire.)</p>		7	7	7	7	7	7		6	6	6	6	6	6		5	5	5	5	5	5		4	4	4	4	4	4		3	3	3	3	3	3		2	2	2	2	2	2		1	1	1	1	1	1	Pla. 1 E	1	" 2 E	2	" 3 E	3	" 4 E	4
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<p>Cyc. m. 2, Cat. E. Mesochor. 5 chs. E @ 7 plas.</p>	<p>a. 2. Katochor.</p> <table border="1"> <tr> <td>1 2 3 4 5 6 7</td> <td>1 2 3 4 5 6 7</td> </tr> <tr> <td>D D D D D D D</td> <td>E E E E E E E</td> </tr> </table> <p>Ch. E 4 = Ch. D 1. Ch. E 3.</p> <p>(Le soleil + sept exformés.) (The sun + seven exformés.)</p> <p>a. 1. Pla. E 3, E 4</p> <table border="1"> <tr> <td>Pla. E 3</td> <td>Pla. E 4</td> </tr> <tr> <td>1</td> <td>1</td> </tr> <tr> <td>2</td> <td>2</td> </tr> <tr> <td>3</td> <td>3</td> </tr> <tr> <td>4</td> <td>4</td> </tr> <tr> <td>E</td> <td>D</td> </tr> </table> <p>Chs. 1, 2, 3, 4, 5, 6, 7. Cat. E @ 4 plas.</p> <p>(A sun.) (Un soleil.)</p>	1 2 3 4 5 6 7	1 2 3 4 5 6 7	D D D D D D D	E E E E E E E	Pla. E 3	Pla. E 4	1	1	2	2	3	3	4	4	E	D																																								
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<p>Cyc. m. 4, Cat. E. Mesochor. 339 chs. @ 7 plas. = 48 yrs. + 3 chs. (68 { sun. } soléils.)</p>	<p>a. 2.</p> <p>Katochor.</p> <table border="1"> <tr> <td>1 2 3 4 5 6 7</td> <td>1 2 3 4 5 6 7</td> <td>1 2 3 4 5 6 7</td> <td>1 2 3 4 5 6 7</td> </tr> <tr> <td>H H H H H H H</td> <td>C C C C C C C</td> <td>D D D D D D D</td> <td>E E E E E E E</td> </tr> </table> <p>Ch. E 4 = Ch. B 1. Ch. C 4. Ch. D 4. Ch. E 3.</p> <p>(Le soleil + sept exformés.) (The sun + seven exformés.)</p> <p>An. chs. E + E¹²⁵⁶⁷ + D + D¹²³⁵⁶⁷ + C¹²³⁵⁶⁷ = 322 + 17 chs. @ 4 plas.</p> <table border="1"> <tr> <td>E 3</td> <td>E 4</td> <td>D 4</td> <td>C 4</td> </tr> <tr> <td>1</td> <td>1</td> <td>1</td> <td>1</td> </tr> <tr> <td>2</td> <td>2</td> <td>2</td> <td>2</td> </tr> <tr> <td>3</td> <td>3</td> <td>3</td> <td>3</td> </tr> <tr> <td>4</td> <td>4</td> <td>4</td> <td>4</td> </tr> <tr> <td>E</td> <td>B</td> <td>D</td> <td>C</td> </tr> </table> <p>(A sun.) (Un soleil.)</p>	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	H H H H H H H	C C C C C C C	D D D D D D D	E E E E E E E	E 3	E 4	D 4	C 4	1	1	1	1	2	2	2	2	3	3	3	3	4	4	4	4	E	B	D	C										
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<p>Cyc. m. 5, Cat. E. Mesochor. 2396 chs. @ 7 plas. = 342 yrs. + 2 chs. (342 { sun. } soléils.)</p>	<p>a. 2.</p> <p>Katochor.</p> <table border="1"> <tr> <td>1 2 3 4 5 6 7</td> <td>1 2 3 4 5 6 7</td> <td>1 2 3 4 5 6 7</td> <td>1 2 3 4 5 6 7</td> </tr> <tr> <td>A A A A A A A</td> <td>H H H H H H H</td> <td>C C C C C C C</td> <td>D D D D D D D</td> </tr> <tr> <td>E E E E E E E</td> <td>E E E E E E E</td> <td>E E E E E E E</td> <td>E E E E E E E</td> </tr> </table> <p>Ch. E 4 = Ch. A 1. Ch. B 4. Ch. C 4. Ch. D 4. Ch. E 3.</p> <p>(Le soleil + sept exformés.) (The sun + seven exformés.)</p> <p>An. chs. E + E¹²⁵⁶⁷ + D + D¹²³⁵⁶⁷ + C + C¹²³⁵⁶⁷ + B¹²³⁵⁶⁷ = 2372 + 23 chs. @ 4 plas.</p> <table border="1"> <tr> <td>E 3</td> <td>E 4</td> <td>D 4</td> <td>C 4</td> <td>B 4</td> </tr> <tr> <td>1</td> <td>1</td> <td>1</td> <td>1</td> <td>1</td> </tr> <tr> <td>2</td> <td>2</td> <td>2</td> <td>2</td> <td>2</td> </tr> <tr> <td>3</td> <td>3</td> <td>3</td> <td>3</td> <td>3</td> </tr> <tr> <td>4</td> <td>4</td> <td>4</td> <td>4</td> <td>4</td> </tr> <tr> <td>E</td> <td>A</td> <td>D</td> <td>C</td> <td>B</td> </tr> </table> <p>(A sun.) (Un soleil.)</p>	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	A A A A A A A	H H H H H H H	C C C C C C C	D D D D D D D	E E E E E E E	E E E E E E E	E E E E E E E	E E E E E E E	E 3	E 4	D 4	C 4	B 4	1	1	1	1	1	2	2	2	2	2	3	3	3	3	3	4	4	4	4	4	E	A	D	C	B
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<p>Cyc. m. 7, Cat. E. Mesochor. 117404 chs. @ 7 plas. = 16772 yrs. = 2396 chs. yrs. 1 ch. yrs.</p>	<p>a. 2.</p> <p>Katochor.</p> <table border="1"> <tr> <td>Cat. A</td> <td>Cat. B</td> <td>Cat. C</td> <td>Cat. D</td> <td>Cat. E</td> </tr> <tr> <td>49 chs. @ 7 plas. = 7 yrs. = 1 ch. yrs.</td> <td>id.</td> <td>id.</td> <td>id.</td> <td>id.</td> </tr> </table> <p>117404 chs. @ 4 plas.</p> <table border="1"> <tr> <td>Cat. E</td> <td>Cat. D</td> <td>Cat. C</td> <td>Cat. B</td> <td>Cat. A</td> </tr> <tr> <td>49 chs. @ 4 plas.</td> <td>id.</td> <td>id.</td> <td>id.</td> <td>id.</td> </tr> </table> <p>Rest Repos } intercycl.</p>	Cat. A	Cat. B	Cat. C	Cat. D	Cat. E	49 chs. @ 7 plas. = 7 yrs. = 1 ch. yrs.	id.	id.	id.	id.	Cat. E	Cat. D	Cat. C	Cat. B	Cat. A	49 chs. @ 4 plas.	id.	id.	id.	id.																						
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<p>Cyc. m. 7, Cat. C. Mesochor. 347918 yrs. compl.</p>	<p>a. 2.</p> <p>Katochor.</p> <table border="1"> <tr> <td>Cat. B</td> <td>Cat. C</td> </tr> <tr> <td>2401 chs. @ 7 plas. = 343 yrs. = 7 gr. yrs.</td> <td>id.</td> </tr> </table> <p>347918 yrs. incompl. (i.e., 347918 * 7).</p> <table border="1"> <tr> <td>Cat. C</td> <td>Cat. B</td> </tr> <tr> <td>2401 chs. @ 4 plas.</td> <td>id.</td> </tr> </table> <p>Rest Repos } intercycl.</p>	Cat. B	Cat. C	2401 chs. @ 7 plas. = 343 yrs. = 7 gr. yrs.	id.	Cat. C	Cat. B	2401 chs. @ 4 plas.	id.																																		
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<p>Cyc. m. 7, Cat. B. Mesochor. 2527163 yrs. compl.</p>	<p>a. 2.</p> <p>Katochor.</p> <table border="1"> <tr> <td>Cat. B</td> </tr> <tr> <td>1692 chs. @ 7 plas. = 2401 yrs. = 49 gr. yrs.</td> </tr> </table> <p>2527163 yrs. incompl. (i.e., 2527163 * 7).</p> <table border="1"> <tr> <td>Cat. B</td> </tr> <tr> <td>1692 chs. @ 4 plas.</td> </tr> </table> <p>Rest Repos } intercycl.</p>	Cat. B	1692 chs. @ 7 plas. = 2401 yrs. = 49 gr. yrs.	Cat. B	1692 chs. @ 4 plas.																																						
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* At the end of the second arc each world has seven exformés, which are not represented. And likewise at the following subcycles.
(A la fin du second arc, chaque monde a sept exformés, qui ne sont pas représentés. De même aux sous-cycles suivants.)

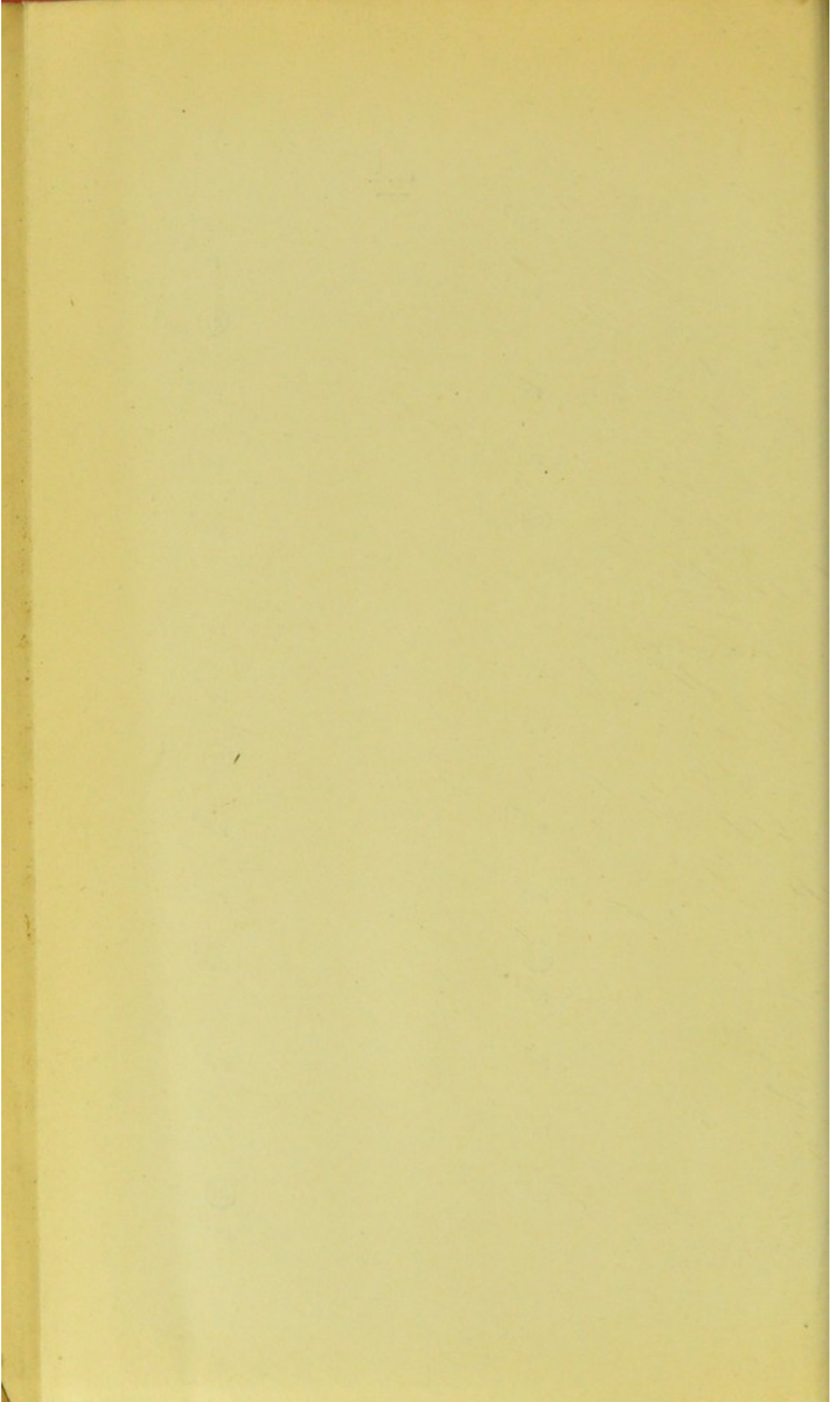
† Worlds of this category begin henceforth to change into alychthor.
(Les mondes de cette catégorie commencent dorénavant à se changer en alychthor.)



INDEX II, f. 1.
DIV. VI, CHAP. S, F.

	Ch. 1.	Ch. 2.	Ch. 3.	Ch. 4.	Ch. 5.	Ch. 6.	Ch. 7.
See Sun. Nouveau Soleil.							
12 Ch. 1. n. sys. {begin.							
{commence.							
	P1 ¹ 6 ex-plas. ex-P7.	P7 ⁴ 6 ex-plas.	P6 ⁶ 5 ex-plas.	P6 ³ 5 ex-plas.	P5 ⁵ 4 ex-plas.	P5 ² 4 ex-plas.	P4 ⁵ 3 ex-plas.
	P1 ²	P7 ⁵	P7 ¹ ex-P6.	P6 ⁴	P5 ⁶	P5 ³	P4 ⁶
See Sun. Sileil insurt.	P1 ³	P7 ⁶	P7 ²	P6 ⁵	P6 ¹ ex-P5.	P5 ⁴	P5 ¹ ex-P4.
	P1 ⁴	P1 ¹ (n. ch.) ex-P7.	P7 ³	P6 ⁶	P6 ²	P5 ⁵	P5 ²
	P1 ⁵	P1 ²	P7 ⁴	P7 ¹ ex-P6.	P6 ³	P5 ⁶	P5 ³
	P1 ⁶	P1 ³	P7 ⁵	P7 ²	P6 ⁴	P6 ¹ ex-P5.	P4 ⁴
	⊙ P2 ¹	P1 ⁴	P7 ⁶	P7 ³	P6 ⁵	P6 ²	P5 ⁴
	P2 ²	P1 ⁵	P1 ¹ (n. ch.) ex-P7.	P7 ⁴	P6 ⁶	P6 ³	P5 ⁵
	P2 ³	P1 ⁶	P2 ²	P7 ⁵	P7 ¹ ex-P6.	P6 ⁴	P5 ⁶
	P2 ⁴	⊙ P2 ¹	P1 ³	P7 ⁶	P7 ²	P6 ⁵	P6 ¹ ex-P5.
	P2 ⁵	P2 ²	P1 ⁴	P1 ¹ (n. ch.) ex-P7.	P7 ³	P6 ⁶	P6 ²
	P2 ⁶	P2 ³	P1 ⁵	P1 ²	P7 ⁴	P7 ¹ ex-P6.	P6 ³
	⊙ P3 ¹	P2 ⁴	P1 ⁶	P1 ³	P7 ⁵	P7 ²	P6 ⁴
	P3 ²	P2 ⁵	⊙ P2 ¹	P1 ⁴	P7 ⁶	P7 ³	P6 ⁵
			P2 ²	P2 ¹	P1 ¹ (n. ch.) ex-P7.	P7 ⁴	P6 ⁶

Cyc. maj. 1, n. sys.
Cyc. maj. 7, n. sys.



INDEX II, f. 2.

Сл. 1.

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 $P_3^{1^1}$
 $P_3^{1^2}$
 $P_3^{1^3}$

Сл. 6.

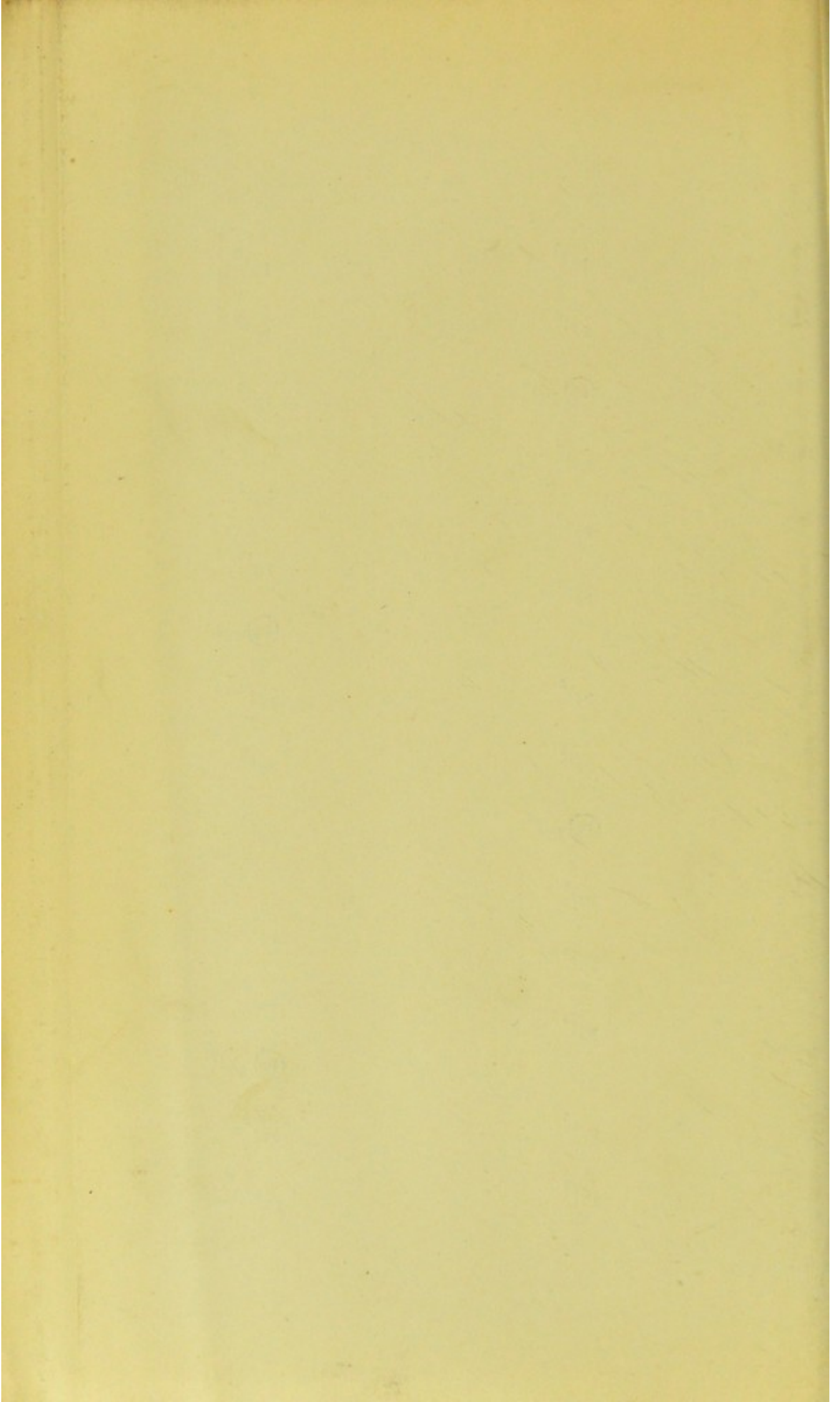
$P_7^{1^5}$
 $P_7^{1^6}$
 $P_1^{1^1}$ (n. ch.) ex-37.
 $P_1^{1^2}$
 $P_1^{1^3}$
 $P_1^{1^4}$
 $P_1^{1^5}$
 $P_1^{1^6}$
 $P_2^{1^1}$
 $P_2^{1^2}$
 $P_2^{1^3}$
 $P_2^{1^4}$
 $P_2^{1^5}$
 $P_2^{1^6}$

Сл. 7.

$P_7^{1^1}$ ex-P6.
 $P_7^{1^2}$
 $P_7^{1^3}$
 $P_7^{1^4}$
 $P_7^{1^5}$
 $P_7^{1^6}$
 $P_1^{1^1}$ (n. ch.) ex-37.
 $P_1^{1^2}$
 $P_1^{1^3}$
 $P_1^{1^4}$
 $P_1^{1^5}$
 $P_1^{1^6}$
 $P_2^{1^1}$
 $P_2^{1^2}$
 $P_2^{1^3}$

1. Ch. 7 : un. sys. { end. / fm.

Сл. нод. 1, n. sys.
 Сл. нод. 7, an. sys.



INDEX II, f. 3.

Сч. 1.

$P_3^{1^3}$
 $P_3^{1^6}$
 $\textcircled{P_3} P_6^{1^1}$
 $P_6^{1^2}$
 $P_6^{1^3}$
 $P_6^{1^4}$
 $P_6^{1^5}$
 $P_6^{1^6}$
 $\textcircled{P_6} P_7^{1^1}$
 $P_7^{1^2}$
 $P_7^{1^3}$
 $P_7^{1^4}$
 $P_7^{1^5}$
 $P_7^{1^6}$

Сч. 2.

$P_3^{1^2}$
 $P_3^{1^3}$
 $P_3^{1^4}$
 $P_3^{1^5}$
 $P_3^{1^6}$
 $\textcircled{P_3} P_6^{1^1}$
 $P_6^{1^2}$
 $P_6^{1^3}$
 $P_6^{1^4}$
 $P_6^{1^5}$
 $P_6^{1^6}$
 $\textcircled{P_6} P_7^{1^1}$
 $P_7^{1^2}$
 $P_7^{1^3}$

Сч. 3.

$P_4^{1^5}$
 $P_4^{1^6}$
 $\textcircled{P_4}$
 $P_3^{1^1}$
 $P_3^{1^2}$
 $P_3^{1^4}$
 $P_3^{1^5}$
 $P_3^{1^6}$
 $\textcircled{P_3} P_6^{1^1}$
 $P_6^{1^2}$
 $P_6^{1^3}$
 $P_6^{1^4}$
 $P_6^{1^5}$
 $P_6^{1^6}$

Сч. 4.

$P_4^{1^2}$
 $P_4^{1^3}$
 $P_4^{1^4}$
 $P_4^{1^5}$
 $P_4^{1^6}$
 $\textcircled{P_4}$
 $P_3^{1^1}$
 $P_3^{1^2}$
 $P_3^{1^3}$
 $P_3^{1^4}$
 $P_3^{1^5}$
 $P_3^{1^6}$
 $\textcircled{P_3} P_6^{1^1}$
 $P_6^{1^2}$
 $P_6^{1^3}$

Сч. 5.

$P_3^{1^4}$
 $P_3^{1^5}$
 $P_3^{1^6}$
 $\textcircled{P_3} P_4^{1^1}$
 $P_4^{1^2}$
 $P_4^{1^3}$
 $P_4^{1^4}$
 $P_4^{1^5}$
 $P_4^{1^6}$
 $\textcircled{P_4}$
 $P_3^{1^1}$
 $P_3^{1^2}$
 $P_3^{1^3}$
 $P_3^{1^4}$
 $P_3^{1^5}$

Сч. 6.

$\textcircled{P_2} P_3^{1^1}$
 $P_3^{1^2}$
 $P_3^{1^3}$
 $P_3^{1^4}$
 $P_3^{1^5}$
 $P_3^{1^6}$
 $\textcircled{P_3} P_4^{1^1}$
 $P_4^{1^2}$
 $P_4^{1^3}$
 $P_4^{1^4}$
 $P_4^{1^5}$
 $P_4^{1^6}$
 $\textcircled{P_4}$
 $P_3^{1^1}$
 $P_3^{1^2}$

Сч. 7.

$P_2^{1^4}$
 $P_2^{1^5}$
 $P_2^{1^6}$
 $\textcircled{P_2} P_3^{1^1}$
 $P_3^{1^2}$
 $P_3^{1^3}$
 $P_3^{1^4}$
 $P_3^{1^5}$
 $P_3^{1^6}$
 $\textcircled{P_3} P_4^{1^1}$
 $P_4^{1^2}$
 $P_4^{1^3}$
 $P_4^{1^4}$
 $P_4^{1^5}$

Ph. 2 { begins.
commence.

Cyc. maj. 1, sys.

Ch. 1.	Ch. 2.
$\textcircled{P_7} P_1^{2^1}$	$P_7^{1^4}$
$P_1^{2^2}$	$P_7^{1^5}$
$P_1^{2^3}$	$P_7^{1^6}$
$P_1^{2^4}$	$\textcircled{P_7} P_1^{2^1}$
$P_1^{2^5}$	$P_1^{2^2}$
$P_1^{2^6}$	$P_1^{2^3}$
$\textcircled{P_7} P_2^{2^1}$	$P_1^{2^4}$
$P_2^{2^2}$	$P_1^{2^5}$
$P_2^{2^3}$	$P_1^{2^6}$
$P_2^{2^4}$	$\textcircled{P_7} P_2^{2^1}$
$P_2^{2^5}$	$P_2^{2^2}$
$P_2^{2^6}$	$P_2^{2^3}$
$\textcircled{P_7} P_3^{2^1}$	$P_2^{2^4}$
$P_3^{2^2}$	$P_2^{2^5}$
$P_3^{2^3}$	

INDEX II., f. 4.

Ch. 3.	Ch. 4.
$\textcircled{P_7} P_7^{1^1}$	$P_6^{1^4}$
$P_7^{1^2}$	$P_6^{1^5}$
$P_7^{1^3}$	$P_6^{1^6}$
$P_7^{1^4}$	$\textcircled{P_7} P_7^{1^1}$
$P_7^{1^5}$	$P_7^{1^2}$
$P_7^{1^6}$	$P_7^{1^3}$
$\textcircled{P_7} P_1^{2^1}$	$P_7^{1^4}$
$P_1^{2^2}$	$P_7^{1^5}$
$P_1^{2^3}$	$P_7^{1^6}$
$P_1^{2^4}$	$\textcircled{P_7} P_1^{2^1}$
$P_1^{2^5}$	$P_1^{2^2}$
$P_1^{2^6}$	$P_1^{2^3}$
$\textcircled{P_7} P_2^{2^1}$	$P_1^{2^4}$
$P_2^{2^2}$	$P_1^{2^5}$
$P_2^{2^3}$	$P_1^{2^6}$
$P_2^{2^4}$	

Ch. 5.	Ch. 6.	Ch. 7.
$P_5^{1^6}$	$P_5^{1^3}$	$P_4^{1^6}$
$\textcircled{P_7} P_6^{1^1}$	$P_5^{1^4}$	$\textcircled{P_7} P_3^{1^1}$
$P_6^{1^2}$	$P_5^{1^5}$	$P_3^{1^2}$
$P_6^{1^3}$	$P_5^{1^6}$	$P_3^{1^3}$
$P_6^{1^4}$	$\textcircled{P_7} P_6^{1^1}$	$P_3^{1^4}$
$P_6^{1^5}$	$P_6^{1^2}$	$P_3^{1^5}$
$P_6^{1^6}$	$P_6^{1^3}$	$P_3^{1^6}$
$\textcircled{P_7} P_7^{1^1}$	$P_6^{1^4}$	$\textcircled{P_7} P_6^{1^1}$
$P_7^{1^2}$	$P_6^{1^5}$	$P_6^{1^2}$
$P_7^{1^3}$	$P_6^{1^6}$	$P_6^{1^3}$
$P_7^{1^4}$	$\textcircled{P_7} P_7^{1^1}$	$P_6^{1^4}$
$P_7^{1^5}$	$P_7^{1^2}$	$P_6^{1^5}$
$P_7^{1^6}$	$P_7^{1^3}$	$P_6^{1^6}$
$\textcircled{P_7} P_1^{2^1}$	$P_7^{1^4}$	$\textcircled{P_7} P_7^{1^1}$

Ph. 1 { end.
fin.



INDEX II, f. 5.

Ch. 1.

$P_3^2^4$
 $P_3^2^5$
 $P_3^2^6$
 $P_3^2^7$
 $P_3^2^8$
 $P_3^2^9$
 $P_3^2^{10}$
 $P_3^2^{11}$
 $P_3^2^{12}$
 $P_3^2^{13}$
 $P_3^2^{14}$
 $P_3^2^{15}$
 $P_3^2^{16}$
 $P_3^2^{17}$
 $P_3^2^{18}$
 $P_3^2^{19}$
 $P_3^2^{20}$
 $P_3^2^{21}$
 $P_3^2^{22}$
 $P_3^2^{23}$
 $P_3^2^{24}$

Ch. 2.

$P_4^2^6$
 $P_4^2^7$
 $P_4^2^8$
 $P_4^2^9$
 $P_4^2^{10}$
 $P_4^2^{11}$
 $P_4^2^{12}$
 $P_4^2^{13}$
 $P_4^2^{14}$
 $P_4^2^{15}$
 $P_4^2^{16}$
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 $P_4^2^{18}$
 $P_4^2^{19}$
 $P_4^2^{20}$
 $P_4^2^{21}$
 $P_4^2^{22}$
 $P_4^2^{23}$
 $P_4^2^{24}$

Ch. 3.

$P_2^3^3$
 $P_2^3^4$
 $P_2^3^5$
 $P_2^3^6$
 $P_2^3^7$
 $P_2^3^8$
 $P_2^3^9$
 $P_2^3^{10}$
 $P_2^3^{11}$
 $P_2^3^{12}$
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 $P_2^3^{16}$
 $P_2^3^{17}$
 $P_2^3^{18}$
 $P_2^3^{19}$
 $P_2^3^{20}$

Ch. 4.

$P_1^2^6$
 $P_1^2^7$
 $P_1^2^8$
 $P_1^2^9$
 $P_1^2^{10}$
 $P_1^2^{11}$
 $P_1^2^{12}$
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 $P_1^2^{16}$
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 $P_1^2^{18}$
 $P_1^2^{19}$
 $P_1^2^{20}$
 $P_1^2^{21}$
 $P_1^2^{22}$
 $P_1^2^{23}$
 $P_1^2^{24}$

Ch. 5.

$P_7^1^2$
 $P_7^1^3$
 $P_7^1^4$
 $P_7^1^5$
 $P_7^1^6$
 $P_7^1^7$
 $P_7^1^8$
 $P_7^1^9$
 $P_7^1^{10}$
 $P_7^1^{11}$
 $P_7^1^{12}$
 $P_7^1^{13}$
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 $P_7^1^{15}$
 $P_7^1^{16}$
 $P_7^1^{17}$
 $P_7^1^{18}$
 $P_7^1^{19}$
 $P_7^1^{20}$

Ch. 6.

$P_7^1^5$
 $P_7^1^6$
 $P_7^1^7$
 $P_7^1^8$
 $P_7^1^9$
 $P_7^1^{10}$
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 $P_7^1^{23}$
 $P_7^1^{24}$

Ch. 7.

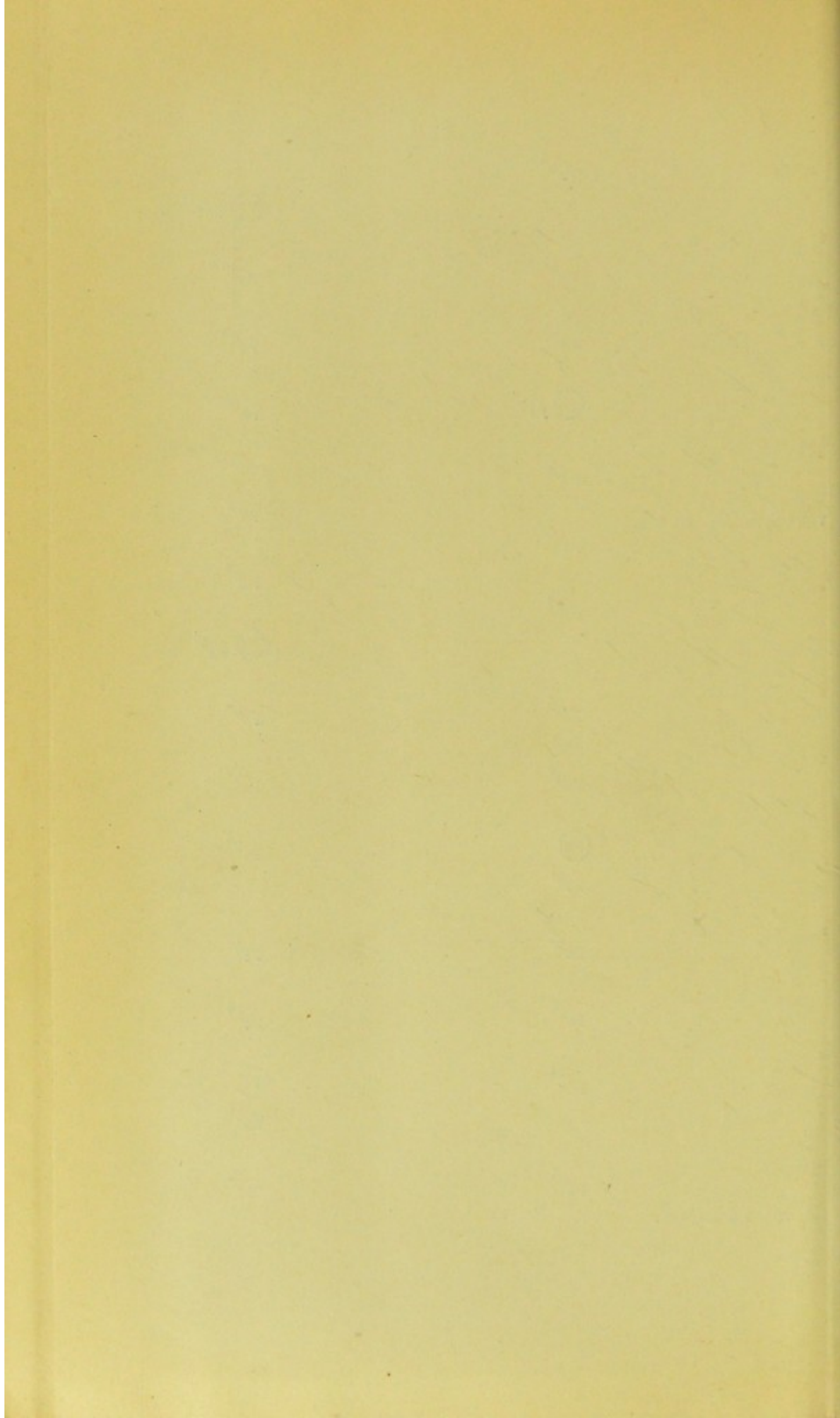
$P_7^1^2$
 $P_7^1^3$
 $P_7^1^4$
 $P_7^1^5$
 $P_7^1^6$
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 $P_7^1^8$
 $P_7^1^9$
 $P_7^1^{10}$
 $P_7^1^{11}$
 $P_7^1^{12}$
 $P_7^1^{13}$
 $P_7^1^{14}$
 $P_7^1^{15}$
 $P_7^1^{16}$
 $P_7^1^{17}$
 $P_7^1^{18}$
 $P_7^1^{19}$
 $P_7^1^{20}$

Vid. Ch. 7 : cyc. maj. 2, sys. { begins. commence.



INDEX II, f. 6.

Cn. 1.	Cn. 2.	Cn. 3.	Cn. 4.	Cn. 5.	Cn. 6.	Cn. 7.
$P_2^{2^3}$	$P_3^{2^2}$	$P_4^{2^3}$	$P_4^{2^2}$		$\textcircled{13} P_3^{2^1}$	$P_2^{2^4}$
$P_3^{2^6}$	$P_3^{2^3}$	$P_4^{2^6}$	$P_4^{2^3}$	$P_3^{2^5}$	$P_3^{2^2}$	$P_2^{2^5}$
$\textcircled{12} P_6^{2^1}$	$P_3^{2^4}$	$\textcircled{14} P_3^{2^1}$	$P_4^{2^4}$	$P_3^{2^6}$	$P_3^{2^3}$	$P_2^{2^6}$
$P_6^{2^2}$	$P_3^{2^5}$	$P_3^{2^2}$	$P_4^{2^5}$	$\textcircled{15} P_4^{2^1}$	$P_3^{2^4}$	$\textcircled{12} P_3^{2^1}$
$P_6^{2^3}$	$P_3^{2^6}$	$P_3^{2^3}$	$P_4^{2^6}$	$P_4^{2^2}$	$P_3^{2^5}$	$P_3^{2^2}$
$P_6^{2^4}$	$\textcircled{16} P_6^{2^1}$	$P_3^{2^4}$	$\textcircled{14} P_5^{2^1}$	$P_4^{2^3}$	$P_3^{2^6}$	$P_3^{2^3}$
$P_6^{2^5}$	$P_6^{2^2}$	$P_3^{2^5}$	$P_5^{2^2}$	$P_4^{2^4}$	$\textcircled{15} P_4^{2^1}$	$P_3^{2^4}$
$P_6^{2^6}$	$P_6^{2^3}$	$P_3^{2^6}$	$P_5^{2^3}$	$P_4^{2^5}$	$P_4^{2^2}$	$P_3^{2^5}$
$\textcircled{16} P_7^{2^1}$	$P_6^{2^4}$	$\textcircled{15} P_6^{2^1}$	$P_4^{2^4}$	$P_4^{2^6}$	$P_4^{2^3}$	$P_3^{2^6}$
$P_7^{2^2}$	$P_6^{2^5}$	$P_6^{2^2}$	$P_4^{2^5}$	$\textcircled{14} P_5^{2^1}$	$P_4^{2^4}$	$\textcircled{15} P_4^{2^1}$
$P_7^{2^3}$	$P_6^{2^6}$	$P_6^{2^3}$	$P_4^{2^6}$	$P_5^{2^2}$	$P_4^{2^5}$	$P_4^{2^2}$
$P_7^{2^4}$	$\textcircled{16} P_7^{2^1}$	$P_6^{2^4}$	$P_5^{2^3}$	$P_5^{2^3}$	$P_4^{2^6}$	$P_4^{2^3}$
$P_7^{2^5}$	$P_7^{2^2}$	$P_6^{2^5}$	$P_5^{2^4}$	$P_5^{2^4}$	$\textcircled{14} P_5^{2^1}$	$P_4^{2^4}$
$P_7^{2^6}$	$P_7^{2^3}$	$P_6^{2^6}$	$P_5^{2^5}$	$P_5^{2^5}$	$P_5^{2^2}$	$P_4^{2^5}$
$\textcircled{17} P_8^{2^1}$	$P_7^{2^4}$	$P_6^{2^7}$	$P_6^{2^6}$	$P_5^{2^6}$	$P_5^{2^4}$	$P_4^{2^6}$
			$P_6^{2^7}$	$P_5^{2^7}$	$P_5^{2^5}$	$P_4^{2^7}$



INDEX II, f. 7.

Ch. 1.

Ch. 2.

Ch. 3.

Ch. 4.

Ch. 5.

Ch. 6.

Ch. 7.

P₁³²

P₁³³

P₁³⁴

P₁³⁵

P₁³⁶

Ⓟ P₂³¹

P₂³²

P₂³³

P₂³⁴

P₂³⁵

P₂³⁶

Ⓟ P₃³¹

P₃³²

P₃³³

P₇²⁵

P₇²⁶

Ⓟ P₁³¹

P₁³²

P₁³³

P₁³⁴

P₁³⁵

P₁³⁶

Ⓟ P₂³¹

P₂³²

P₂³³

P₂³⁴

P₂³⁵

P₂³⁶

Ⓟ P₇²¹

P₇²²

P₇²³

P₇²⁴

P₇²⁵

P₇²⁶

Ⓟ P₁³¹

P₁³²

P₁³³

P₁³⁴

P₁³⁵

P₁³⁶

Ⓟ P₂³¹

P₂³²

P₂³³

P₆⁴

P₆⁵

P₆⁶

Ⓟ P₇³¹

P₇³²

P₇³³

P₇³⁴

P₇³⁵

P₇³⁶

Ⓟ P₁³¹

P₁³²

P₁³³

P₁³⁴

P₁³⁵

P₃⁰

Ⓟ P₆³¹

P₆³²

P₆³³

P₆³⁴

P₆³⁵

P₆³⁶

Ⓟ P₇²¹

P₇²²

P₇²³

P₇²⁴

P₇²⁵

P₇²⁶

Ⓟ P₁³¹

P₁³²

P₅²

P₅³

P₅⁴

P₅⁵

P₅⁶

Ⓟ P₆²¹

P₆²²

P₆²³

P₆²⁴

P₆²⁵

P₆²⁶

P₆²⁷

P₆²⁸

P₆²⁹

P₄⁰

Ⓟ P₃²¹

P₃²²

P₃²³

P₃²⁴

P₃²⁵

P₃²⁶

Ⓟ P₆²¹

P₆²²

P₆²³

P₆²⁴

P₆²⁵

P₆²⁶

Ⓟ P₇²¹

Th. 3 { begins. commence.

Cyc. maj. 2, 135.

Ph. 2 { end. fin.

INDEX II, f. 8.

Ch. 1.

Ch. 2.

Ch. 3.

Ch. 4.

Ch. 5.

Ch. 6.

Ch. 7.

P₃³⁴

P₃³⁵

P₃³⁶

Ⓟ P₄³¹

P₄³²

P₄³³

P₄³⁴

P₄³⁵

P₄³⁶

Ⓟ P₅³¹

P₅³²

P₅³³

P₅³⁴

P₅³⁵

Ⓟ P₃³¹

P₃³²

P₃³³

P₃³⁴

P₃³⁵

P₃³⁶

Ⓟ P₄³¹

P₄³²

P₄³³

P₄³⁴

P₄³⁵

P₄³⁶

Ⓟ P₅³¹

P₅³²

P₅³³

P₅³⁴

P₅³⁵

P₂³⁴

P₂³⁵

P₂³⁶

Ⓟ P₃²¹

P₃²²

P₃²³

P₃²⁴

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P₃²⁷

Ⓟ P₄²¹

P₄²²

P₄²³

P₄²⁴

P₄²⁵

P₄²⁶

P₄²⁷

P₁³⁶

Ⓟ P₂³¹

P₂³²

P₂³³

P₂³⁴

P₂³⁵

P₂³⁶

Ⓟ P₃³¹

P₃³²

P₃³³

P₃³⁴

P₃³⁵

P₃³⁶

Ⓟ P₄³¹

P₄³²

P₄³³

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Ⓟ P₃³¹

P₃³²

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P₇²⁶

Ⓟ P₁³¹

P₁³²

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P₁³⁶

Ⓟ P₂³¹

P₂³²

P₂³³

P₂³⁴

P₂³⁵

P₂³⁶

Ⓟ P₃³¹

P₃³²

P₃³³

P₃³⁴

P₃³⁵

P₃³⁶

P₂²²

P₂²³

P₂²⁴

P₂²⁵

P₂²⁶

Ⓟ P₁³¹

P₁³²

P₁³³

P₁³⁴

P₁³⁵

P₁³⁶

Ⓟ P₂³¹

P₂³²

P₂³³

P₂³⁴

P₂³⁵

P₂³⁶

P₂³⁷

P₂³⁸

P₂³⁹

P₂⁴⁰

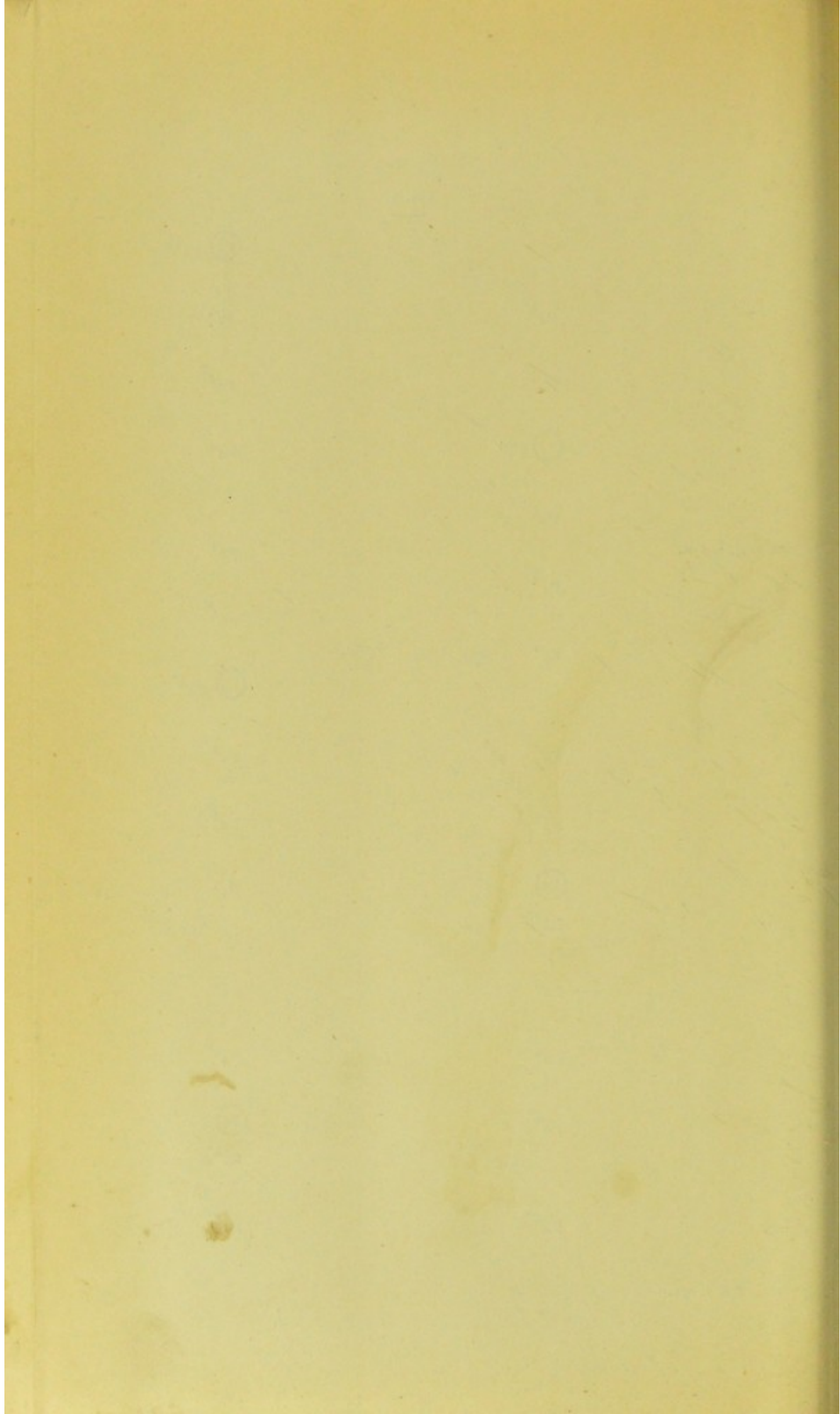
Vid. Ch. 7: eye maj. 3, 333.

Cyc. maj. 2 & 3, 333.



INDEX II, f. 9.

Ch. 1.	Ch. 2.	Ch. 3.	Ch. 4.	Ch. 5.	Ch. 6.	Ch. 7.
P ₅ ^{3,6}	P ₅ ^{3,2}	P ₄ ^{3,6}	P ₆ ^{3,3}	P ₃ ^{3,5}	P ₃ ^{3,2}	
Ⓢ P ₆ ^{3,1}	P ₃ ^{3,4}	Ⓢ P ₃ ^{3,1}	P ₄ ^{3,4}	P ₃ ^{3,6}	P ₃ ^{3,3}	P ₂ ^{3,7}
P ₆ ^{3,2}	P ₅ ^{3,5}	P ₅ ^{3,2}	P ₄ ^{3,5}	Ⓢ P ₄ ^{3,1}	P ₃ ^{3,4}	P ₂ ^{3,6}
P ₆ ^{3,3}	P ₅ ^{3,6}	P ₃ ^{3,3}	P ₄ ^{3,6}	P ₄ ^{3,2}	P ₃ ^{3,5}	Ⓢ P ₃ ^{3,1}
P ₆ ^{3,4}	Ⓢ P ₆ ^{3,1}	P ₅ ^{3,4}	Ⓢ P ₅ ^{3,1}	P ₄ ^{3,3}	P ₃ ^{3,6}	P ₃ ^{3,2}
P ₆ ^{3,5}	P ₆ ^{3,2}	P ₅ ^{3,5}	P ₅ ^{3,2}	P ₄ ^{3,4}	Ⓢ P ₄ ^{3,1}	P ₃ ^{3,3}
P ₆ ^{3,6}	P ₆ ^{3,3}	P ₃ ^{3,6}	P ₅ ^{3,3}	P ₄ ^{3,5}	P ₄ ^{3,2}	P ₃ ^{3,4}
Ⓢ P ₇ ^{3,1}	P ₆ ^{3,4}	Ⓢ P ₆ ^{3,1}	P ₅ ^{3,4}	P ₄ ^{3,6}	P ₄ ^{3,3}	P ₃ ^{3,5}
P ₇ ^{3,2}	P ₆ ^{3,5}	P ₆ ^{3,2}	P ₅ ^{3,5}	Ⓢ P ₄ ^{3,1}	P ₄ ^{3,4}	P ₃ ^{3,6}
P ₇ ^{3,3}	P ₆ ^{3,6}	P ₄ ^{3,3}	P ₅ ^{3,6}	P ₃ ^{3,1}	P ₄ ^{3,5}	Ⓢ P ₄ ^{3,1}
P ₇ ^{3,4}	Ⓢ P ₇ ^{3,1}	P ₆ ^{3,4}	Ⓢ P ₆ ^{3,1}	P ₃ ^{3,2}	P ₄ ^{3,6}	P ₄ ^{3,2}
P ₇ ^{3,5}	P ₇ ^{3,2}	P ₆ ^{3,5}	P ₆ ^{3,2}	P ₃ ^{3,3}	Ⓢ P ₄ ^{3,1}	P ₄ ^{3,3}
P ₇ ^{3,6}	P ₇ ^{3,3}	P ₆ ^{3,6}	P ₆ ^{3,3}	P ₃ ^{3,4}	P ₃ ^{3,1}	P ₄ ^{3,4}
Ⓢ P ₄ ^{4,1}	P ₇ ^{3,4}	Ⓢ P ₇ ^{3,1}	P ₆ ^{3,4}	P ₃ ^{3,5}	P ₃ ^{3,2}	P ₄ ^{3,5}
				P ₃ ^{3,6}	P ₃ ^{3,3}	P ₄ ^{3,6}



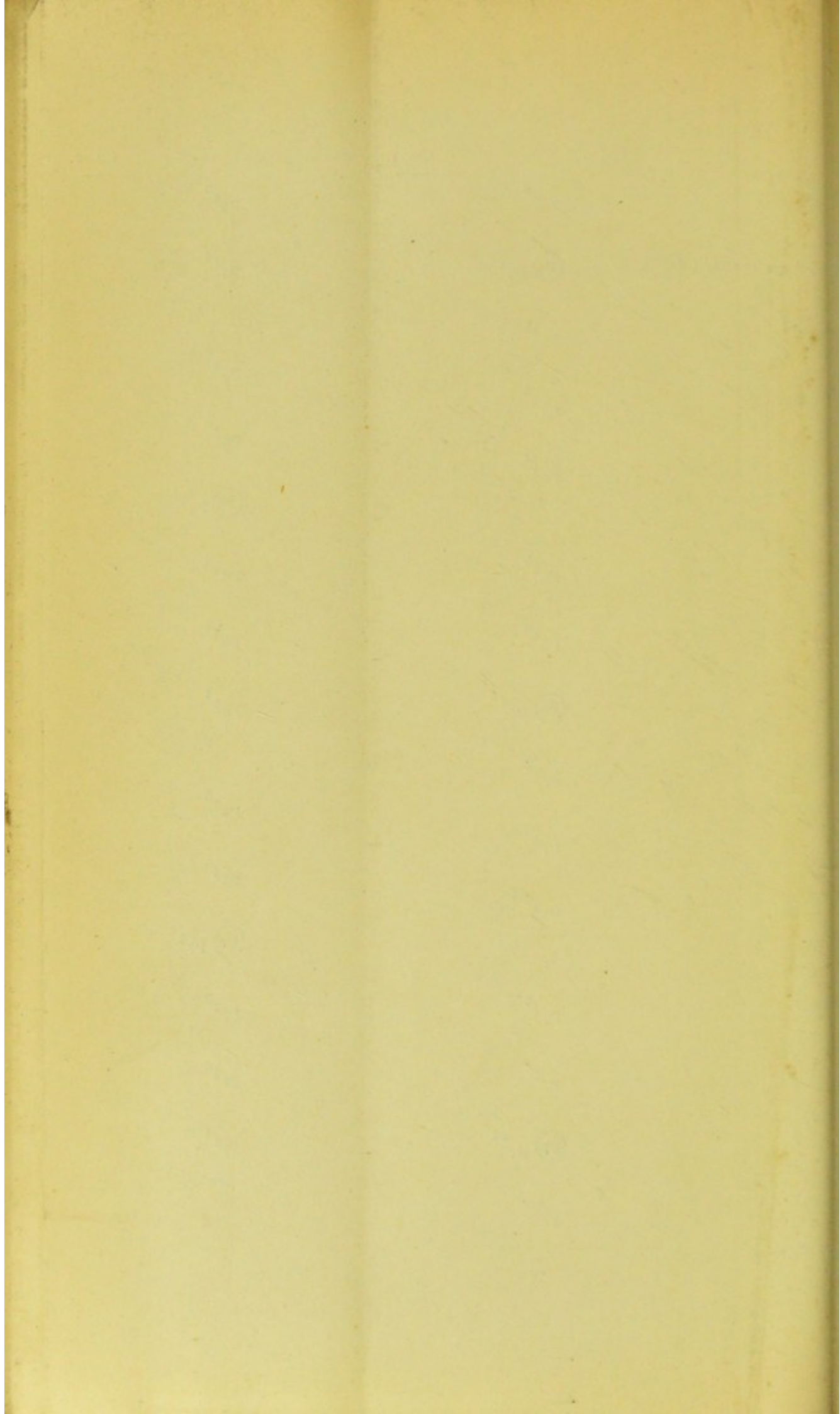
INDEX II., f. 10.

Cn. 1.	Cn. 2.	Cn. 3.	Cn. 4.	Cn. 5.	Cn. 6.	Cn. 7.
$P_1^{4^2}$	$P_7^{3^5}$	$P_7^{3^2}$		$\textcircled{P_6} P_6^{3^1}$	$P_5^{3^4}$	$\textcircled{P_5} P_5^{3^1}$
$P_1^{4^3}$	$P_7^{3^6}$	$P_7^{3^3}$	$P_6^{3^5}$	$P_6^{3^2}$		$P_5^{3^2}$ Ph. 3 { end. / fin.
$P_1^{4^4}$	$\textcircled{P_7} P_7^{4^1}$	$P_7^{3^4}$	$P_6^{3^6}$	$P_6^{3^3}$	$P_5^{3^5}$	$P_5^{3^3}$
*			$\textcircled{P_6} P_7^{3^1}$	$P_6^{3^4}$	$P_5^{3^6}$	$P_5^{3^4}$
$P_1^{4^5}$	$P_1^{4^2}$	$P_7^{3^5}$	$P_7^{3^5}$	$P_6^{3^5}$	$\textcircled{P_5} P_6^{3^1}$	$P_5^{3^5}$
$P_1^{4^6}$	$P_1^{4^3}$	$P_7^{3^6}$	$P_7^{3^6}$	$P_6^{3^6}$	$P_6^{3^2}$	$P_5^{3^6}$
$\textcircled{P_2} P_2^{4^1}$	$P_1^{4^4}$	$\textcircled{P_7} P_1^{4^1}$	$P_7^{3^4}$	$P_6^{3^6}$	$P_6^{3^3}$	$P_5^{3^7}$
$P_2^{4^2}$	$P_1^{4^5}$	$P_1^{4^2}$	$P_7^{3^5}$	$\textcircled{P_6} P_7^{3^1}$	$P_6^{3^4}$	$P_5^{3^8}$
$P_2^{4^3}$	$P_1^{4^6}$	$P_1^{4^3}$	$P_7^{3^6}$	$P_7^{3^2}$	$P_6^{3^5}$	$\textcircled{P_5} P_6^{3^1}$
$P_2^{4^4}$	$\textcircled{P_2} P_2^{4^1}$	$P_1^{4^4}$	$P_7^{3^6}$	$P_7^{3^3}$	$P_6^{3^6}$	$P_6^{3^2}$
$P_2^{4^5}$	$P_2^{4^2}$	$P_1^{4^5}$	$\textcircled{P_7} P_1^{4^1}$	$P_7^{3^4}$	$P_6^{3^7}$	$P_6^{3^3}$
$P_2^{4^6}$	$P_2^{4^3}$	$P_1^{4^6}$	$P_1^{4^2}$	$P_7^{3^5}$	$\textcircled{P_6} P_7^{3^1}$	$P_6^{3^4}$
$\textcircled{P_3} P_3^{4^1}$	$P_2^{4^4}$	$\textcircled{P_7} P_2^{4^1}$	$P_1^{4^3}$	$P_7^{3^6}$	$P_7^{3^2}$	$P_6^{3^5}$
$P_3^{4^2}$	$P_2^{4^5}$	$P_2^{4^2}$	$P_1^{4^4}$	$P_7^{3^6}$	$P_7^{3^3}$	$P_6^{3^6}$
$P_3^{4^3}$	$P_2^{4^6}$	$P_2^{4^3}$	$P_1^{4^5}$	$\textcircled{P_7} P_7^{4^1}$	$P_7^{3^4}$	$\textcircled{P_5} P_7^{3^1}$
$P_3^{4^4}$		$P_2^{4^4}$	$P_1^{4^6}$	$P_1^{4^2}$	$P_7^{3^5}$	$P_7^{3^2}$
		$P_2^{4^5}$	$P_2^{4^1}$	$P_1^{4^3}$	$P_7^{3^6}$	$P_6^{3^7}$
		$P_2^{4^6}$	$P_2^{4^2}$	$P_1^{4^4}$	$P_7^{3^6}$	$\textcircled{P_5} P_7^{3^1}$
			$P_2^{4^3}$	$P_1^{4^5}$	$P_7^{3^6}$	$P_7^{3^3}$
			$P_2^{4^4}$	$P_1^{4^6}$	$P_7^{3^6}$	$P_7^{3^4}$
				$P_1^{4^5}$	$P_7^{3^6}$	$P_7^{3^5}$
				$P_1^{4^6}$	$P_7^{3^6}$	$P_7^{3^6}$

* Begins to lose its powers. The same occurs to the other planets of the system, at the corresponding time (beginning of the second arc of their 4th major cycle).
 * Commence à perdre ses puissances. Il arrive de même aux autres planètes du système, au moment correspondant (commencement du second arc de leur 4^e cycle majeur).

begins
commence.

[P. maj. 3, sys.



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Ch. 1.

Ch. 2.

Ch. 3.

Ch. 4.

Ch. 5.

Ch. 6.

Ch. 7.

$P_3^{4^3}$
 $P_3^{4^6}$
 $P_4^{4^1}$
 $P_4^{4^2}$
 $P_4^{4^3}$
 $P_4^{4^4}$ Cyc. ch. a. 1 { end. / fin.
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 $P_4^{4^6}$
 $P_4^{4^7}$
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 $P_5^{4^2}$
 $P_5^{4^3}$
 $P_5^{4^4}$
 $P_5^{4^5}$

$P_3^{4^1}$
 $P_3^{4^2}$
 $P_3^{4^3}$
 $P_3^{4^4}$
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 $P_4^{4^1}$
 $P_4^{4^2}$
 $P_4^{4^3}$
 $P_4^{4^4}$ Cyc. ch. a. 1 { end. / fin.
 $P_4^{4^5}$
 $P_4^{4^6}$
 $P_4^{4^7}$
 $P_5^{4^1}$
 $P_5^{4^2}$

$P_2^{4^4}$
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 $P_4^{4^1}$
 $P_4^{4^2}$
 $P_4^{4^3}$
 $P_4^{4^4}$ Cyc. ch. a. 1 { end. / fin.
 $P_4^{4^5}$

$P_2^{4^1}$
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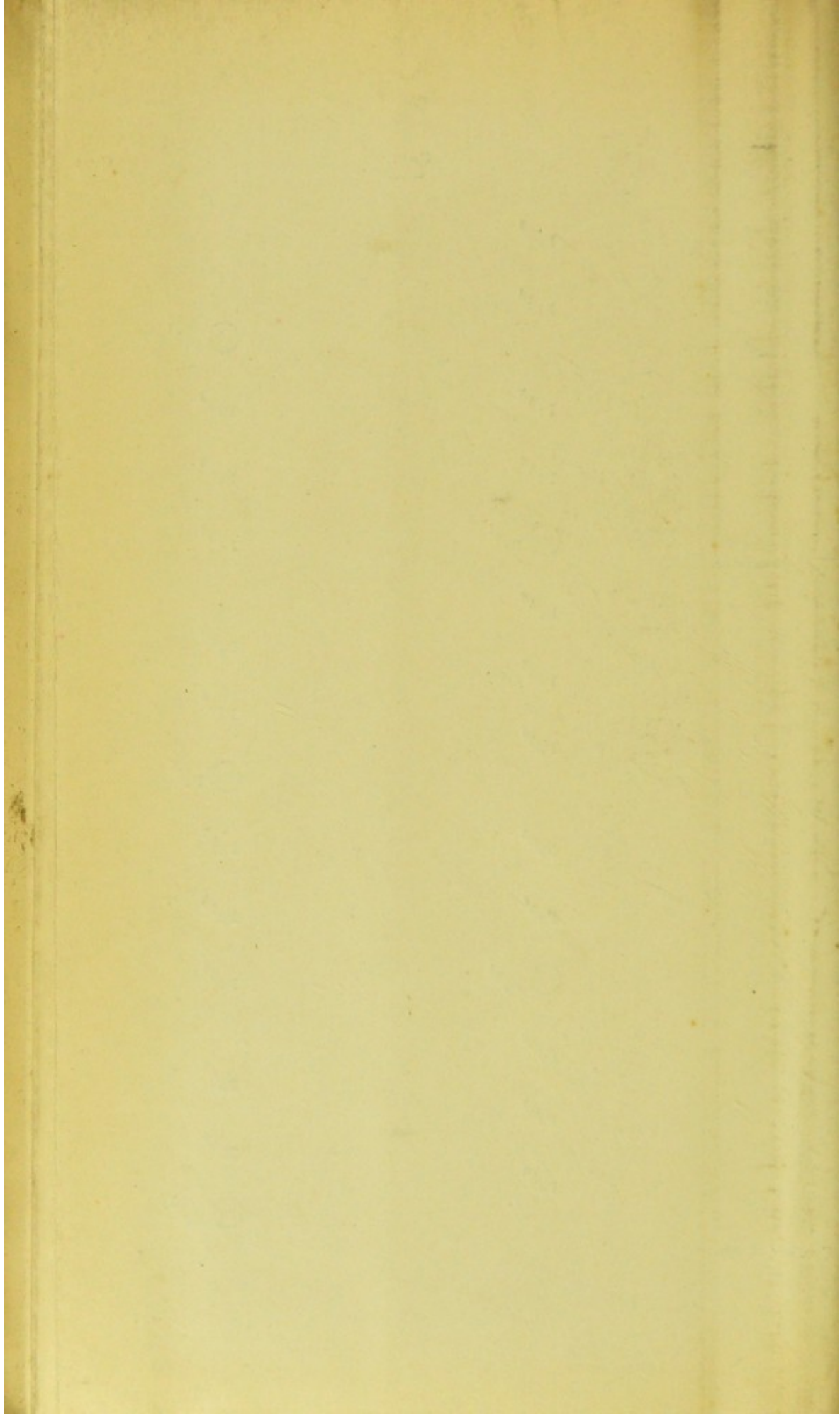
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P. 4, a. 2. { logiss. / commence.

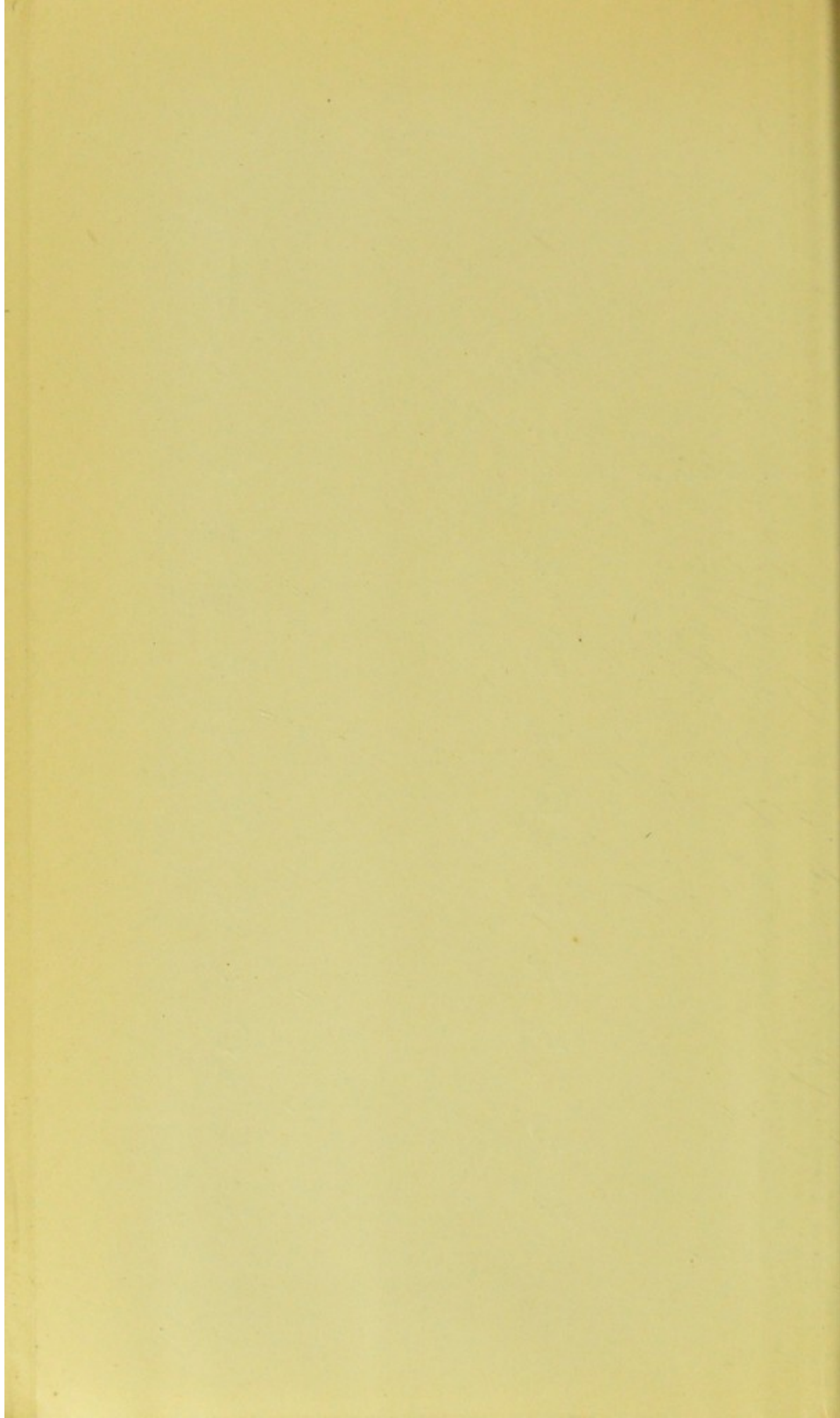
Ch. 7: cyc. maj. 4, sys.

Cyc. maj. 3 & 4, sys.



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	Ch. 1.	Ch. 2.	Ch. 3.	Ch. 4.	Ch. 5.	Ch. 6.	Ch. 7.
	$P_3^{4^6}$	$P_3^{4^3}$	$P_4^{4^6}$	$P_4^{4^3}$	$P_3^{4^2}$	$P_3^{4^2}$	$P_2^{4^3}$
Ch. 4: cyc. sys., a. 1 { end. fin.	$\textcircled{P_5} P_5^{4^1}$	$P_3^{4^4}$	$\textcircled{P_4} P_5^{4^1}$	$P_4^{4^4}$ Cyc. ch., & sys., a. 1 { end. fin.	$P_3^{4^3}$	$P_3^{4^3}$	$P_2^{4^6}$
	$P_6^{4^2}$	$P_3^{4^5}$	$P_3^{4^2}$	$P_4^{4^5}$	$\textcircled{P_9} P_4^{4^1}$	$P_3^{4^4}$	$\textcircled{P_2} P_3^{4^1}$
	$P_6^{4^3}$	$P_3^{4^6}$	$P_3^{4^3}$	$P_4^{4^6}$	$P_4^{4^2}$	$P_3^{4^5}$	$P_3^{4^2}$
	$P_6^{4^4}$	$\textcircled{P_8} P_6^{4^1}$	$P_3^{4^4}$	$\textcircled{P_4} P_5^{4^1}$	$P_4^{4^3}$	$P_3^{4^6}$	$P_3^{4^3}$
	$P_6^{4^5}$	$P_6^{4^2}$	$P_3^{4^5}$	$P_5^{4^2}$	$P_4^{4^4}$ Cyc. ch., a. 1 { end. fin.	$\textcircled{P_7} P_4^{4^1}$	$P_3^{4^4}$
	$P_6^{4^6}$	$P_6^{4^3}$	$P_3^{4^6}$	$P_5^{4^3}$	$P_4^{4^5}$	$P_4^{4^2}$	$P_3^{4^5}$
	$\textcircled{P_7} P_7^{4^1}$	$P_6^{4^4}$	$\textcircled{P_5} P_6^{4^1}$	$P_5^{4^4}$	$P_4^{4^6}$	$P_4^{4^3}$	$P_3^{4^6}$
	$P_7^{4^2}$	$P_6^{4^5}$	$P_6^{4^2}$	$P_5^{4^5}$	$\textcircled{P_4} P_5^{4^1}$	$P_4^{4^4}$ Cyc. ch., a. 1 { end. fin.	$\textcircled{P_6} P_4^{4^1}$
	$P_7^{4^3}$	$P_6^{4^6}$	$P_6^{4^3}$	$P_3^{4^6}$	$P_3^{4^2}$	$P_4^{4^5}$	$P_4^{4^2}$
	$P_7^{4^4}$	$\textcircled{P_6} P_7^{4^1}$	$P_6^{4^4}$	$P_3^{4^7}$	$P_3^{4^3}$	$P_4^{4^6}$	$P_4^{4^3}$
	$P_7^{4^5}$	$P_7^{4^2}$	$P_6^{4^5}$	$P_3^{4^8}$	$P_3^{4^4}$	$\textcircled{P_4} P_5^{4^1}$	$P_4^{4^4}$ Cyc. ch., a. 1 { end. fin.
	$P_7^{4^6}$	$P_7^{4^3}$	$P_6^{4^6}$	$P_3^{4^9}$	$P_3^{4^5}$	$P_3^{4^2}$	$P_4^{4^5}$
	$\textcircled{P_8} P_1^{5^1}$	$P_7^{4^4}$	$\textcircled{P_6} P_7^{4^1}$	$P_3^{4^{10}}$	$P_3^{4^6}$	$P_3^{4^3}$	$P_4^{4^6}$
	$P_1^{5^2}$						



INDEX II, f. 13.

Ch. 1.

Ch. 2.

Ch. 3.

Ch. 4.

Ch. 5.

Ch. 6.

Ch. 7.

$P_1^{1,3}$
 $P_1^{1,4}$
 $P_1^{2,3}$
 $P_1^{2,6}$
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 $\textcircled{P} P_3^{3,1}$
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$P_7^{4,5}$
 $P_7^{4,6}$
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 $P_1^{5,3}$
 $P_1^{5,4}$
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 $P_1^{5,6}$
 $\textcircled{P} P_2^{5,1}$
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 $P_2^{5,6}$
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 $P_7^{4,6}$
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 $P_1^{5,6}$
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 $P_2^{5,4}$

$P_6^{4,5}$
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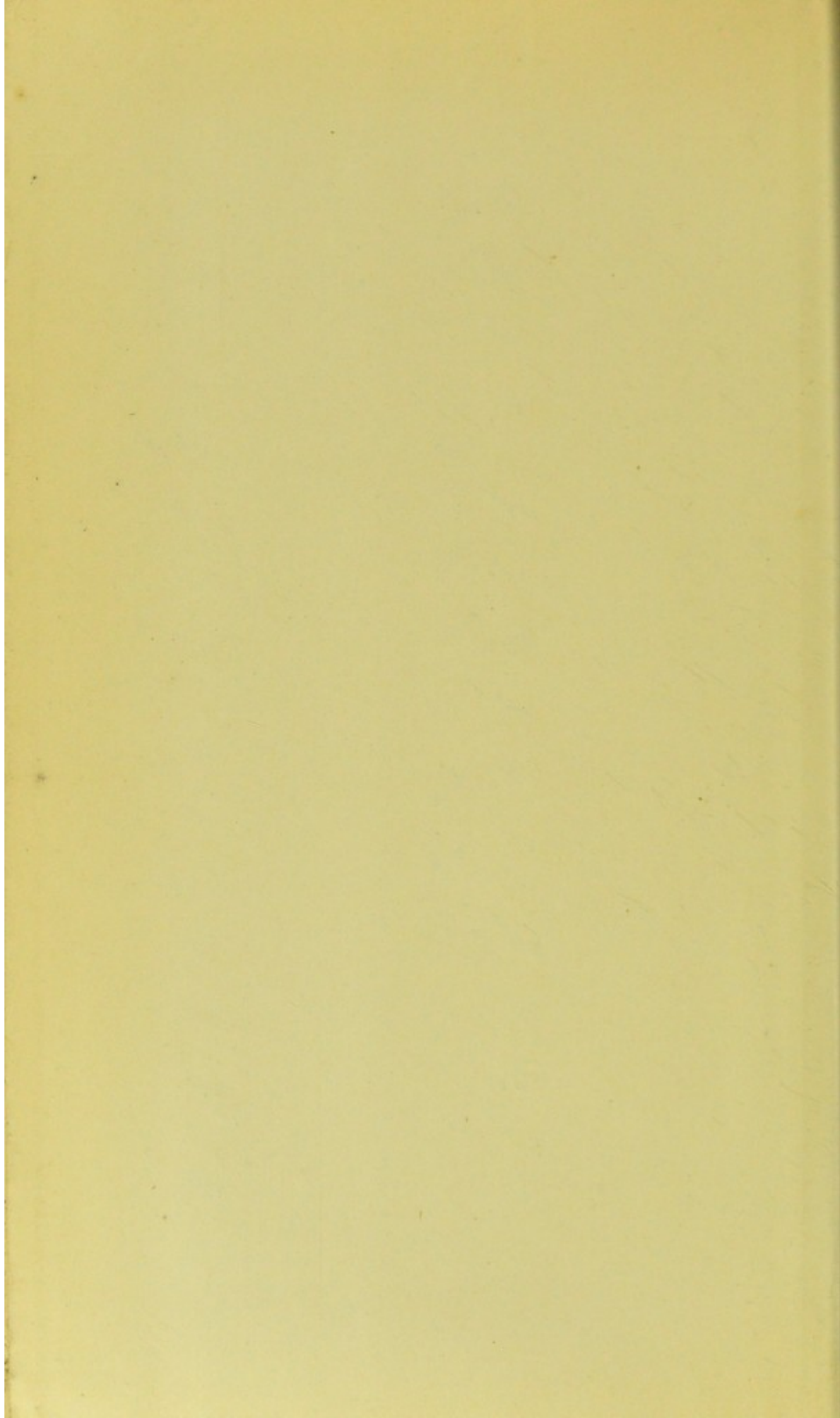
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 $\textcircled{P} P_7^{4,1}$
 $P_7^{4,2}$

Ph. 4 {
 end.
 fin.

Ph. 5 {
 begins.
 commence.

Cyc. maj. 4, sys.



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Сл. 1.

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Сл. 2.

$P_3^{5,2}$
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 $P_5^{5,3}$

Сл. 3.

$P_2^{5,5}$
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Сл. 4.

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Сл. 5.

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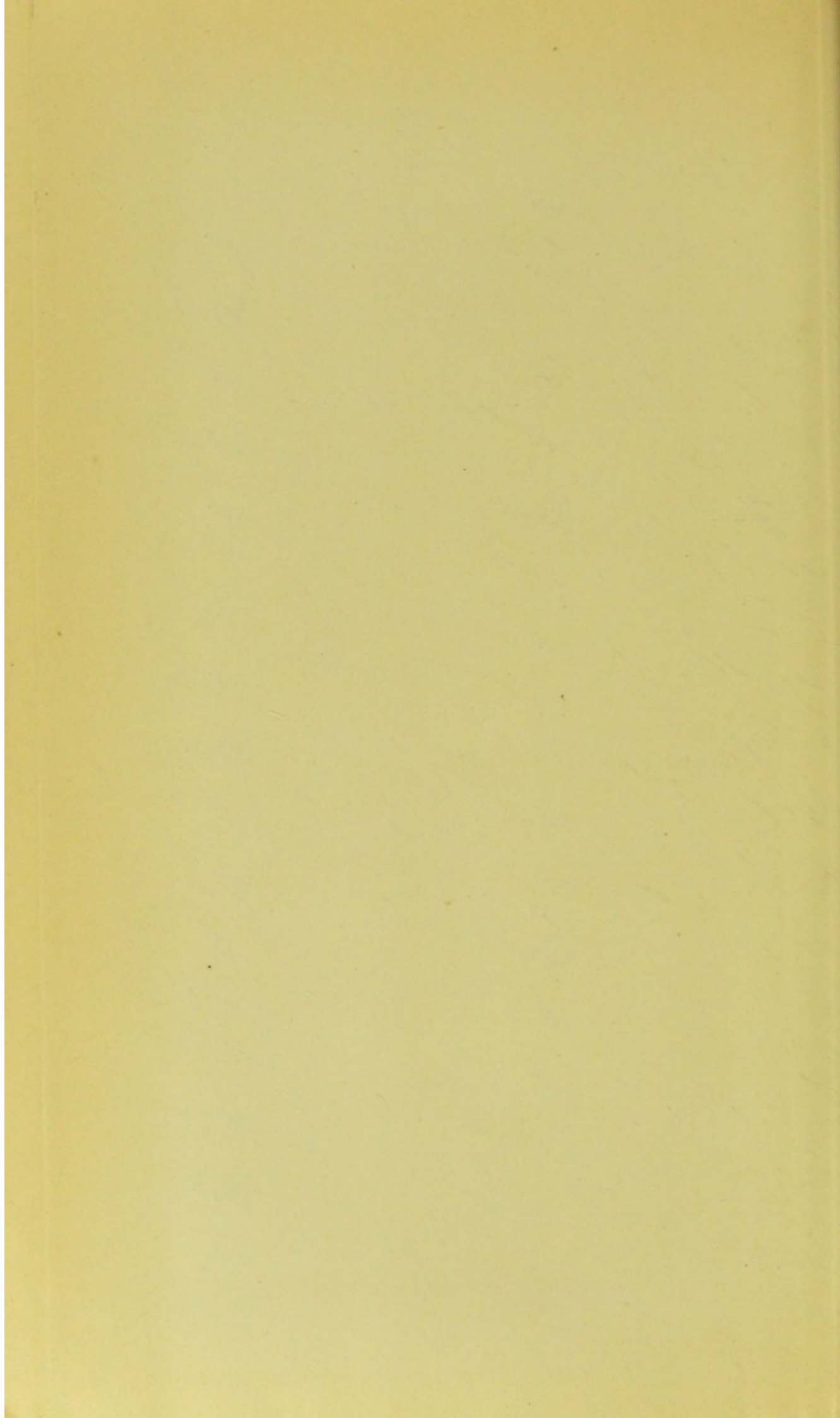
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Сл. 7.

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 $P_1^{5,6}$
 $\textcircled{28} P_2^{5,1}$
 $P_2^{5,2}$
 $P_2^{5,3}$
 $P_2^{5,4}$

VM. Ch. 7: Cyc. maj. 5, 179.

Cyc. maj. 4 & 5, 179.



INDEX II, f. 15.

Чл. 1.

$\textcircled{P_3} P_0^{5,1}$
 $P_0^{5,2}$
 $P_0^{5,3}$
 $P_0^{5,4}$
 $P_0^{5,5}$
 $P_0^{5,6}$
 $\textcircled{P_3} P_7^{5,1}$
 $P_7^{5,2}$
 $P_7^{5,3}$
 $P_7^{5,4}$
 $P_7^{5,5}$
 $P_7^{5,6}$
 $\textcircled{P_7} P_1^{6,1}$
 $P_1^{6,2}$

Чл. 2.

$P_3^{5,4}$
 $P_3^{5,5}$
 $P_3^{5,6}$
 $\textcircled{P_3} P_0^{5,1}$
 $P_0^{5,2}$
 $P_0^{5,3}$
 $P_0^{5,4}$
 $P_0^{5,5}$
 $P_0^{5,6}$
 $\textcircled{P_7} P_7^{5,1}$
 $P_7^{5,2}$
 $P_7^{5,3}$
 $P_7^{5,4}$
 $P_7^{5,5}$

Чл. 3.

$\textcircled{P_4}$
 $P_3^{5,1}$
 $P_3^{5,2}$
 $P_3^{5,3}$
 $P_3^{5,4}$
 $P_3^{5,5}$
 $P_3^{5,6}$
 $\textcircled{P_4} P_0^{5,1}$
 $P_0^{5,2}$
 $P_0^{5,3}$
 $P_0^{5,4}$
 $P_0^{5,5}$
 $P_0^{5,6}$
 $\textcircled{P_7} P_7^{5,1}$
 $P_7^{5,2}$

Чл. 4.

$P_4^{5,4}$
 $P_4^{5,5}$
 $P_4^{5,6}$
 $\textcircled{P_4}$
 $P_3^{5,1}$
 $P_3^{5,2}$
 $P_3^{5,3}$
 $P_3^{5,4}$
 $P_3^{5,5}$
 $P_3^{5,6}$
 $\textcircled{P_5} P_0^{5,1}$
 $P_0^{5,2}$
 $P_0^{5,3}$
 $P_0^{5,4}$

Чл. 5.

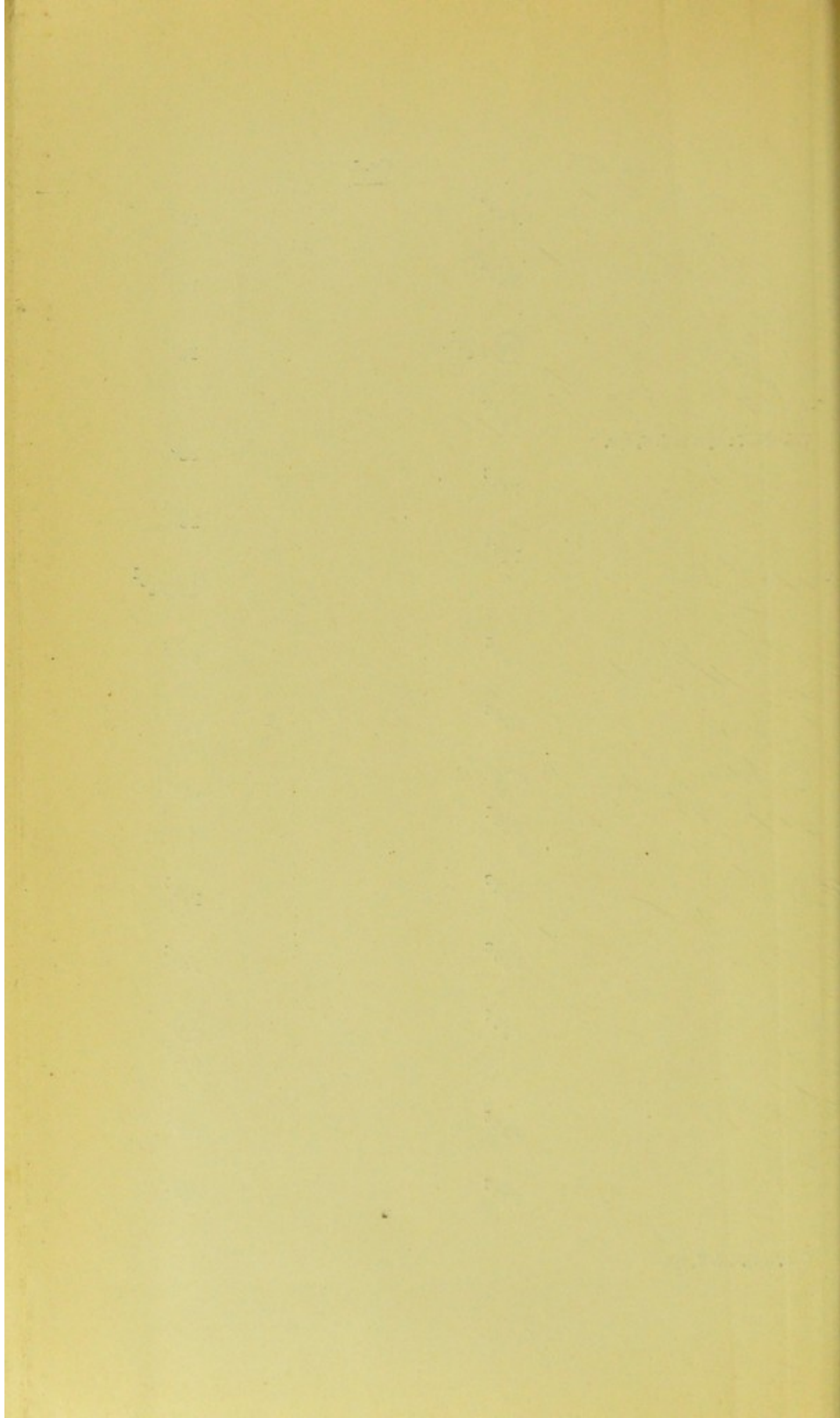
$P_3^{5,6}$
 $\textcircled{P_3} P_4^{5,1}$
 $P_4^{5,2}$
 $P_4^{5,3}$
 $P_4^{5,4}$
 $P_4^{5,5}$
 $P_4^{5,6}$
 $\textcircled{P_4}$
 $P_3^{5,1}$
 $P_3^{5,2}$
 $P_3^{5,3}$
 $P_3^{5,4}$
 $P_3^{5,5}$
 $P_3^{5,6}$
 $\textcircled{P_5} P_0^{5,1}$

Чл. 6.

$P_3^{5,3}$
 $P_3^{5,4}$
 $P_3^{5,5}$
 $P_3^{5,6}$
 $\textcircled{P_3} P_4^{5,1}$
 $P_4^{5,2}$
 $P_4^{5,3}$
 $P_4^{5,4}$
 $P_4^{5,5}$
 $P_4^{5,6}$
 $\textcircled{P_4} P_4^{5,1}$
 $P_4^{5,2}$
 $P_4^{5,3}$
 $P_4^{5,4}$
 $P_4^{5,5}$
 $P_4^{5,6}$
 $\textcircled{P_5}$

Чл. 7.

$P_2^{5,5}$
 $P_2^{5,6}$
 $\textcircled{P_2} P_3^{5,1}$
 $P_3^{5,2}$
 $P_3^{5,3}$
 $P_3^{5,4}$
 $P_3^{5,5}$
 $P_3^{5,6}$
 $\textcircled{P_3} P_4^{5,1}$
 $P_4^{5,2}$
 $P_4^{5,3}$
 $P_4^{5,4}$
 $P_4^{5,5}$
 $P_4^{5,6}$



INDEX II, f. 16.

Ch. 1.

P₁^{e3}
 P₁^{e4}
 P₁^{e5}
 P₁^{e6}
 (P₁) P₂^{e1}
 P₂^{e2}
 P₂^{e3}
 P₂^{e4}
 P₂^{e5}
 P₂^{e6}
 (P₂) P₃^{e1}
 P₃^{e2}
 P₃^{e3}
 P₃^{e4}

Ch. 2.

P₇^{s6}
 (P₇) P₁^{e1}
 P₁^{e2}
 P₁^{e3}
 P₁^{e4}
 P₁^{e5}
 P₁^{e6}
 (P₁) P₂^{e1}
 P₂^{e2}
 P₂^{e3}
 P₂^{e4}
 P₂^{e5}
 P₂^{e6}
 (P₂) P₃^{e1}

Ch. 3.

P₇^{s3}
 P₇^{s4}
 P₇^{s5}
 P₇^{s6}
 (P₇) P₁^{e1}
 P₁^{e2}
 P₁^{e3}
 P₁^{e4}
 P₁^{e5}
 P₁^{e6}
 (P₁) P₂^{e1}
 P₂^{e2}
 P₂^{e3}
 P₂^{e4}

Ch. 4.

P₆^{s3}
 P₆^{s6}
 (P₆) P₇^{s1}
 P₇^{s2}
 P₇^{s3}
 P₇^{s4}
 P₇^{s5}
 P₇^{s6}
 (P₇) P₁^{e1}
 P₁^{e2}
 P₁^{e3}
 P₁^{e4}
 P₁^{e5}
 P₁^{e6}
 (P₁) P₂^{e1}

Ch. 5.

P₆^{s2}
 P₆^{s3}
 P₆^{s4}
 P₆^{s5}
 P₆^{s6}
 (P₆) P₇^{s1}
 P₇^{s2}
 P₇^{s3}
 P₇^{s4}
 P₇^{s5}
 P₇^{s6}
 (P₇) P₁^{e1}
 P₁^{e2}
 P₁^{e3}

Ch. 6.

P₃^{s5}
 P₃^{s6}
 (P₃) P₆^{s1}
 P₆^{s2}
 P₆^{s3}
 P₆^{s4}
 P₆^{s5}
 P₆^{s6}
 (P₆) P₇^{s1}
 P₇^{s2}
 P₇^{s3}
 P₇^{s4}
 P₇^{s5}
 P₇^{s6}

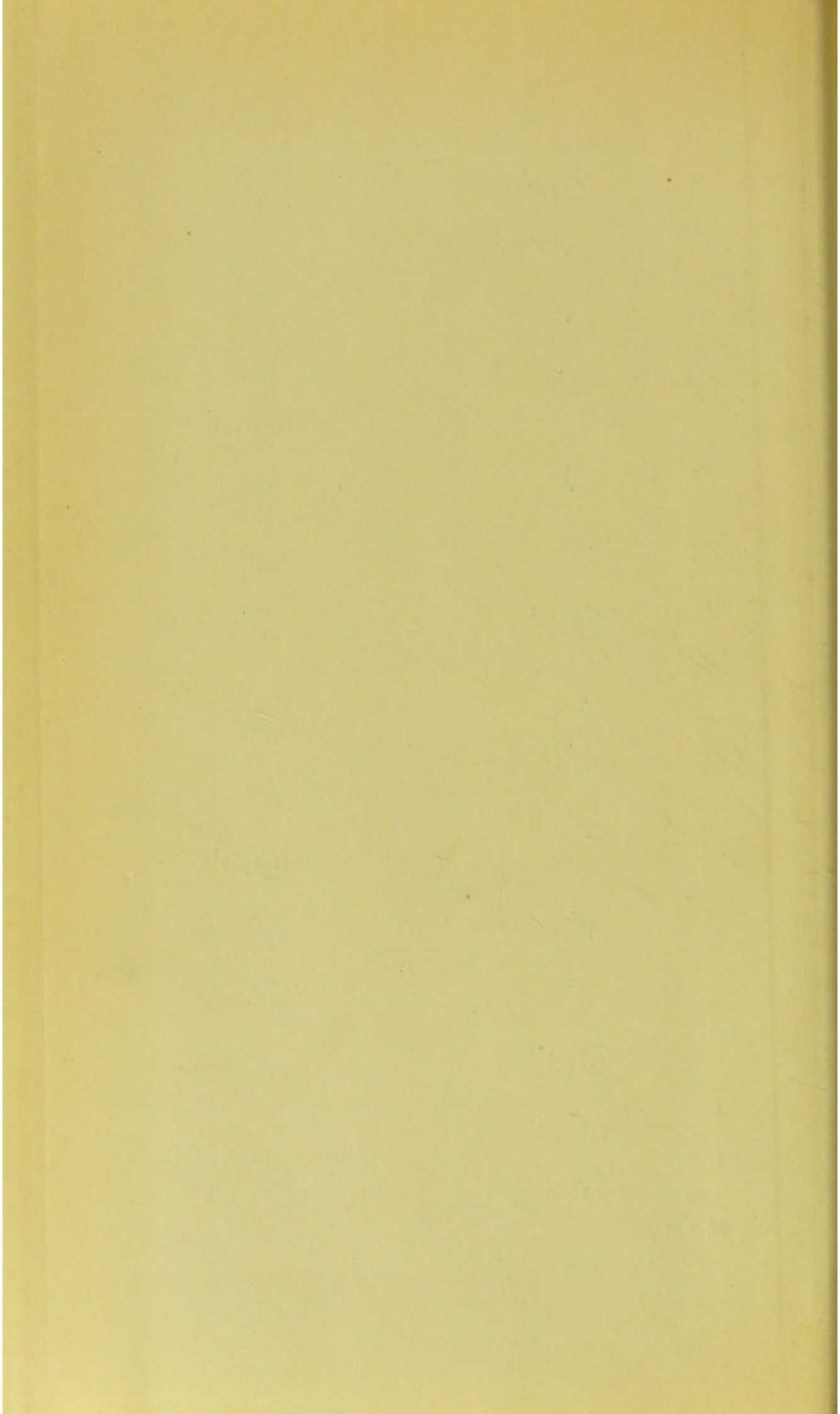
Ch. 7.

P₅^{s1}
 P₅^{s2}
 P₅^{s3}
 P₅^{s4}
 P₅^{s5}
 P₅^{s6}
 (P₅) P₆^{s1}
 P₆^{s2}
 P₆^{s3}
 P₆^{s4}
 P₆^{s5}
 P₆^{s6}
 (P₆) P₇^{s1}
 P₇^{s2}
 P₇^{s3}

Ph. 5
 { end.
 { fin.

Ph. 6 { begins.
 { commence.

Cyc. maj. 5, 131.



INDEX II, f. 17.

Ch. 1.

P_3^{e3}

P_3^{e6}

Ⓢ P_4^{e1}

P_4^{e2}

P_4^{e3}

P_4^{e4}

P_4^{e5}

P_4^{e6}

Ⓢ P_3^{e1}

P_3^{e2}

P_3^{e3}

P_3^{e4}

P_3^{e5}

P_3^{e6}

Ch. 2.

P_3^{e2}

P_3^{e3}

P_3^{e4}

P_3^{e5}

P_3^{e6}

Ⓢ P_4^{e1}

P_4^{e2}

P_4^{e3}

P_4^{e4}

P_4^{e5}

P_4^{e6}

Ⓢ P_3^{e1}

P_3^{e2}

P_3^{e3}

Ch. 3.

P_2^{e3}

P_2^{e6}

Ⓢ P_3^{e1}

P_3^{e2}

P_3^{e3}

P_3^{e4}

P_3^{e5}

P_3^{e6}

Ⓢ P_4^{e1}

P_4^{e2}

P_4^{e3}

P_4^{e4}

P_4^{e5}

P_4^{e6}

Ch. 4.

P_2^{e2}

P_2^{e3}

P_2^{e4}

P_2^{e5}

P_2^{e6}

Ⓢ P_3^{e1}

P_3^{e2}

P_3^{e3}

P_3^{e4}

P_3^{e5}

P_3^{e6}

Ⓢ P_4^{e1}

P_4^{e2}

P_4^{e3}

Ch. 5.

P_1^{e4}

P_1^{e5}

P_1^{e6}

Ⓢ P_2^{e1}

P_2^{e2}

P_2^{e3}

P_2^{e4}

P_2^{e5}

P_2^{e6}

Ⓢ P_3^{e1}

P_3^{e2}

P_3^{e3}

P_3^{e4}

P_3^{e5}

Ch. 6.

Ⓢ P_1^{e1}

P_1^{e2}

P_1^{e3}

P_1^{e4}

P_1^{e5}

P_1^{e6}

Ⓢ P_2^{e1}

P_2^{e2}

P_2^{e3}

P_2^{e4}

P_2^{e5}

P_2^{e6}

Ⓢ P_3^{e1}

P_3^{e2}

Ch. 7.

P_2^{e4}

P_2^{e5}

P_2^{e6}

Ⓢ P_1^{e1}

P_1^{e2}

P_1^{e3}

P_1^{e4}

P_1^{e5}

P_1^{e6}

Ⓢ P_2^{e1}

P_2^{e2}

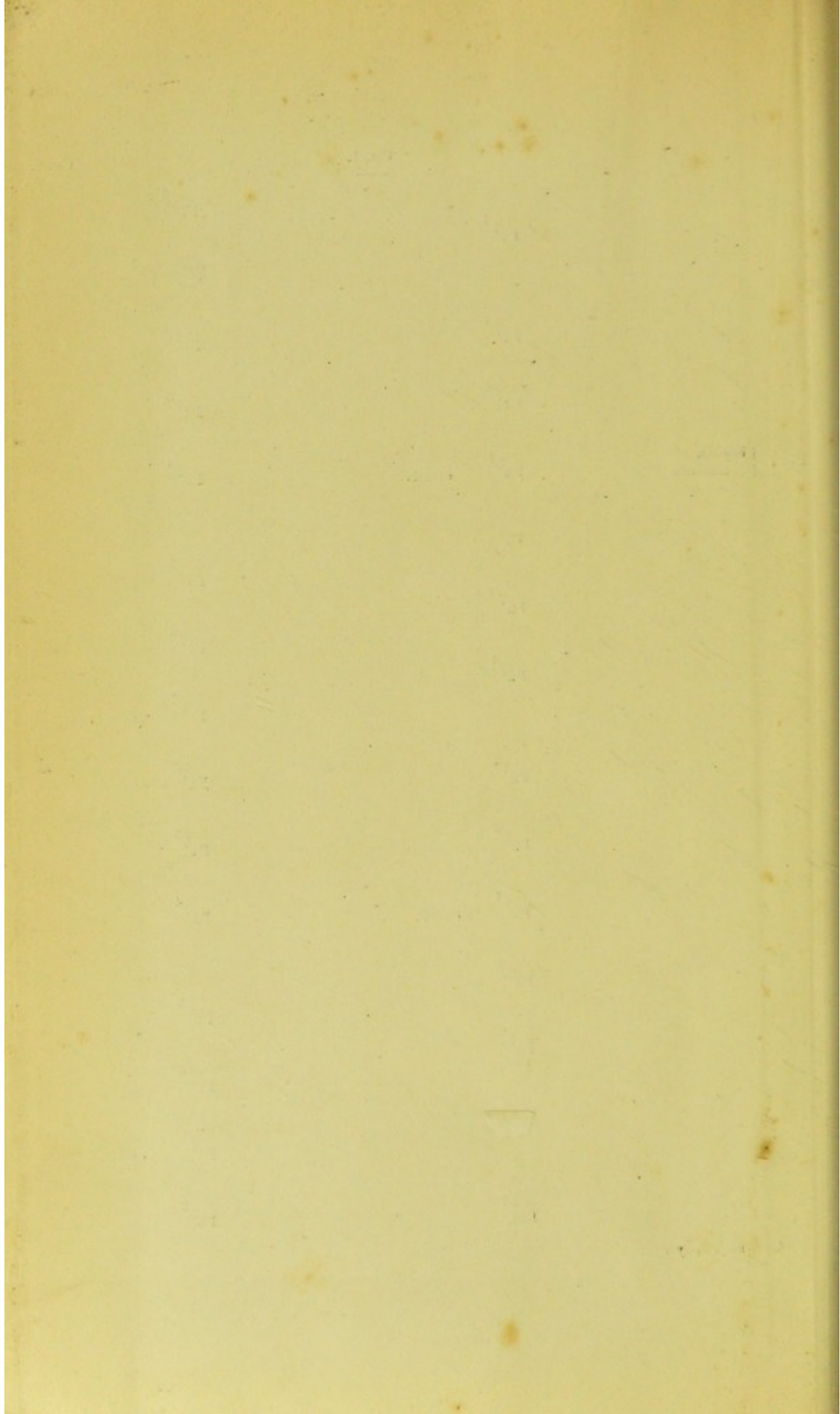
P_2^{e3}

P_2^{e4}

P_2^{e5}

Vid. Ch. 7: cye. maj. 6, sys.

Cye. maj. 5 & 6, sys.

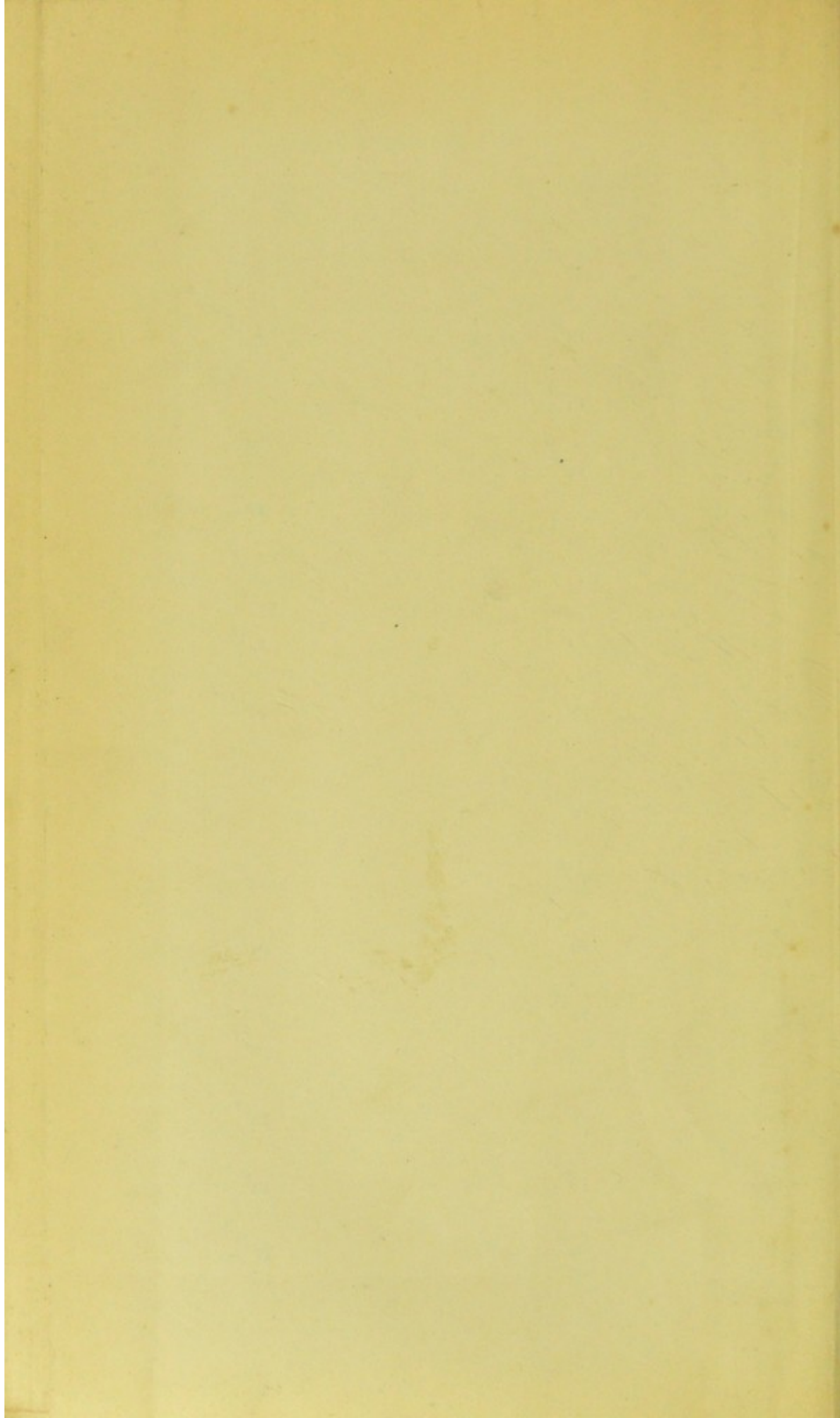


INDEX II., f. 18.

Ch. 1.	Ch. 2.
Ⓟ P ₆ ⁶ ¹	P ₃ ⁶ ⁴
P ₆ ⁶ ²	P ₃ ⁶ ⁵
P ₆ ⁶ ³	P ₃ ⁶ ⁶
P ₆ ⁶ ⁴	Ⓟ P ₆ ⁶ ¹
P ₆ ⁶ ⁵	P ₆ ⁶ ²
P ₆ ⁶ ⁶	P ₆ ⁶ ³
Ⓟ P ₇ ⁶ ¹	P ₆ ⁶ ⁴
P ₇ ⁶ ²	P ₆ ⁶ ⁵
P ₇ ⁶ ³	P ₆ ⁶ ⁶
P ₇ ⁶ ⁴	Ⓟ P ₇ ⁶ ¹
P ₇ ⁶ ⁵	P ₇ ⁶ ²
P ₇ ⁶ ⁶	P ₇ ⁶ ³
Ⓟ P ₁ ⁷ ¹	P ₇ ⁶ ⁴
P ₁ ⁷ ²	P ₇ ⁶ ⁵
P ₁ ⁷ ³	

Ch. 3.	Ch. 4.
Ⓟ P ₄ ⁶ ¹	P ₄ ⁶ ⁴
P ₄ ⁶ ²	P ₄ ⁶ ⁵
P ₄ ⁶ ³	P ₄ ⁶ ⁶
P ₄ ⁶ ⁴	Ⓟ P ₄ ⁶ ¹
P ₄ ⁶ ⁵	P ₄ ⁶ ²
P ₄ ⁶ ⁶	P ₄ ⁶ ³
Ⓟ P ₅ ⁶ ¹	P ₄ ⁶ ⁴
P ₅ ⁶ ²	P ₄ ⁶ ⁵
P ₅ ⁶ ³	P ₄ ⁶ ⁶
Ⓟ P ₆ ⁶ ¹	Ⓟ P ₅ ⁶ ¹
P ₆ ⁶ ²	P ₅ ⁶ ²
P ₆ ⁶ ³	P ₅ ⁶ ³
P ₆ ⁶ ⁴	P ₅ ⁶ ⁴
P ₆ ⁶ ⁵	P ₅ ⁶ ⁵
Ⓟ P ₆ ⁶ ¹	P ₅ ⁶ ⁶
P ₆ ⁶ ²	Ⓟ P ₆ ⁶ ¹
P ₆ ⁶ ³	P ₆ ⁶ ²
P ₆ ⁶ ⁴	P ₆ ⁶ ³
P ₆ ⁶ ⁵	P ₆ ⁶ ⁴
Ⓟ P ₇ ⁶ ¹	P ₆ ⁶ ⁵
P ₇ ⁶ ²	
P ₇ ⁶ ³	

Ch. 5.	Ch. 7.
P ₃ ⁶ ⁶	P ₂ ⁶ ⁶
Ⓟ P ₄ ⁶ ¹	Ⓟ P ₃ ⁶ ¹
P ₄ ⁶ ²	P ₃ ⁶ ²
P ₄ ⁶ ³	P ₃ ⁶ ³
P ₄ ⁶ ⁴	P ₃ ⁶ ⁴
P ₄ ⁶ ⁵	P ₃ ⁶ ⁵
P ₄ ⁶ ⁶	P ₃ ⁶ ⁶
Ⓟ P ₅ ⁶ ¹	Ⓟ P ₄ ⁶ ¹
P ₅ ⁶ ²	P ₄ ⁶ ²
P ₅ ⁶ ³	P ₄ ⁶ ³
P ₅ ⁶ ⁴	P ₄ ⁶ ⁴
Ⓟ P ₆ ⁶ ¹	P ₄ ⁶ ⁵
P ₆ ⁶ ²	P ₄ ⁶ ⁶
P ₆ ⁶ ³	Ⓟ P ₅ ⁶ ¹
P ₆ ⁶ ⁴	P ₅ ⁶ ²
P ₆ ⁶ ⁵	P ₅ ⁶ ³
P ₆ ⁶ ⁶	P ₅ ⁶ ⁴
Ⓟ P ₇ ⁶ ¹	P ₅ ⁶ ⁵
P ₇ ⁶ ²	P ₅ ⁶ ⁶
P ₇ ⁶ ³	Ⓟ P ₆ ⁶ ¹
P ₇ ⁶ ⁴	P ₆ ⁶ ²
P ₇ ⁶ ⁵	P ₆ ⁶ ³
P ₇ ⁶ ⁶	P ₆ ⁶ ⁴
Ⓟ P ₈ ⁶ ¹	P ₆ ⁶ ⁵
P ₈ ⁶ ²	P ₆ ⁶ ⁶
P ₈ ⁶ ³	
P ₈ ⁶ ⁴	
P ₈ ⁶ ⁵	



INDEX II, f. 19.

Ф. 7 { begins.
commence.

С.с. мај, 6, ун.

Chr. 1.	Chr. 2.	Chr. 3.	Chr. 4.	Chr. 5.	Chr. 6.	Chr. 7.
$P_1^{7^4}$	$P_2^{6^6}$	$P_2^{6^3}$	$P_6^{6^6}$	$P_6^{6^2}$	$P_5^{6^3}$	$P_5^{6^2}$
	$\textcircled{P} P_1^{7^1}$	$P_1^{6^4}$	$\textcircled{P} P_2^{6^1}$	$P_6^{6^3}$	$P_5^{6^6}$	$P_5^{6^3}$
$P_1^{7^3}$	$P_1^{7^2}$	$P_2^{6^5}$	$P_2^{6^2}$	$P_6^{6^4}$	$\textcircled{E} P_5^{6^1}$	$P_5^{6^4}$
$P_1^{7^6}$	$P_1^{7^3}$	$P_2^{6^6}$	$P_2^{6^3}$	$P_6^{6^5}$	$P_6^{6^2}$	$P_5^{6^5}$
$P_2^{7^1}$ ex-P1.	$P_1^{7^4}$	$P_2^{6^4}$	$P_2^{6^4}$	$P_6^{6^6}$	$P_6^{6^3}$	$P_5^{6^6}$
$P_2^{7^2}$		$\textcircled{P} P_1^{7^1}$	$P_2^{6^5}$	$P_6^{6^7}$	$P_6^{6^4}$	$P_5^{6^7}$
$P_2^{7^3}$	$P_1^{7^5}$	$P_1^{7^2}$	$P_2^{6^6}$	$\textcircled{P} P_2^{7^1}$	$P_6^{6^5}$	$\textcircled{E} P_5^{6^1}$
$P_2^{7^4}$	$P_1^{7^6}$	$P_1^{7^3}$	$P_2^{6^7}$	$P_2^{6^2}$	$P_6^{6^6}$	$P_6^{6^2}$
	$P_2^{7^1}$ ex-P1.	$P_1^{7^4}$	$\textcircled{P} P_1^{7^1}$	$P_2^{6^3}$	$P_6^{6^7}$	$P_6^{6^3}$
$P_2^{7^5}$	$P_1^{7^2}$	$P_1^{7^5}$	$P_1^{7^2}$	$P_2^{6^4}$	$P_6^{6^8}$	$P_6^{6^4}$
$P_2^{7^6}$	$P_1^{7^3}$	$P_1^{7^6}$	$P_1^{7^3}$	$\textcircled{P} P_2^{6^1}$	$P_6^{6^9}$	$P_6^{6^5}$
$P_3^{7^1}$ ex-P2.	$P_1^{7^4}$	$P_2^{7^1}$ ex-P1.	$P_1^{7^4}$	$P_2^{6^2}$	$P_6^{6^{10}}$	$P_6^{6^6}$
$P_3^{7^2}$		$P_2^{7^2}$		$P_2^{6^3}$	$P_6^{6^{11}}$	$P_6^{6^7}$
$P_3^{7^3}$	$P_2^{7^5}$	$P_2^{7^3}$	$P_1^{7^5}$	$\textcircled{P} P_2^{7^1}$	$P_6^{6^{12}}$	$P_6^{6^8}$
$P_3^{7^4}$	$P_2^{7^6}$	$P_2^{7^4}$	$P_1^{7^6}$	$P_1^{7^2}$	$P_6^{6^{13}}$	$P_6^{6^9}$
	$P_3^{7^1}$ ex-P2.	$P_2^{7^5}$	$P_2^{7^5}$	$P_1^{7^3}$	$P_6^{6^{14}}$	$\textcircled{P} P_2^{6^1}$
$P_3^{7^5}$	$P_3^{7^2}$	$P_2^{7^6}$	$P_2^{7^6}$	$P_1^{7^4}$	$P_6^{6^{15}}$	$P_2^{6^2}$
		$P_3^{7^3}$		$P_2^{7^1}$ ex-P1.	$P_6^{6^{16}}$	$P_2^{6^3}$
		$P_3^{7^4}$				
		$P_3^{7^5}$				

INDEX II, f. 20.

Chr. 1.

Chr. 2.

$P_3^{7,6}$		$P_3^{7,3}$
$P_4^{7,1}$	ex-P3.	$P_3^{7,4}$
$P_4^{7,2}$		$P_3^{7,5}$
$P_4^{7,3}$		$P_3^{7,6}$
$P_4^{7,4}$		$P_4^{7,1}$
		ex-P3.
$P_4^{7,5}$		$P_4^{7,2}$
$P_4^{7,6}$		$P_4^{7,3}$
		$P_4^{7,4}$
$P_5^{7,1}$	ex-P4.	$P_4^{7,5}$
$P_5^{7,2}$		$P_4^{7,6}$
$P_5^{7,3}$		$P_5^{7,1}$
$P_5^{7,4}$		ex-P4.
$P_5^{7,5}$		$P_5^{7,2}$
$P_5^{7,6}$		$P_5^{7,3}$
$P_6^{7,1}$	ex-P 5.	$P_5^{7,4}$

Chr. 3.

Chr. 4.

$P_2^{7,3}$		$P_2^{7,2}$
$P_2^{7,6}$		$P_2^{7,3}$
$P_3^{7,1}$	ex-P2.	$P_2^{7,4}$
$P_3^{7,2}$		$P_2^{7,5}$
$P_3^{7,3}$		$P_2^{7,6}$
$P_3^{7,4}$		$P_3^{7,1}$
		ex-P2.
$P_3^{7,5}$		$P_3^{7,2}$
$P_3^{7,6}$		$P_3^{7,3}$
$P_4^{7,1}$	ex-P3.	$P_3^{7,4}$
$P_4^{7,2}$		$P_3^{7,5}$
$P_4^{7,3}$		$P_3^{7,6}$
$P_4^{7,4}$		$P_4^{7,1}$
		ex-P3.
$P_4^{7,5}$		$P_4^{7,2}$
$P_4^{7,6}$		$P_4^{7,3}$
		$P_4^{7,4}$
	ex-P4.	

Chr. 5.

Chr. 6.

Chr. 7.

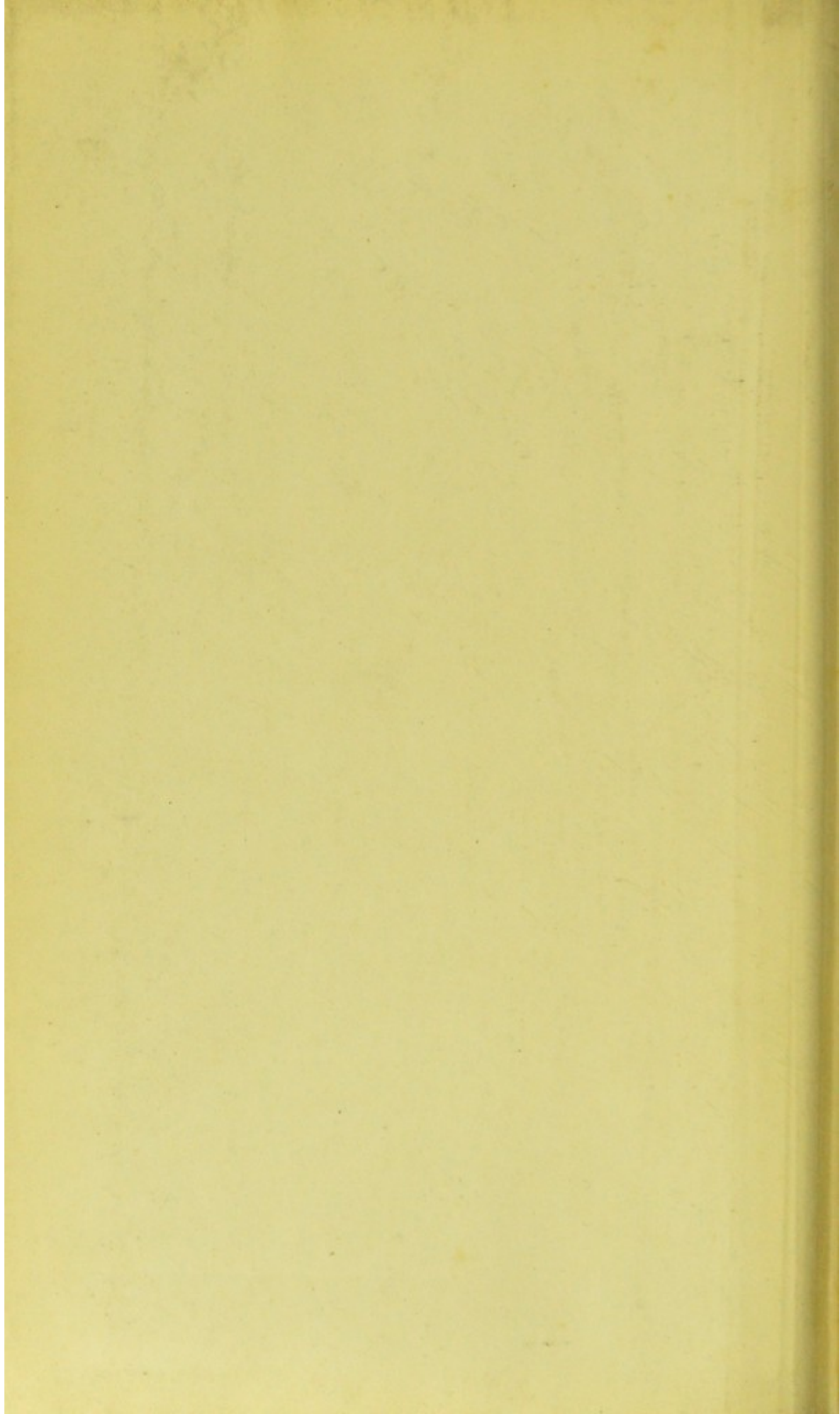
$P_1^{7,3}$		$P_7^{7,4}$
$P_1^{7,6}$		$P_7^{7,5}$
$P_1^{7,1}$	ex-P1.	$P_7^{7,6}$
$P_1^{7,2}$		$P_1^{7,1}$
$P_1^{7,3}$		$P_1^{7,2}$
$P_1^{7,4}$		$P_1^{7,3}$
$P_1^{7,5}$		$P_1^{7,4}$
$P_1^{7,6}$		$P_1^{7,5}$
$P_2^{7,1}$	ex-P1	$P_1^{7,6}$
$P_2^{7,2}$		$P_2^{7,1}$
$P_2^{7,3}$		$P_2^{7,2}$
$P_2^{7,4}$		$P_2^{7,3}$
$P_2^{7,5}$		$P_2^{7,4}$
$P_2^{7,6}$		$P_2^{7,5}$
$P_3^{7,1}$	ex-P4.	$P_2^{7,6}$
$P_3^{7,2}$		$P_3^{7,1}$
$P_3^{7,3}$		$P_3^{7,2}$
$P_3^{7,4}$		$P_3^{7,3}$
$P_3^{7,5}$		$P_3^{7,4}$
$P_3^{7,6}$		$P_3^{7,5}$
$P_4^{7,1}$	ex-P2.	$P_3^{7,6}$
$P_4^{7,2}$		$P_4^{7,1}$
$P_4^{7,3}$		$P_4^{7,2}$
$P_4^{7,4}$		$P_4^{7,3}$
$P_4^{7,5}$		$P_4^{7,4}$
$P_4^{7,6}$		$P_4^{7,5}$

Ch. 7. cyc. maj. 7, sys.

7, a. 1. {end. / no.

maj. 6 & 7, sys.

ex-P1. Ph. 7, a. 2. {legit. / comment.



INDEX II, f. 21.

Chr. 1.

Chr. 2.

Chr. 3.

Chr. 4.

Chr. 5.

Chr. 6.

Chr. 7.

P₆²

P₆³

P₆⁴

P₆⁵

P₆⁶

P₇¹

P₇²

P₇³

P₇⁴

P₇⁵

P₇⁶

P₁¹

P₁²

P₁³

P₅⁵

P₅⁶

P₆¹

P₆²

P₆³

P₆⁴

P₆⁵

P₆⁶

P₇¹

P₇²

P₇³

P₇⁴

P₇⁵

P₇⁶

P₅¹

P₅²

P₅³

P₅⁴

P₅⁵

P₅⁶

P₆¹

P₆²

P₆³

P₆⁴

P₆⁵

P₆⁶

P₇¹

P₇²

P₇³

P₄⁵

P₄⁶

P₅¹

P₅²

P₅³

P₅⁴

P₅⁵

P₅⁶

P₆¹

P₆²

P₆³

P₆⁴

P₆⁵

P₄¹

P₄²

P₄³

P₄⁴

P₄⁵

P₄⁶

P₅¹

P₅²

P₅³

P₅⁴

P₅⁵

P₅⁶

P₆¹

P₆²

P₃⁴

P₃⁵

P₃⁶

P₄¹

P₄²

P₄³

P₄⁴

P₄⁵

P₄⁶

P₅¹

P₅²

P₅³

P₅⁴

P₂⁵

P₃¹

P₃²

P₃³

P₃⁴

P₃⁵

P₃⁶

P₄¹

P₄²

P₄³

P₄⁴

P₄⁵

P₄⁶

P₅¹

P₅²

Comet. Comète.

New Sun. Nouveau Soleil.

Vid. Ch. 1, n. 838. { begins, commence.

An. { Sun dies, Soleil meurt.

Cyc. 100, 7, n. 338.

Cyc. 100, 1, n. 338.

*Commencement { of old Sun's seventh and last subphase of its last phase.

{ de la septième et dernière sous phase de la dernière phase de l'ancien Soleil.

S. ph. 7.





