**SPACES of SPACE**

**by**

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There are probably few terms or words, involving very profound esoteric truth, which have been more misapprehended as to their fundamental significance by esoteric students and Theosophists generally, than the term 'SPACE.' Some people quite in accordance with the intellectual habit of the West, have thought very little about this most wonderful of the mysteries of ENDLESS BEING, and look upon it as being a simple 'container': as something which holds other Things, and as having no *substantial* or essential being itself. This is all wrong from the standpoint of the Esoteric Philosophy; wrong from the beginning of the idea to its reaches of speculation in any direction. In the Vision of the Ancient Wisdom, Space is vastly more than a mere container; for **it is Fundamental Essence, All Being, and not only the field of Boundless Life and frontierless Mind, but actually the very substance of Mind and Consciousness and Life themselves.1**

 Dr. David Bohm in his book: *"Wholeness and the Implicate Order*" posits that the entire universe has to be understood as a single undivided whole.2 He called the unmanifest planes as the implicate order and the outward manifest physical reality, as the explicate order .

 Space is sevenfold, or tenfold, or twelvefold, according to the manner of envisioning it.3

 Just because Space, with its many planes or implicate orders, is thus complex, and is the great Web of the infinite number of Hierarchies, is it these Hierarchies themselves! Hierarchical hosts, not only infill space, but actually ARE IT. Every galaxy, star, human being and/even an atom is a hierarchy. Each is comprised of an aggregate of lesser beings and lives. An example, is the cells and organs in the body of a human being, its god.

 Space thus being manifold, there are what we call the 'spaces of SPACE'4; so that we have not only the boundless fields of what we humans call physical space, but, of incomparably greater importance, there are the limitless fields of INWARD Space...Space within, and still more within, and still more within-wards. At the heart of every atom is deity.4a Going inward to deity would be like going into infinity. Space, in short, is everything, when we consider it abstractly; and, on the other hand, just because SPACE is everything that is, therefore it contains all minor beings and entities and things within its own enwombing and encompassing infinitude, and therefore, it is a container in this sense of the word.5

 The Doctrine of Hierarchies, as taught in the archaic Wisdom of the Gods, is founded upon this fact of the manifold character of Space itself, because, as said above, Space is not only the container of the literally numberless Hierarchies infilling Space, but IS these Hierarchies from the super-divine down to the sub-material and quantum level.

 The Master Kuthumi (pronounced Koothumi) has said that the ONE ELEMENT not only fills space and IS space, but interpenetrates every atom of cosmic matter.6 To illustrate, and to take our galaxy as a standard of reference: Our galaxy in all its reaches, not only is contained within its own space, but actually IS that space itself, and being an aggregate Entity, it has its own essential characteristic or individuality, or what is commonly called 'Kosmic Soul'. Our galaxy is contained within a Kosmic Unit of still vaster magnitude, which in its turn, has its own essential individuality or characteristics. In the other direction our solar system is contained within our galaxy, and our solar system, when properly viewed is a spacial unit, which is not only contained within its own spacial boundaries, i.e., within its own space, but actually IS the space of the solar system. Similarly so with a planet in the solar system. It not only occupies space within the greater space of the solar system, but such planet, IS itself the space, which it thus forms within the womb of the solar system.7

 It is true that space has the ordinary acceptation of its meaning as understood in the West, as signifying merely distance between objects; but this is the least important part of the teaching concerning space. Space indeed is distance inwards and upwards towards SPIRIT or LIFE (which is indivisible) and beyond it into the abysmal deeps of the divine. As H.P. Blavatsky, a great Disciple, has pointed out: ". . . .it is in space that dwell the intelligent Powers which INVISIBLY rule the universe.8

 Any universe or any smaller Entity within a universe such as a sun, a planet or a man, etc., is a god IMBODIED. Consider a human being: A physical body in its lowest part; its highest part is a divine, MONAD,8a a god; and there are all the intermediate and invisible parts of his constitution, extending from the divine monaddown to the dense physical body. Just so is it with any universe, sun or planet, etc. Going a step farther, we see that the space of any one universe is the extent of such universe, and therefore is the visible-invisible body of such universe, and therefore in its essence is divine, just as a man in his essence is divine, although a physical human being when in incarnation upon Earth, or when in imbodiment on any other globe.

 Every Spacial Unit or Celestial Entity, like our galaxy or some other Kosmic Unit is a BEING, alive, infilled with mind, having its own karmic destiny, and thus repeating on the grand scale what we and all other smaller units enact in the great Drama of Life in our own microcosmic spheres.

 Space, therefore, is at once CONSCIOUSNESS THROUGHOUT AND SUBSTANCE THROUGHOUT. **It is, indeed, Consciousness-Mind-Substance**. For all Space is alive with incessant activity. Indeed, every point of Infinite Space can truly be looked upon as a conscious-center of monad, whether these monads be actively engaged in manifesting operations and experience, or whether 'crystallized' in passivity awaiting the coming of the magic touch from the Spirit within. Hence, every organic part of Space, that is, every Spacial Unit or Cosmic Entity, as an aggregate, differs from all others because of its indwelling characteristic or individuality. Thus a solar system differs from another solar system, or from a galaxy, or an aggregate of galaxies.9

 SPACE IS AN ENTITY and the entire vault of heaven (as it has poetically been called) is the phenomenal appearance of that entity.10

 Among the words that have been used to describe 'Space," are 'Aether,' 'Ether,' 'Pleroma,' 'Plenum,' 'Spacial Fullness,' and especially 'Akasa,' pronounced Akasha. Because Akasa is of such extremely tenuous character, it is often rather loosely spoken of being the 'emptiness' of Space. Yet, as a matter of fact, the Akasa is really the spacial 'body' of the universe and hence is manifested Space itself.11

 Madame H.P. Blavatsky says Space is the primordial ether. **It is the third Logos in manifestation**. She defines akasha in the following terms: It is the **Universal Soul,** the Matrix of the universe, the Mysticum Magicum **from which all that exists is born by separation or differentiation**. 12

 Sometimes instead of Space the term Boundless is used in an attempt to describe the unthinkable and ineffable fields of the unutterable MYSTERY which has been called the Nameless. The Boundless is but another name for abstract Space -- Space which is considered for the time not as a limited Spacial Unit, however vast, but as the unthinkable and utterly incomprehensible ALL.13

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References:

1de Purucker, G. *Space and the Doctrine of Maya Vol.III,* Point Loma Publications, Inc. 1989, p. 19

2Bohm, David, *Wholeness and the Implicate Order*, Routledge & Kegan, Paul, London 1980, p. 174

3Blavatsky, H.P. *The Secret Doctrine Vol. I,* Theosophical University Press, 1963, pg. 9

4Ibid p. 620

4aBailey, Alice A. *A Treatise on Cosmic Fire,* Lucis Publishing Company 1951, p.246

5Mahatmas M. & K.H. *The Mahatma Letters to A.P. Sinnett* Theosophical Press 1884, p. 404

 "The book of *Khiu-te* teaches us that space is infinity itself. It is formless, immutable and absolute. Like the human mind, which is the exhaustless generator of ideas, the Universal Mind or Space has its ideation, which is projected into objectivity at the appointed time; but space itself is not affected thereby."

6Ibid. p. 97

7Ibid, Space Vol III, p. 20

8Ibid, Secret Doctrine II, p. 502

8aA Monad is a divine-spiritual life-atom, a consciousness-center, but indivisible, because its essential characteristic, as we humans conceive it, is homogeneity; while that of the physical atom is divisible. It is a composite heterogeneous particle. (from Occult Glossary by G. de Purucker, Theosophical University Press, 1972, pp. 108-109)

9Ibid, Space Vol III, p. 22

10Bailey, Alice A. *Esoteric Astrology* Lucis Publishing Company 1951, p. 8

11Ibid, Space Vol III, p. 22-24

12Ibid, Secret Doctrine I, pp 343-4, p. 536

13Ibid, Space Vol III, pp. 23-24