

*Desire proper is being.  
To be or not to be are illusions.*



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## Precosmic Realities

Cosmology is the physiology of the universe spiritualized, for there is but one law.

— A Master of Wisdom<sup>1</sup>

### Out of Wind enamoured with Chaos, Pothos is born.

Sanchoniathon, in his *Cosmogony*, declares that when the wind (spirit) became enamoured of its own principles (the chaos), an intimate union took place, which connection was called *Pothos*, and from this sprang the seed of all. And the chaos knew not its own production, for it was *senseless*; but from its embrace with the wind generated by *Mōt*, or the *Ilus* (mud). From this proceeded the spores of creation and the generation of the universe.<sup>2</sup>

In the Orphic hymns, the Eros-Phanes evolves from the Spiritual Egg, which the aethereal winds impregnate, wind being “the Spirit of God,” who is said to move in aether, “brooding over the Chaos” — the Divine “Idea.” In the Hindu *Kathopanishad*, Purusha, the Divine Spirit, already stands before the original Matter; from their union springs the great Soul of the World, “Mahā-Atmā, Brahm, the Spirit of Life”; these latter appellations are identical with Universal Soul, or Anima Mundi, and the Astral Light of the Theurgists and Kabalists.<sup>3</sup>

### Brahmā soliloquizes in consternation: Who am I? Whence came I?

As in the Jewish Scriptures, the history of the creation opens with the spirit of God and his creative emanation — another Deity.<sup>4</sup> Perceiving such a dismal state of things, Brahmā soliloquizes in consternation : “Who am I? Whence came I?” Then he hears a voice: “Direct your prayer to Bhagavat — the Eternal, known, also, as Parabrahman.”<sup>5</sup> Brahmā, rising from his natatory position, seats himself upon the lotus in an attitude of contemplation, and reflects upon the Eternal, who, pleased with this evidence of piety, disperses the primeval darkness and opens his understanding. “After this Brahmā issues from the universal egg — [infinite chaos] as *light*, for his understanding is now opened, and he sets himself to work; he *moves* on the eternal waters, with the spirit of God within himself; in his capacity of *mover* of the waters he is *Nārāyana*.”<sup>6</sup>

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<sup>1</sup> Mahātma Letter 13 (44), p. 71; 3<sup>rd</sup> Combined ed.

<sup>2</sup> *Secret Doctrine*, I p. 340; [bracketed remarks inserted by H.P.B. when quoted this passage from *Isis Unveiled*.]

<sup>3</sup> *Blavatsky Collected Writings*, (THE MIND IN NATURE) XIII pp. 267-68; also in: *Isis Unveiled*, I p. 56 & *Secret Doctrine*, I p. 461

<sup>4</sup> We do not mean the current or accepted Bible, but the *real* Jewish one explained kabalistically.

<sup>5</sup> [M.E. de Polier, *La Mythologie des Indous* (Paris, 1809), Vol. I, pp. 162-63.]

<sup>6</sup> *Isis Unveiled*, I p. 91; [on Brahmā-demiourgos, a secondary deity like Jehovah, “reposed in the bosom of the Eternal.”]



### What is the precosmic triad?

The pregenetic or precosmical Triad is a pure metaphysical abstraction. The notion of a triple hypostasis in one Unknown Divine Essence is as old as speech and thought. Hiranyagarbha, Hari, and Śamkara — the Creator, the Preserver, and the Destroyer — are the three manifested attributes of it, appearing and disappearing with Kosmos; the visible Triangle, so to speak, on the plane of the ever-invisible Circle. This is the primeval root-thought of thinking Humanity; the Pythagorean Triangle emanating from the ever-concealed Monad, or the Central Point.

Plato speaks of it and Plotinus calls it an ancient doctrine on which Cudworth remarks that:

Since Orpheus, Pythagoras, and Plato, who, all of them, asserted a Trinity of divine hypostases, unquestionable derived much of their doctrine from the Egyptians, it may be reasonably suspected, that the Egyptians did the like before them.”<sup>7</sup>

### As fragrance affects the mind from its proximity merely, and not from any immediate operation upon mind itself, so the Supreme influences the elements of creation.

In the Phoenician Cosmogony, “Spirit mixing with its own principles gives rise to creation” also (*Brucker* I, 240); the Orphic triad shows an identical doctrine; for there *Phanēs* (or *Erōs*), *Chaos*, containing crude *undifferentiated* Cosmic matter, and *Chronos* (time), are the three co-operating principles, emanating from the Unknowable and concealed *point*, which produce the work of “Creation.” And they are the Hindu *Purusha* (*Phanēs*), *Pradhāna* (chaos) and *Kāla* (*Chronos*) or *time*. . . . Prof. Wilson [as quoted by HPB] remarks that “. . . the *mixture* [of the *Supreme* Spirit or Soul] is not mechanical; it is an *influence or effect exerted upon intermediate agents* which produce the effects.”. . . “As fragrance affects the mind from its proximity merely, and not from any immediate operation upon mind itself, so the Supreme influenced the elements of creation.” [*Vishnu-Purāna*, Bk. I, ch. ii]<sup>8</sup>

### Finite figure 2 is useless according to Pythagoras.

Pythagoras had a reason for never using the finite, useless figure — 2, and for altogether discarding it. The ONE, can when manifesting, become only 3. The unmanifested when a simple duality remains passive and concealed. The dual monad (the 7<sup>th</sup> and 6<sup>th</sup> principles) has, in order to manifest itself as a *Logos*, the “Kwan-shai-yin,” to first become a *triad* (7<sup>th</sup>, 6<sup>th</sup>, and half of the 5<sup>th</sup>); then, on the bosom of the “Great Deep,” attracting within itself the *One Circle*, form out of it the perfect Square, thus “squaring the circle” — the greatest of all the mysteries, friend — and inscribing within the latter the WORD (the Ineffable Name) — otherwise the duality could never tarry as such, and would have to be reabsorbed into the ONE. The “Deep” is *Space* — both male and female. “*Purush* (as *Brahma*) breathes in the Eternity; when ‘he’ *in-breathes*, *Prakriti* (as manifested Substance) disappears in his bosom; when ‘he’ *out-breathes* she reappears as *Maya*,” says the shloka. The One reality is *Mulaprakriti*

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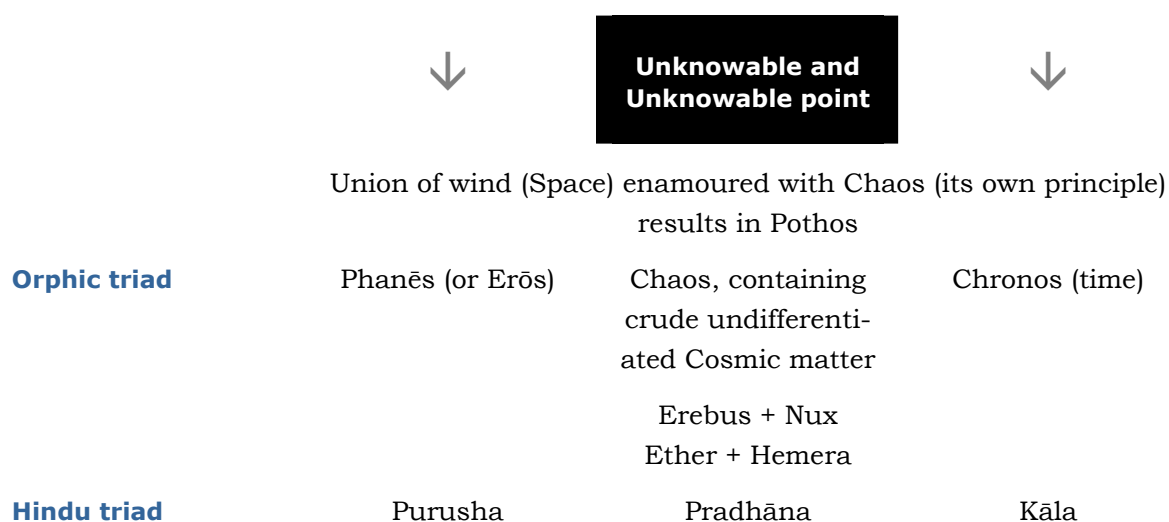
<sup>7</sup> *Blavatsky Collected Writings*, (THE EASTERN GUPTA VIDYĀ AND THE KABALAH) XIV pp. 186-86

<sup>8</sup> *Secret Doctrine*, I pp. 451-52 fn.



(undifferentiated Substance) — the “Rootless root,” the . . . But we have to stop, lest there should remain but little to tell for your own intuitions.<sup>9</sup>

Believing that we have now sufficiently explained some of the difficulties, and shown that the Western Kabalists always regarded the “trinity in unity” and *vice versa*, we may add that the Pythagoreans have explained away the “objection” especially insisted upon by the writer of the above words, about 2500 years ago. The sacred numbers of that school — whose cardinal idea was that there existed a permanent principle of unity beneath all the forces and phenomenal changes of the universe — did not include the number *two* or the *duad* among the others. The Pythagoreans refused to recognize that number, even as an abstract idea, precisely on that ground that in geometry it was impossible to construct a figure with only two straight lines. It is obvious that for symbolical purposes the number cannot be identified with any circumscribed figure, whether a plane or a solid geometric figure; and thus as it could not be made to represent a unity in a multiplicity as any other polygonal figure can, it could not be regarded as a sacred number. The number *two* represented in geometry by a double horizontal line = and in the Roman numerals by a double perpendicular line || and a line having length, but not breadth or thickness, it had to have another numeral added to it before it could be accepted. It is but in conjunction with number *one* that, becoming the equilateral triangle, it can be called a figure. It becomes, therefore, evident why, having to symbolize *spirit* and *matter* — the Alpha and the Omega in the Cosmos — the Hermetists had to use two triangles interlaced — both a “trinity in unity” — making the former to typify “spirit” — *white*, with chalk — and the later typifying “matter” — *black*, with charcoal.<sup>10</sup>



<sup>9</sup> Mahātma Letter 55 (111), p. 341; 3<sup>rd</sup> Combined ed.

<sup>10</sup> *Blavatsky Collected Writings*, (THE SIX-POINTED AND FIVE-POINTED STARS) III pp. 316-17; [replying to an article by K. Lalshankar on the same subject.]



## Trinitarian Processions

<b>Ageless-Wisdom</b>	Kāma → Desire →	Fohat → Son →	Logos-Mulaprakriti Father-Mother
<b>Religion-inspired conceptions</b>			Father-Mother-Son
<b>Christian, Original</b>	Holy Ghost or Spirit only		
<b>Christian, Later</b>	Holy Ghost or Spirit + <i>qui ex Patre</i> Thus, Father → Mother (or Holy ghost) → Son		
<b>Christian, Contemporary</b>	Holy Ghost or Spirit + <i>qui ex Patre et filio</i> Thus, Father → Son → Mother (or Holy ghost)		

## Prevalent Theosophical Terms

<b>Father or Atman</b>	Logos, divine thought concealed, or energy Perfect Unconsciousness
<b>Mother or Buddhi</b>	Mulaprakriti, noumenon of matter, or power
<b>Son or Man(as)</b>	Fohat, divine thought revealed through higher mind
<b>Holy ghost, spirit, or breath (Possible names for Fohat)</b>	Feminine principle demoted by the RC Church from second to third. Holy ghost is the spiritual ray from the Central Sun or Fohat, the Light of Logos.

### Father + Son is Universal Mind; Angel + Man, its Periodical Manifestation.

Metaphysically, the Father and the Son are the “Universal Mind” and the “periodical Universe”; the “Angel” and the “Man.” It is the SON and the FATHER at one and the same time; in *Poimandrēs*,<sup>11</sup> the *active* IDEA and the *passive* THOUGHT that generates it; the radical keynote in Nature which gives birth to the seven notes — the septenary scale of the creative Forces, and to the seven prismatic *aspects* of color, all born from the one *white ray*, or LIGHT — itself generated in DARKNESS.<sup>12</sup>

<sup>11</sup> [From Greek *Ποιμάνδρης*, shepherd of men. The logoiic divine intelligence, or thought divine; the best known of the surviving portions of the Hermetic books, the writings of Hermes Trismegistus; also a title of Hermes himself. “The Egyptian Prometheus and the personified *Nous* or divine light, which appears to and instructs Hermes Trismegistus, in a hermetic work called ‘Poimandres’” (TG 266). Said to be an abridgement of one of the Books of Thoth by a Platonist of Alexandria, remodelled in the 3rd century after old Greek and Phoenician manuscripts by a Jewish Cabbalist and called the Genesis of Enoch (SD 2:267); said also to have been disfigured by Christian Cabbalists. Poimandres as Hermes is described as the oldest and most spiritual of the logoi of the Western continent — *Encyclopedic Theosophical Glossary*.]

<sup>12</sup> *Secret Doctrine*, II p. 492



## Will is the Desire to be and to become

. . . The chief [metaphysical cause of existence is] the desire to exist, is an outcome of Nidāna<sup>13</sup> and Māyā. This desire for sentient life shows itself in everything, from atom to a sun, and is a reflection of the Divine Thought propelled into objective existence, into a law that the Universe should exist.<sup>14</sup>

. . . it is not Indra [the “King of the Gods”], who now figures in the *Purānas*, but Kāmadeva, the god of love and desire, who sends Pramlochā on Earth. Logic, besides the esoteric doctrine, shows that it must be so. For Kāma is the king and lord of the Apsarasas, of whom Pramlochā is one; and, therefore, when Kandu, in cursing her, exclaims “Thou hast performed the office assigned by the monarch of the gods, go!” — he must mean by that monarch Kāma and not Indra, to whom the Apsarasas are not subservient. For Kāma, again, is in the *Rig-Veda*<sup>15</sup> the personification of that feeling which leads and propels to creation. He was the *first movement* that stirred the ONE, after its manifestation from the purely abstract principle, to create, “Desire first arose in It, which was the *primal germ of mind*; and which sages, searching with their intellect, have discovered to be the bond which connects Entity with Non-Entity.” A hymn in the *Atharva-Veda* exalts Kāma into a supreme God and Creator, and says: “Kāma was born the first. Him, neither gods nor fathers (Pitris) nor men have equalled.” The *Atharva-Veda* identifies him with *Agni*, but makes him superior to that god. The *Taittirīya-Brāhmana* makes him allegorically the son of Dharma (moral religious duty, piety and justice) and of Sraddhā (faith). Elsewhere Kāma is born from the heart of Brahmā; therefore he is *Ātma-Bhū* “Self-Existent,” and *Aja*, the “unborn.” His sending Pramlochā has a deep philosophical meaning; sent by Indra — the narrative has none. As Erōs was connected in early Greek mythology with the world’s creation, and only afterwards became the sexual Cupid, so was Kāma in his original Vedic character; *Harivamsa* making him a son of Lakshmī, who is Venus. The allegory, as said, shows the psychic element developing the physiological, before the birth of *Daksha*, *the progenitor of real physical men*, made to be born from Mārishā and before whose time living beings and men were procreated “by the will, by sight, by touch and by Yoga,” as will be shown.<sup>16</sup>

### Parallel reading

“Prayer in mental utterance in secret” in our Down to Earth Series.

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<sup>13</sup> [What binds a soul to earth. Cf. The twelve nidanas of Buddhism — ED.]

<sup>14</sup> *Secret Doctrine*, I p. 44

<sup>15</sup> *Mandala X*, sūkta 129

<sup>16</sup> *Secret Doctrine*, II pp. 175-76



## Desire polarises Spirit and Matter

Polarity is universal, but the polariser lies in our own consciousness.

— Helena Petrovna Blavatsky<sup>17</sup>

(Father, Mother, Son . . . are UNITY, and [within LIFE which radiates from the summits of the Unreachable] a quaternary, as a living manifestation).<sup>18</sup>

**Polarisation is the conscious apostasis<sup>19</sup> of Spirit from a state of Unconscious Subjectivity, marking a period of self-reflection through Objectivity in Matter (illegitimate marriage) with the promise and hope of the two becoming one again (true marriage) and re-ascend (be resurrected) to their heavenly abode.**

Both [Purusha and Prakriti] are beginningless, endless, indefinable by precise marks, eternal; both are all-pervading and inseparable. But the one, *i.e.*, Prakriti, is unconscious, possessed of the three gunas, germ-natured, ever-unfolding and infolding, (backwards and forwards, evolving and involving, expanding and contracting), and never resting in the centre, but always moving between the two extremes, the pairs of opposites (making all the richness of the world and world-experiences). While the other, *i.e.*, Purusha, is conscious, attributeless and changeless, seed-natured also, but not subject to the transformation of evolution and involution, ever fixed at the centre and impartial between the two extremes (holding together both and making the balance and the justice which sustains the World).<sup>20</sup>

**In the World of Being, in between each and every pair of opposites there is a point Impartiality or Not-Being. This is Third Logos, the Heavenly Man, or Conscious Universal Mind.**

“As between hot and cold there is a point, a state, which is neither, so is there somewhere between pleasure and pain, a point, a state, which is neither. It is none other than Brahman, All-Consciousness, Universal Self, which has to be diligently striven after and realised.”<sup>21</sup> The state corresponding, in the individualised life, to this Supreme In-Difference and Im-Partiality, is sleep. Sleepy, inert, dull, inattentive, indifferent — are shades and degrees of *moha* which, on the other hand, is also infatuation, blind clinging, perplexity, confusion; because indifference to one thing is generally due to clinging to another, and perplexity and confusion arise when there is a drag on either side, clings to two different, *i.e.*, opposite things. Desire is allied to *moha*, *tamas*, *ajñāna*, *avidyā*, error, also, because, even though it seems generally to pursue one thing at a time, it carries in its heart the reaction towards the opposite thing, and that which tries to pursue two opposed objects may well be said to be erring. Ambi-valence, ambi-tendency, are useful new words, coined by psychoanalysts. They express the metaphysical duality of Desire significantly. Because everything is

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<sup>17</sup> Blavatsky *Collected Writings*, (“WHAT IS TRUTH?”) IX p. 31

<sup>18</sup> *Secret Doctrine*, I p. 59

<sup>19</sup> [Rebellion against god, *Liddell & Scott*.]

<sup>20</sup> *Science of Social Organisation*, pp. 222-23; [quoting from “*Bhāva-Prakāsha*, a work on medicine, which observes and examines Purusha and Prakriti in their biological aspect.”]

<sup>21</sup> *Mahābhārata*, Vana-parva ch. 182



defined by its opposite only, therefore to intensify one, by desire, is also necessarily to intensify the opposite also, in the same place, within oneself, but to manifest later in succession, in its turn. “The greater the sinner, the greater the saint,” etc.<sup>22</sup>

**Spirit – Matter are two poles of One Element.  
They are synonymous and convertible terms.**

. . . the Occultists maintain that the philosophical conception of spirit, like the conception of matter, must rest on one and the same basis of phenomena, adding that Force and Matter, Spirit and Matter, or Deity and Nature, though they may be viewed as opposite poles in their respective manifestations, yet are in essence and in truth but one, and that *life* is present as much in a dead as in a living body, in the organic as in the inorganic matter. This is why, while science is searching still and may go on searching forever to solve the problem “What is life?” the Occultist can afford to refuse taking the trouble, since he claims, with as much good reason as any given to the contrary, that Life, whether in its latent or dynamical form, is everywhere. That it is as infinite and as indestructible as matter itself, since neither can exist without the other, and that electricity is the very essence and origin of — *Life itself*. “Purush” is non-existent without “Prakriti”; nor, can Prakriti, or plastic matter have being or exist without Purush, or spirit, vital energy, LIFE. Purush and Prakriti are in short the two poles of the one [226] eternal element, and are synonymous and convertible terms. Our bodies, as organized tissues, are indeed “an unstable arrangement of chemical forces,” *plus a* molecular force — as Professor Bain calls electricity — raging in it dynamically during life, tearing asunder its particles, at death, to transform itself into a chemical force after the process, and thence again to resurrect as an electrical force or *life* in every individual atom. Therefore, whether it is called Force or Matter, it will ever remain the Omnipresent Proteus of the Universe, the one element — LIFE — Spirit or Force at its *negative*, Matter at its *positive* pole; the former the MATERIO-SPIRITUAL, the latter, the MATERIO-PHYSICAL Universe — Nature, Svabhavat or INDESTRUCTIBLE MATTER.<sup>23</sup>

Happiness has been defined by John Stuart Mill as the state of absence of opposition. Manu gives the definition in more forcible terms:<sup>24</sup> . . .

Every kind of subjugation to another  
is pain and subjugation to one’s self is happiness:  
in brief, this is to be known as  
the characteristic marks of the two.

Now it is universally admitted that the whole system of Nature is moving in a particular direction, and this direction, we are taught, is determined by the composition of two forces, namely, the one acting from that pole of existence ordinarily called “matter” towards the other pole called “spirit,” and the other in the opposite direction. The very fact that Nature is moving shows that these two forces are not equal in magnitude. The plane on which the activity of the first force predominates is called in occult treatises the “ascending arc,” and the corresponding plane of the activity of

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<sup>22</sup> *Science of the Emotions*, p. 11

<sup>23</sup> *Blavatsky Collected Writings*, (WHAT IS MATTER AND WHAT IS FORCE?) IV, pp. 225-26

<sup>24</sup> [*Laws of Manu*, IV 160.]



the other force is styled the “descending arc.” A little reflection will show that the work of evolution begins on the descending arc and works its way upwards through the ascending arc. From this it follows that the force directed towards spirit is the one which must, though not without hard struggle, ultimately prevail. This is the great directing energy of Nature, and although disturbed by the operation of the antagonistic force, it is this that gives the law to her; the other is merely its negative aspect, for convenience regarded as a separate agent. If an individual attempts to move in a direction other than that in which Nature is moving, that individual is sure to be crushed, sooner or later, by the enormous pressure of the opposing force. We need not to say that such a result would be the very reverse of pleasurable. The only way therefore, in which happiness might be attained, is by merging one’s nature in great Mother Nature, and following the direction in which she herself is moving: this again, can only be accomplished by assimilating man’s individual conduct with the triumphant force of Nature, the other force being always overcome with terrific catastrophes. The effort to assimilate the individual with the universal law is popularly known as the practice of morality. Obedience to this universal law, after ascertaining it, is true religion, which has been defined by Lord Buddha “as the realization of the True.”<sup>25</sup>



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<sup>25</sup> *Blavatsky Collected Writings, (MORALITY AND PANTHEISM) V pp. 340-41; [Later printings made clear that Mohini Mohun Chatterji was the author of this article.]*



## Cosmic versus Worldly Desires

### Will and Desire are opposite ends of one pole

1. Will is the exclusive possession of man on this our plane of consciousness. It divides him from the brute in whom instinctive desire only is active.
2. Desire, in its widest application, is the one creative force in the Universe. In this sense it is indistinguishable from Will; but we men never know desire under this form while we remain only men. Therefore Will and Desire are here considered as opposed.
3. Thus Will is the offspring of the Divine, the God in man; Desire the motive power of the animal life.
4. Most of men live in and by desire, mistaking it for will. But he who would achieve must separate will from desire, and make his will the ruler; for desire is unstable and ever changing, while will is steady and constant.
5. Both will and desire are absolute *creators*, forming the man himself and his surroundings. But will creates intelligently — desire blindly and unconsciously. The man, therefore, makes himself in the image of his desires, unless he creates himself in the likeness of the Divine, through his will, the child of the light.
6. His task is twofold: to awaken the will, to strengthen it by use and conquest, to make it absolute ruler within his body; and, parallel with this, to purify desire.
7. Knowledge and will are the tools for the accomplishment of this purification.<sup>26</sup>



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<sup>26</sup> Blavatsky *Collected Writings*, (WILL AND DESIRE) VIII p. 109



## Worldly Desires summed-up

**Will and Life are the same** . . . LIFE is universal and identical with WILL.<sup>27</sup>

**Kāma-Eros, the Primal Desire between Purusha and Prakriti, is parent of all e-motions.** Kāma-Eros as A-vidyā, Primal Desire between Purusha and Prakriti, is the parent of all other emotions. . . . [they] issue out of and circle around it, as planets emanate from and circle round the central sun.<sup>28</sup>

**Personal thoughts-desires are mere modifications of One Eternal Energy.** Thought is the last thing that dies or rather fades out in the human brain of a dying person, and thought, as demonstrated by science, is material, since it is but a mode of energy, which itself changes form but is eternal.<sup>29</sup>

**Irrespective of whether good or bad, they surround and trap man in a world of his own making. After death, they decay before a soul divested from personal taints can move on.** Indians and Buddhists believe alike that thought and deed are both material, that they survive, that the evil desires and the good ones of a man environ him in a world of his own making, that these desires and thoughts take on shapes that become real to him after death, and that *Moksha*, in the one case, and *Nirvana*, in the other, cannot be attained until the disembodied soul has passed quite through this shadow-world of the haunting thoughts, and become divested of the last spot of its earthly taint.<sup>30</sup>

To understand [the true good and the highest good] . . . properly, it must be noted that good and bad are said of things only in a certain respect, so that one and the same thing can be called both good and bad according to different respects. The same applies to perfect and imperfect. For nothing, considered in its own nature, will be called perfect or imperfect, especially after we have recognized that everything that happens happens according to the eternal order, and according to certain laws of Nature. . . . Whatever can be a means to his attaining it is called a true good; but the highest good is to arrive — together with other individuals if possible — at the enjoyment of such a nature.<sup>31</sup>

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<sup>27</sup> Blavatsky *Collected Writings*, (AN ADVENTURE AMONG THE ROSICRUCIANS) VIII p. 132

<sup>28</sup> *Science of the Emotions*, p. 387

<sup>29</sup> Blavatsky *Collected Writings*, (A PSYCHIC WARNING) III p. 173

<sup>30</sup> *Ibid.* (A CASE OF OBSESSION) II pp. 397-98

<sup>31</sup> Curley E. (Ed. & Tr.) *The Collected Works of Spinoza*. Vol. I, Princeton: Princeton University Press, 1985; 10; "The Emendation of the Intellect, etc.," 12-13



**Turning desires from personal to impersonal, concrete to abstract is good for the soul**

When all desire if for the purely abstract — when it has lost all trace or tinge of “self” — then it has become pure.

[1] The first step towards this purity is to kill out the desire for the things of matter, since these *can* only be enjoyed by the separated personality

[2] The second is to cease from desiring for oneself even such abstractions as power, knowledge, love, happiness, or fame; for they are but selfishness after all.

**For, only desires resting on the Eternal can bring true and everlasting happiness.**

Life itself teaches these lessons; for all such objects of desire are found Dead Sea fruit the moment of attainment. This much we learn from experience. Intuitive perception seizes on the *positive* truth that satisfaction is attainable only in the infinite; the will makes that conviction an actual fact of consciousness, till at last all desire is centred on the Eternal.<sup>32</sup>



Returning home by Daniel Ridgway Knight

<sup>32</sup> Blavatsky *Collected Writings*, (DESIRE MADE PURE) VIII p. 129



## Personal Desire, Willpower, Freewill

### And how **Obstinacy, Firmness, and Will** differ

[The following transcription is copied from a microfilm of pages from the Blavatsky Lodge Minutes Book. — Dara Eklund]

A discussion arose as to the distinction between will and desire. Desire has to do with a man's success but less than will or karma. Outside the animal kingdom desire ought only to have concern with one of the higher principles. Desire is a Kamic principle, it is Typhonic, a disturbing power and is opposed to will, which latter is an emanation from the seventh and sixth principles. Desire is an energy which ought to be repressed; when repressed the energy is scattered and goes to the universal energy but is not lost. It is got rid of by the man himself when repressed, but if given effect hangs round his neck like a mill-stone in the form of Karma. After death a man exists in Kama-loka encased in the Kama-rupa or bundle of desires which restrains the higher principles from [365] passing entirely into Devachan. On his return thence man finds the Karma of unrepressed Desire waiting for him at the threshold. Hence the real punishment of Karma arises from the presence of desires which have to be repressed. This is done by the effort of will; which is not infinite and has a beginning and an end. But will is the manifestation of an eternal law which is appreciable only in its effects and in this place it was said that absolute will is not the same as Kosmic Will. Thus Man as the microcosmos is gifted with freewill; but is limited by the action of other free wills under the law of universal harmony which is Karma. The real function of willpower is to produce harmony between the law and man. Thus the Mahatma being without desire is outside of the sphere of action of Karma; His real condition is in harmony with nature and is Karma and its agent and hence is outside its action. His physical body is however still within its limits of action. Thus the direction of will should be towards realizing one's aspirations which are Buddhic, when the intellectual fifth principle is nearly merged in buddhi the sixth. These aspirations may be called "glimpses into the eternal." The lower consciousness mirrors aspirations unconsciously to itself and then itself aspires and is elevated if things are in accord. Such an aspiration would be a tendency towards Theosophy; this instinct if developed becomes a conscious aspiration. A distinction was drawn between obstinacy, firmness and will. Obstinacy results from an obscuration of the reason and may be compared to the two halves of the brain acting in opposition when the work is obstructed. Firmness may be said to result from equilibration of these two. Upon this firmness will is based and starts from this equilibration to work.<sup>33</sup>



<sup>33</sup> *Blavatsky Collected Writings*, (BLAVATSKY LODGE MINUTES) XIII pp. 364-65

