

# *First Fundamental Proposition*

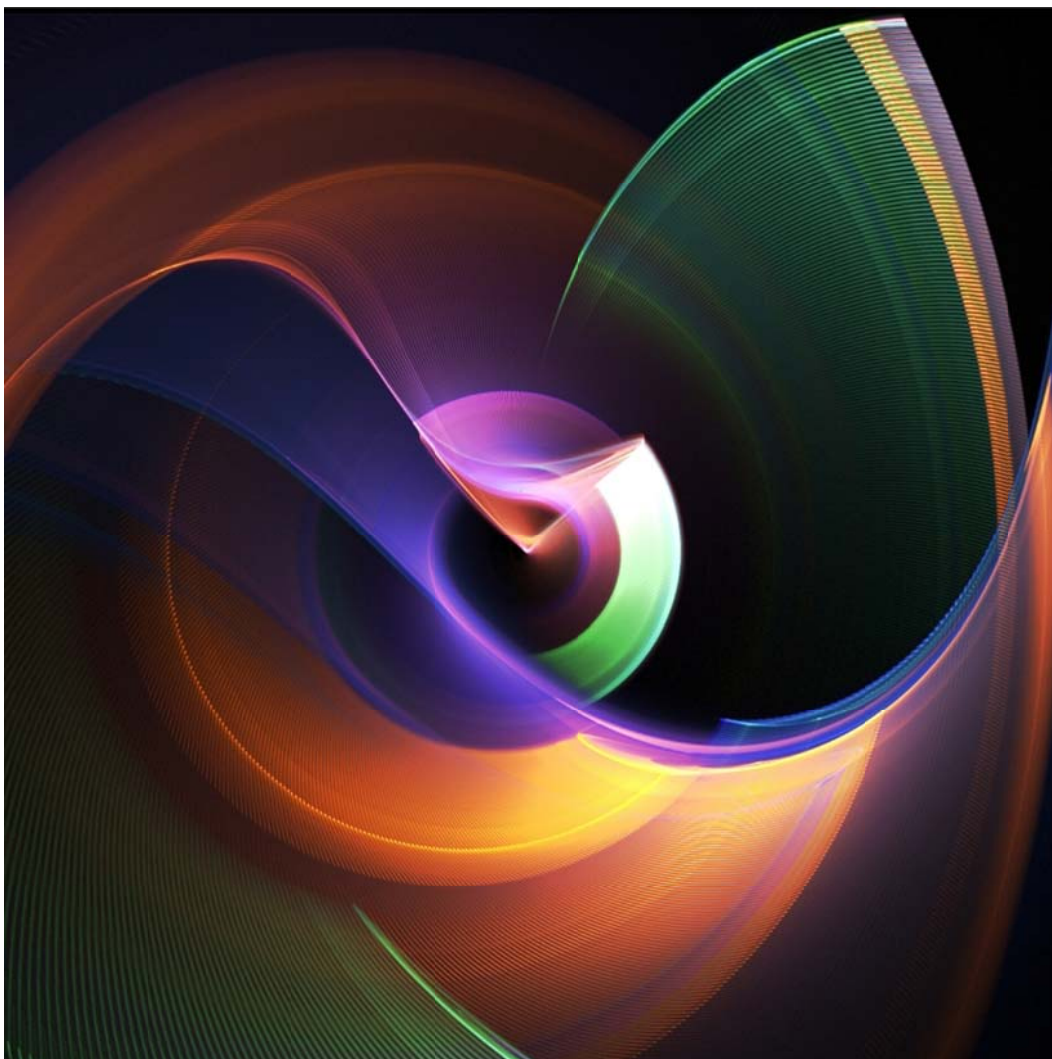
## *Notes Accompanying Diagram*

The contemplation of celestial things will make man both speak and think more sublimely and magnificently when he descends to human affairs.

— Marcus Tullius Cicero<sup>1</sup>

To obtain the greatest things without labour is a divine prerogative.

— Synesius<sup>2</sup>



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<sup>1</sup> Quoted in: *Blavatsky Collected Writings*, (FACTS AND IDEATIONS) VI p. 347

<sup>2</sup> Synesius: *De Insomniis* 1, 1; (tr. Fitzgerald)



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## Cosmic Ideation + Noumenon of Matter or Mahat is the womb of the world and designer of maya-illusion

The Litany of the Sun.  
— Egyptian Book of the Dead<sup>3</sup>

**Cosmic Substance or Noumenon of Matter is the origin and root of intelligent operations in (and of) Nature.**

Cosmic Ideation, MAHAT or Intelligence, the Universal World-Soul, the Cosmic Noumenon of Matter, [is] the basis of the intelligent operations in and of Nature, also called MAHĀ-BUDDHI.<sup>4</sup>

**Cosmic Substance and Cosmic Ideation are inseparable and interdependent.**

And as Matter existing apart from perception is a mere abstraction, both of these aspects of the ABSOLUTE — Cosmic Substance and Cosmic Ideation — are mutually inter-dependent. In strict accuracy — to avoid confusion and misconception — the term “Matter” ought to be applied to the aggregate of objects of possible perception, and “Substance” to *noumena*; for inasmuch as the phenomena of *our* plane are the creation of the perceiving Ego — the modifications of its own subjectivity — all the “states of matter representing the aggregate of perceived objects” can have but a relative and purely phenomenal existence for the children of our plane.<sup>5</sup>

**Their Androgyne Power is Infinite, Shoreless Ocean of Life, expanding and contracting regularly.**

The expanding and contracting of the Web — *i.e.*, the world stuff or atoms — expresses here the pulsatory movement; for it is the regular contraction and expansion of the infinite and shoreless Ocean of that which we may call the noumenon of matter emanated by Swābhāvat,<sup>6</sup> which causes the universal vibration of atoms. . . . “There is heat internal and heat external in every atom,” say the manuscript Commentaries, to which the writer has had access; “the breath of the Father (or Spirit) and the breath (or heat) of the Mother (matter);”<sup>7</sup>

<sup>3</sup> Mee A. (Ed.). *The book of everlasting things*. London: Hodder & Stoughton Ltd, 1933; p. 28; [inscribed on the tombs of kings of ancient Thebes.]

<sup>4</sup> *Secret Doctrine*, I p. 16

<sup>5</sup> *Ibid.* I p. 329

<sup>6</sup> “The mutable radiance of the Immutable Darkness unconscious in Eternity.” *Secret Doctrine*, I p. 635

<sup>7</sup> *Ibid.* I pp. 83-84; [commenting on Stanza 11b WHEN IT (*the Web*) IS COOLING, IT BECOMES RADIANT, ITS SONS EXPAND AND CONTRACT THROUGH THEIR OWN SELVES AND HEARTS; THEY EMBRACE INFINITUDE.]



**It is Absolute Consciousness!**

. . . the Vedāntin and Buddhist philosophies alike, speaking of [the World-Soul] as of *Absolute* Consciousness, show thereby that the form and progress of every atom of the conditioned universe must have existed in it throughout the infinite cycles of Eternity.<sup>8</sup>

**Cosmic Ideation is expressed by innumerable centres of Intellectual Force (Mahat) which, on the objective plane of being, become Fohat, differentiating the One into Many under cyclic law.**

By the action of the manifested Wisdom, or Mahat, represented by these innumerable centres of spiritual Energy in the Kosmos, the reflection of the Universal Mind, which is Cosmic Ideation and the intellectual Force accompanying such ideation, becomes objectively the Fohat of the Buddhist esoteric philosopher. Fohat, running along the seven principles of Ākāśa, acts upon manifested substance or the One Element, as declared above, and by differentiating it into various centres of Energy, sets in motion the law of Cosmic Evolution, which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System.<sup>9</sup>

**By merging Her Seven Pitris with their Solar counterparts, Abstract Nature creates the miracle of Man.**

But as said in *Poimandrēs*:

This is a Mystery that to this day was sealed and hidden. Nature<sup>10</sup> being mingled with Man<sup>11</sup> brought forth a wondrous miracle; the harmonious commingling of *the essence of the Seven* [Pitris, governors] and her own; the *Fire* and the *Spirit* and Nature [the noumenon of matter]; which [commingling] forthwith brought forth seven men of opposite sexes [negative and positive] according to the essences of the seven governors.”<sup>12</sup>

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<sup>8</sup> Blavatsky *Collected Writings*, (ELEMENTALS) VI pp. 196-97

<sup>9</sup> *Secret Doctrine*, I p. 110

<sup>10</sup> Nature is the *natural* body, the shadow of the Progenitor.

<sup>11</sup> MAN is the “Heavenly man,” as already stated.

<sup>12</sup> *Secret Doctrine*, II p. 267; [on “The THIRD RACE FELL — and created no longer: it *begat* its progeny.”] *Poimandrēs*, I, 16. “The *Poimandrēs* of our museums and libraries is an abridgement of one of the Books of Thoth, by a Platonist of Alexandria. In the Third Century it was remodelled after old Hebrew and Phoenician MSS. By a Jewish Kabbalist, and called the “Genesis of Enoch.” But even its disfigured remnants show how closely its text agrees with the Archaic Doctrine, as is shown in the creation of the Seven Creators and *seven primitive men*. As to Enoch, Thoth or Hermes, Orpheus and Kadmus, these are all generic names, branches and offshoots of the seven primordial sages (incarnated Dhyan Chohans or Devas, in *illusiv*e, not mortal bodies) who taught Humanity all it knew, and whose earliest disciples assumed their master’s names. This custom passed from the Fourth to the Fifth Race. Hence the sameness of the traditions about Hermes (of whom Egyptologists count five) Enoch, etc., they are all inventors of letters; none of them dies but still lives, and they are the first Initiators into, and Founders of the Mysteries.” *Ibid.* *fn.*



**Life, Energy, and Force, are Eternal, Unchangeable, but Interchangeable when manifested. They are the Noumenon of Matter and Womb of the World.**

No Energy or Force without Matter, no Matter without Force, Energy or *Life* — however latent. But this *ultimate* Matter is — Substance or the *Noumenon* of matter.<sup>13</sup>

Buddha taught that the primitive Substance is eternal and unchangeable. Its vehicle is the pure, luminous ether, the boundless, infinite Space.

“ . . . not a void resulting from the absence of forms, but, on the contrary, the foundation of all forms . . . [This] denotes it to be the creation of *Māyā*, and all her worlds are as nothing before the *uncreated* being, SPIRIT, in whose profound and sacred repose all motion must cease for ever.”<sup>14</sup>

## Cosmic Ideation + Noumenon of Matter summed-up

- Christos-Consciousness, ever invisible and ineffable.
- Emanated by a mutable radiance of the Immutable Swābhāvat-Darkness.
- Eternal and Unchangeable.
- Maha-Buddhi or Mahat-Intelligence.
- Regular expansion and contraction of shoreless ocean.
- Sophia-Wisdom, invisible but intelligible.
- Spirit of Nature.
- Ultimate Matter.
- Universal vibration of atoms.
- Universal World-Soul.
- Womb of the World.

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<sup>13</sup> Blavatsky *Collected Writings*, (THE SUBSTANTIAL NATURE OF MAGNETISM) VIII p. 317

<sup>14</sup> *Ibid.* (NIRVANA-MOKSHA) XIV p. 419; [quoting *Isis Unveiled*, I p. 289.]



## Matter is crystallised Spirit

The *seven*-knotted bamboo-staff of the Yogi is also a “trinity,” since, like everything else, it has two poles or ends and one middle part, yet the stick is a unity, so is *matter*, whether we call its upper subjective end spirit or its lower end — crystallized spirit.<sup>15</sup>

**Matter is the illusive dregs of the infinite Ocean of Light whose limbs are the Creative Forces, yet not even the “Sons of Light” will ever know.**

These beings are the “Sons of Light,” because they emanate from, and are self-generated in, that infinite Ocean of Light, whose one pole is pure *Spirit* lost in the absoluteness of Non-Being, and the other, the *matter* in which it condenses, crystallizing into a more and more gross type as it descends into manifestation. Therefore matter, though it is, in one sense, but the illusive dregs of that Light whose limbs are the Creative Forces, yet has in it the full presence of the Soul thereof, of that Principle, which none — not even the “Sons of Light,” evolved from its ABSOLUTE DARKNESS — will ever know. The idea is as beautifully, as it is truthfully, expressed by Milton, who hails the holy Light, which is the —

“ . . . . . offspring of Heav’n, first-born,  
Or of th’ Eternal Coeternal beam  
May I express thee unblam’d? . . . since God is light,  
And never but in unapproached light  
Dwelt from Eternity, dwelt then in thee,  
Bright effluence of bright essence increate.”<sup>16</sup>

## Phallicisms

**Desecration and degradation of the Holy of Holies.**

The locality of the *womb* is to be taken as the MOST HOLY PLACE, the SANCTUM SANCTORUM, and the *veritable* TEMPLE OF THE LIVING GOD.<sup>17</sup> With man the possession of the woman has always been considered as an essential part of himself, to make one out of two, and jealously guarded as sacred. Even the part of the ordinary house or home consecrated to the dwelling of the wife was called the *penetralia*, the secret or sacred, and hence the metaphor of the Holy of Holies of sacred constructions taken from the idea of the sacredness of the organs of generation. Carried to the extreme of description<sup>18</sup> by metaphor, this part of the house is described in the Sacred Books as the “between the thighs of the house,” and sometimes the idea is carried out con-

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<sup>15</sup> *Blavatsky Collected Writings*, (FOOTNOTE TO “THEOSOPHY DURING THE FIRST PHASE OF MODERN PHILOSOPHY”) IV p. 104

<sup>16</sup> *Secret Doctrine*, I p. 481; [on “Fiat Lux,” esoterically rendered as “Let there be the ‘Sons of Light.’”]

<sup>17</sup> Surely the words of the old Initiate into the *primitive* mysteries of Christianity, “*Know ye not ye are the Temple of God*” (1 *Corinth.* iii, 16) could not be applied in *this* sense to *men*? The meaning may have been, and *was* so, undeniably, in the minds of the Hebrew compilers of the *Old Testament*. And here is the abyss that lies between the symbolism of the *New Testament* and the *Jewish canon*. This gulf would have remained and ever widened, had not Christianity — especially and most glaringly the *Latin Church* — thrown a bridge over it? Modern Popery has now spanned it entirely, by its dogma of the two immaculate conceptions, and the anthropomorphic and at the same time idolatrous character it has conferred upon the Mother of its God.

<sup>18</sup> It was so carried *only* in the Hebrew Bible, and its servile copyist, Christian theology. (H.P.B.)



structively in the great door-opening of churches placed inward between flanking buttresses.<sup>19</sup>

## Nature “brought forth a Wonder most Wonderful”

And seeing in the Water a Shape, a Shape like unto himself, in himself he loved it, and would cohabit with it, and immediately upon the resolution ensued the operation, and brought forth the unreasonable Image or Shape.

Nature presently laying hold of what it so much loved, did wholly wrap herself about it, and they were mingled, for they loved one another.

And from this cause *Man* above all things that live upon earth is double: *Mortal*, because of his body, and *Immortal*, because of the substantial Man. For being immortal, and having power of all things, he yet suffers mortal things, and such as are subject to Fate or Destiny.

And therefore being above all *Harmony*, he is made and become a servant to *Harmony*, he is *Hermaphrodite*, or Male and Female, and watchful, he is governed by and subjected to a Father, that is both Male and Female, and watchful.

After these things, I said, *Thou art my mind, and I am in love with Reason.*

Then said *Pimander*, This is the *Mystery* that to this day is hidden and kept secret; for Nature being mingled with man, brought forth a Wonder most Wonderful; for he having the nature of the *Harmony* of the *Seven*, from him whom I told thee, the Fire and the Spirit, Nature continued not, but forthwith brought forth seven Men, all *Males* and *Females*, and sublime, or on high, according to the Natures of the seven Governors.<sup>20</sup>

[Paragraph below as cited in *The Secret Doctrine* with Blavatsky's comments in square parentheses:]

This is a Mystery that to this day was sealed and hidden. Nature<sup>21</sup> being mingled with Man<sup>22</sup> brought forth a wondrous miracle; the harmonious commingling of the essence of the *Seven* [Pitris, governors] and her own; the *Fire* and the *Spirit* and Nature [the noumenon of matter]; which [commingling] forthwith brought forth seven men of opposite sexes [negative and positive] according to the essences of the seven governors.<sup>23</sup>

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<sup>19</sup> *Secret Doctrine*, I p. 382; [quoting J.R. Skinner's unpublished Kabbalistic MS, (fo., 15-15) Adyar Archives.]

<sup>20</sup> Everard J. (Tr.). *The Divine Pymander of Hermes Mercurius Trismegistus*. (1<sup>st</sup> ed. 1650); San Diego: Wizards Bookshelf, 1994. (*Secret Doctrine* Reference Series); bk. 2, ¶ 24-29, p. 11

<sup>21</sup> Nature is the *natural* body, the shadow of the Progenitors.

<sup>22</sup> MAN is the “Heavenly man” as already stated.

<sup>23</sup> *Secret Doctrine*, II p. 267; [quoting *Poimandrēs* i, 16, tr. Chambers, 1882; quote not in Everard's 1650 translation.]



## The World was made by Nature

Scripture, any more than Nature, does not lay down a set of definitions.

— Spinoza<sup>24</sup>

The philosopher from whom we received all our knowledge has taught us that the world was made by nature; that there was no occasion for a workhouse to frame it in; and that, though you deny the possibility of such a work without divine skill, it is so easy to her, that she has made, does make, and will make innumerable worlds. But, because you do not conceive that nature is able to produce such effects without some rational aid, you are forced, like the tragic poets, when you cannot wind up your argument in any other way, to have recourse to a Deity, whose assistance you would not seek, if you could view that vast and unbounded magnitude of regions in all parts; where the mind, extending and spreading itself, travels so far and wide that it can find no end, no extremity to stop at. In this immensity of breadth, length, and height, a most boundless company of innumerable atoms are fluttering about, which, notwithstanding the interposition of a void space, meet and cohere, and continue clinging to one another; and by this union these modifications and forms of things arise, which, in your opinions, could not possibly be made without the help of bellows and anvils. Thus you have imposed on us an eternal master, whom we must dread day and night. For who can be free from fear of a Deity who foresees, regards, and takes notice of everything; one who thinks all things his own; a curious, ever-busy God?<sup>25</sup>

## Naturans et naturata

**Natura naturans** — Nature naturing, *i.e.*, creative. Nature in its essence and in its active principle.

**Natura naturata** — Nature natured, *i.e.*, created. Multifarious Nature.

“ . . . the Universal Providence . . . the Supreme artist is also *absolute Force*, the all-powerful cause, . . . *the generative element of all that is*. It is these last Sephīrōth that constitute the *natural world*, or nature in its essence and in its *active principle*, *natura naturans*.”<sup>26</sup>

“*Ideal nature*,” the abstract Space in which everything in the Universe is mysteriously and invisibly generated, is the same female side of pro-creative power in Nature in the Vedic as in every other Cosmogony. Aditi is Sephīrā, and the Sophia-Achamōth of the Gnostics, and Isis, the virgin Mother of Horus. In every Cosmogony, behind and higher than the *creative deity*, there is a superior deity, a planner, an Architect, *of whom* the Creator is but the executive agent. And still higher, *over and around, with-*

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<sup>24</sup> Spinoza: *Tract. Theol. Polit.* (Scriptura non tradit definitiones, ut nec etiam Natura.)

<sup>25</sup> Yonge C.D. (*Tr.*). Marcus Tullius Cicero: *The Nature of the Gods*. [1<sup>st</sup> ed. London: H.G. Bohn, 1853, was part of “The treatises of M.T. Cicero.”] New York: Prometheus Books, 1997; *Bk. I*, xx, pp. 19-20; [on Epicurus.]

<sup>26</sup> *Isis Unveiled*, II p. 40; [quoting A. Frank’s *La Kabbale*, Paris, 1843, Pt. II, ch. iii, pp. 197-98.]



in and *without*, there is the UNKNOWABLE and the *unknown*, the Source and Cause of all these Emanations. . . .<sup>27</sup>

This Heavenly Adam is the *natura naturans*, the abstract world, while the Adam of Earth (Humanity) is the *natura naturata* or the material universe. The former is the presence of Deity in its universal essence; the latter the manifestation of the intelligence of that essence.<sup>28</sup>

As to Spinoza's Deity — *natura naturans* — conceived in his attributes simply and alone; and the same Deity — as *natura naturata* or as conceived in the endless series of modifications or correlations, the direct outflowing results from the properties of these attributes, it is the Vedantic Deity pure and simple. The same subtle metaphysical distinction is found in the mystery by which the impersonal Brahma — One and Indivisible, the *Absolute* "consciousness" — *unconscious* of the Universe, becomes through sheer metaphysical necessity *Ívara*, the personal God, and brings himself into direct relation to the Universe — of which it is the Creator — respectively under the definitions of *Māyā* (illusion), *Śakti* (power) and *Prakriti* (nature).<sup>29</sup>

## Plutarch on whether God makes and unmakes oracles

. . . I maintain that God was never the cause of taking away or abolishing any oracle or divination; but, on the contrary, whereas he produces and prepares several things for our use, so Nature leads them into corruption, and not seldom into a privation of their whole being. Or, to speak better, matter, which is itself privation or negation, often flies away, and dissolves what a more excellent being than herself had wrought.<sup>30</sup>

## Ye live in God, yet know him not

Once upon a time the fishes of a certain river took counsel together and said: "They tell us that our life and being is from the water, but we have never seen water, and know not what it is."

Then some among them wiser than the rest said: "We have heard that there dwelleth in the sea a very learned fish who knoweth all things; let us ask him to explain to us what is water."

So several of their numbers set out, and came to where this sage fish resided. On hearing their request he answered them thus:

O ye who seek to solve the knot!  
Ye live in God, yet know him not.  
Ye sit upon the river's brink,  
Yet crave in vain a drop to drink.

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<sup>27</sup> *Secret Doctrine*, II p. 43

<sup>28</sup> *Theosophical Glossary*: Heavenly Adam

<sup>29</sup> *Blavatsky Collected Writings*, (SPINOZA AND WESTERN PHILOSOPHERS) XIII pp. 310-11

<sup>30</sup> Goodwin W.W. *et al.* (Tr. & Ed.). *Plutarch's Morals*, Vol. IV; Boston: Little, Brown & Co, 1878; [WHY THE ORACLES CEASE TO GIVE ANSWERS, ¶ 9, p. 13.]



Ye dwell beside a countless store,  
Yet perish hungry at the door.<sup>31</sup>

## Two Spirits: Supreme + Word or Logos

To be, or not to be: that is the question.

— William Shakespeare<sup>32</sup>

Ο νοῦς ἀπεκύησε ἕτερον νοῦν δημιουργόν.

— *Corpus Hermeticum*<sup>33</sup>

There are two (forms of) spirit (or god), the spirit which is the word, and the spirit which is supreme. He who is thoroughly imbued with the word of god obtains supreme spirit.<sup>34</sup>

Moreover, in Occult metaphysics there are, properly speaking, two “ONES” — the One on the unreachable plane of Absoluteness and Infinity, on which no speculation is possible, and the Second “One” on the plane of Emanations. The former can neither emanate nor be divided, as it is eternal, absolute, and immutable. The Second, being, so to speak, the reflection of the first One (for it is the Logos, or Íśvara, in the Universe of Illusion), can do all this.<sup>35</sup>

### Why Absoluteness is named Supreme Self?

Strictly speaking, the Absolute is as much the whole of Non-Self as the Self; but it is given the name of the “Supreme Self” because the human monad (jiva) arrives first as the Pratyagatma, the inward Self, the universal Self, and being established there, it then included the pseudo-universal Non Self within Itself, and thus realises ultimately its identity with the Absolute, which then calls the Paramatma — the Supreme Self, because first seen through the universal Self, though now seen also to contain the Non Self; and because the Self in the element, the factor, of Being is the triune Absolute. [Bhagavan Das on Paramatman.]

### Ocean of Life is the Supreme Soul; Jivatman (Pratyagatman), the differentiated soul.

The Root that grows in the ocean of life is the potentiality that transforms into objective differentiated matter the universal, subjective, ubiquitous but homogeneous germ, or the eternal essence which contains the potency of abstract nature. The Ocean of Life is, according to a term of the Vedanta philosophy — if I mistake not — the “One Life,” Paramātman, when the transcendental supreme Soul is meant; and Jivātman, when we speak of the physical and animal “breath of life” or, so to speak, the differentiated soul, that life in short, which gives being to the atom and the universe, the molecule and the man, the animal, plant, and mineral.<sup>36</sup>

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<sup>31</sup> Mee A. (Ed.). *The book of everlasting things*. London: Hodder & Stoughton Ltd, 1933; [Old Persian parable, p. 21.]

<sup>32</sup> Shakespeare: *Hamlet*, act iii, scene 1

<sup>33</sup> *Corpus Hermeticum* (Ed. W. Scott), Oxford 1925; [see *Δημιουργός* in Liddell & Scott.]

<sup>34</sup> Wilson H.H. (Tr. & Annot.). *The Vishnu Purana: A System of Hindu Mythology and Tradition*. Vol. II (1<sup>st</sup> ed. 1864); Delhi: Nag Publishers, 1980; Bk. VI, ch. vi; p. 898

<sup>35</sup> *Secret Doctrine*, I p. 130

<sup>36</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 369



Jivātman, or *Pratyagātman*, said figuratively to issue from Paramātman, is the Logos of the Greek philosophers appearing at the beginning of every new Manvantara.<sup>37</sup>

## Two Creations: Light + Darkness

Soul, therefore, is . . . one and many; but the forms in bodies are many and one; bodies are many only; and that which is supreme is one alone.

— Plotinus<sup>38</sup>

**Genesis and the Universal Tradition speak of two “Creations,”** that is, formation of the physical and the Divine Man. The two streams meet at a certain point of Kosmic unfoldment to produce the complex being called Man — the riddle of the ages — who is, therefore, a correlation of physical and chemical forces, on the one hand, and psychical and spiritual powers, on the other.<sup>39</sup>

All is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and silent Thinker, the victim of thy lower Self. Thy Soul cannot be hurt but through thy erring body; control and master both, and thou art safe when crossing to the nearing “Gate of Balance.”<sup>40</sup>

**Directed by the Dhyāni-Chohanīc Consciousness, Light creates every form as well as every living being.**

“Light is the first begotten, and the first emanation of the Supreme, and Light is Life, says the Evangelist [and the Kabalist]. Both are electricity — the life principle, the *anima mundi*, pervading the universe, the electric vivifier of all things. Light is the great Protean magician, and under the Divine Will of the architect,<sup>41</sup> [or rather the *architects*, the “Builders” (called *One* collectively), its multifarious, omnipotent waves gave birth to every form as well as to every living being. From its swelling, electric bosom, spring *matter* and *spirit*. Within its beams lie the beginnings of all physical and chemical action, and of all cosmic and spiritual phenomena; it vitalizes and disorganizes; it gives life and produces death, and from its primordial point gradually emerged into existence the myriads of worlds, visible and invisible celestial bodies.”<sup>42</sup>

*Primary* Creation is called the *Creation of Light* (Spirit); and the *Secondary* — that of Darkness (matter). Both are found in *Genesis*, i, 2, and at the beginning of chapter ii. The first is the emanation of *self-born* gods (Elōhīm); the second of physical nature.” “This [matter] must not be confused with *precosmic* ‘DARKNESS,’ the Divine ALL.”<sup>43</sup>

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<sup>37</sup> Cf. *Secret Doctrine*, II, p. 33

<sup>38</sup> Plotinus: *Ennead* IV, ii ¶ 2; (tr. Taylor)

<sup>39</sup> <http://www.blavatsky.net/talk/bnstudy/Genesis.htm>

<sup>40</sup> *Voice of the Silence*, frag. III vs. 250, p. 57

<sup>41</sup> I have been often taken to task for using expressions in *Isis* denoting belief in a *personal* and anthropomorphic God. This is *not* my idea. Kabalistically speaking, the “Architect” is the generic name for the *Sephirōth*, the Builders of the Universe, as the “Universal Mind” represents the collectivity of the Dhyāni-Chohanīc Minds.

<sup>42</sup> *Secret Doctrine*, I p. 579 & fn. [quoting *Isis Unveiled*, I p. 258.]

<sup>43</sup> *Ibid.* I p. 450 & fn.



## Orpheus' dual creation

Another idea to bear in mind, in studying Orphic cosmogony, is that there are two creations, one intellectual or ideal, and the other sensible or material. This idea is common to almost all the great religions, and is especially worked out in the Hindu Purānas. These creations are, in Platonic language, called: (a) the creation of wholes, and (b) the creation of parts. The first Fathers of wholes subsist in the Noëtic Order, where is placed the ideal Paternal Cause; this proceeds through the Noëric Order to the Demiurgus, the last of the Order, Zeus, Jupiter, the “Father of Gods and men”; whereas those Powers superior to Jupiter are “Gods of Gods.” The King of the first creation, “according to Orpheus, is called by the blessed immortals who dwell on lofty Olympus, Phanes Protogonus [the First-born].”<sup>44</sup> Olympus is the Celestial Arch in the Noëtic-noëric Order,<sup>45</sup> and is the same as the Mount Meru of the Hindus.

And so, in his turn,

“the demiurgic Zeus establishes two Diacosms, one the celestial, and the other the sub-celestial; for which cause the theologist [Orpheus] says that his sceptre is four and twenty measures, since he rules over two dodecads.”<sup>46</sup>

And so also in his commentary on the *Timaeus*,<sup>47</sup> he says:

“Phanes establishes two triads, and Zeus two dodecads.”

And Kircher<sup>48</sup> shows plainly the idea with regard to the Egyptians in the words:

“Heaven above, heaven below; stars above, stars below; all that is above, thus also below; understand this and be blessed.”

(*Ouranos avw, ouranos katw, astra avw, astra katw, παν ο avw τουτο katw.*)

The distinction between the Sensible and Supersensible World, and between the material and intellectual creations, must never be absent from the mind in studying Grecian Theosophy.<sup>49</sup>

## Night came first

But in the writings of the Peripatetic Eudemus, containing the theology of Orpheus, the whole intelligible order is passed over in silence, as being every way ineffable and unknown, and incapable of verbal enunciation. Eudemus therefore commences his genealogy from *Night*, from which also Homer begins: though Eudemus is far from making the Homeric genealogy consistent and connected, for he asserts that Homer begins from Ocean and Tethys. It is however apparent, that *Night* is according to Homer the greatest divinity, since she is revered even by Jupiter himself. For the poet says of Jupiter, “that he feared lest he should act in a manner displeasing to

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<sup>44</sup> See the Scholia of Proclus on the *Cratylus* of Plato; Taylor, *Myst. Hymns*, p. 166

<sup>45</sup> See Chart [of the Chaldaean Theogony, p. 124]

<sup>46</sup> Proclus in *Crat.*, p. 57; quoted by Lobeck, *op. cit.*, p. 517

<sup>47</sup> ii.137

<sup>48</sup> *Prodrom. Copt.*, pp. 173, 275

<sup>49</sup> Mead G.R.S. *Orpheus: The Theosophy of the Greeks*. London: Theosophical Publishing Society, 1896; pp. 143-45



swift *Night*.”<sup>50</sup> So that Homer begins his genealogy of the Gods from *Night*. But it appears to me that Hesiod, when he asserts that Chaos was first generated, signifies by Chaos the incomprehensible and perfectly united nature of that which is intelligible: but that he produces Earth<sup>51</sup> the first from thence, as a certain principle of the whole procession of the Gods. Unless perhaps Chaos is the second of the two principles: but Earth,<sup>52</sup> Tartarus, and Love form the triple intelligible. So that *Love* is to be placed for the third monad of the intelligible order, considered according to its convertive nature; for it is thus denominated by Orpheus in his rhapsodies. But *Earth* for the first, as being first established in a certain firm and essential station. But *Tartarus* for the middle, as in a certain respect exciting and moving forms into distribution. But Acusilaus appears to me to establish *Chaos* for the first principle, as entirely unknown; and after this, two principles, *Erebus* as male, and *Night* as female; placing the latter for *infinity*, but the former for *bound*. But from the mixture of these, he says<sup>53</sup> that *Æther*, *Love*, and *Counsel* are generated, forming three intelligible hypostases. And he places *Æther* as the summit; but *Love* in the middle, according to its naturally middle subsistence; but *Metis* or *Counsel* as the third, and the same as highly revered intellect. And, according to the history of Eudemus, from these he produces a great number of other Gods.<sup>54</sup>

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<sup>50</sup> ἀζετο γὰρ μὴ νυκτὶ θεῶν ἀποθυμία ρεζοί. So Damascius; but instead of ρεζοί, all the printed editions of Homer read ἐρδοί.

<sup>51</sup> Την is printed instead of Γην.

<sup>52</sup> As the whole of the Grecian theology is the progeny of the mystic traditions of Orpheus, it is evident that the Gods which Hesiod celebrates by the epithets of *Earth*, *Heaven*, *Sec.* cannot be the visible *Heaven* and *Earth*: for Plato in the *Cratylus*, following the Orphic doctrine concerning the Gods, as we have evinced in our notes on that dialogue, plainly shows, in explaining the name of Jupiter, that this divinity is the artificer of the sensible universe; and consequently *Saturn*, *Heaven*, *Earth*, &c. are much superior to the mundane deities. Indeed if this be not admitted, the Theogony of Hesiod must be perfectly absurd and inexplicable. For why does he call Jupiter, agreeably to Homer, (πατὴρ ἀνδρῶν τε θεῶν τε), “*father of gods and men*?” Shall we say that he means literally that Jupiter is the father of *all* the Gods? But this is impossible; for he delivers the generation of Gods who are the parents of Jupiter. He can therefore only mean that Jupiter is the parent of all the mundane Gods: and his Theogony, when considered according to this exposition, will be found to be beautifully consistent and sublime; whereas, according to modern interpretations, the whole is a mere chaos, more wild than the delirious visions of Swedenborg, and more unconnected than any of the impious effusions of methodistical rant. I only add, that *την* is again erroneously printed in the *Excerpta* of Wolfius for *γην*.

<sup>53</sup> φημι in the original should doubtless [be] φησι.

<sup>54</sup> Taylor T. (*Tr. & Annot.*). *Hymns and Initiations*. (Vol. V of “The Thomas Taylor Series”) From: The Prometheus Trust, 2003 (2<sup>nd</sup> ed.). Taylor’s Introduction to *The Mystical Hymns of Orpheus*, pp. 6-7



## Two Cosmic Eggs: Eternal + Periodical

The first manifestation of the Kosmos in the form of an egg was the most widely diffused belief of antiquity.<sup>55</sup>

It is from *Padma-yoni* — “the bosom of the lotus” — from the absolute Space of the Universe, outside of space and time, that came forth the *Cosmos* conditioned and limited by time and space.<sup>56</sup>



Q. *Is the Matri-Padma the eternal or the periodical Egg?*

A. The eternal Egg; it will become periodical only when the ray from the first Logos shall have flashed from the latent Germ in the Matri-Padma which is the Egg, the Womb of the Universe which is to be. By analogy, the physical germ in the female cell could not be called eternal, though the latent spirit of the germ concealed within the male cell in nature, may be so called.<sup>57</sup>

<sup>55</sup> *Secret Doctrine*, I p. 359

<sup>56</sup> *Blavatsky Collected Writings*, (THE LEGEND OF THE BLUE LOTUS) XII p. 177

<sup>57</sup> *Ibid.* (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 353



Q. *Is the Point in the Mundane Egg the same as the Point in the Circle, the Unmanifested Logos?*

A. Certainly not: the Point in the Circle is the Unmanifested Logos, the Manifested Logos is the Triangle. Pythagoras speaks of the never manifested Monad which lives in solitude and darkness; when the hour strikes it radiates from itself ONE, the first number. This number descending, produces Two, the second number, and Two, in its turn, produces THREE, forming a triangle, the first complete geometrical figure in the world of form. It is this ideal or abstract triangle which is the Point in the Mundane Egg, which, after gestation, and in the third remove, will start from the Egg to form the Triangle. This is Brahmā-Vāch-Virāj in the Hindu Philosophy and Kether-Chochmah-Binah in the *Zohar*. The First Manifested Logos is the Potentia, the unrevealed Cause; the Second, the still latent thought; the Third, the Demiurgus, the active Will evolving from its universal Self the active effect, which, in its turn, becomes the cause on a lower plane.<sup>58</sup>

## Two Aphrodites

Look up “Plotinus on the Dual Aphrodite” in our Mystic Verse and Insights Series.

## Cosmogogenesis symbolically explained

Everything changes as an effect of cyclic evolution. The perfect circle becomes One, a triangle, a quaternary and a quinary. The creative principle issued from the ROOTLESS ROOT of absolute Existence, which has neither beginning nor end, or *perpetuum mobile* symbolized as swallowing its tail in order to reach its head, has become the *Azoth* of the Alchemists of the Middle Ages. The circle becomes a triangle, emanating the one from the other as Minerva from the head of Jupiter. The circle hypothecates the absolute; the right line represents a metaphysical synthesis and the left a physical one. When Mother Nature shall have made of her body the horizontal line joining these two, then will be the moment of the awakening of cosmic activity. Until then, *Purusha*, the Spirit, is separated from *Prakriti* — material nature still unevolved. Its legs exist only in a state of potentiality; it cannot move nor has it arms wherewith to work on the objective form of things sublunary. Lacking limbs, *Purusha* cannot begin to build until it has mounted onto the neck of *Prakriti* the blind,<sup>59</sup> when the triangle will become the pentagon, the microcosmic star. Before reaching this stage they must both pass through the quaternary state and that of the cross which conceives. This is the cross of earthly magi, who make a great display of their faded symbol, namely, the cross divided into four parts, which may read “Taro,” “Tora,” “Ator,” and “Rota.” The Virgin-Substance, or Adamic Earth, the Holy Spirit of the old Alchemists of the Rosy Cross, has now become with the Kabbalists, those flunkeys of modern science,  $\text{Na}_2\text{CO}_3$ , *Soda*, and  $\text{C}_2\text{H}_6\text{O}$  or *Alcohol*.<sup>60</sup>

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<sup>58</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 351

<sup>59</sup> *Sāṅkhya* philosophy of Kapila.

<sup>60</sup> *Blavatsky Collected Writings*, (ALCHEMY IN THE NINETEENTH CENTURY) XI pp. 529-30; [on the birth of modern Chemistry.]



## Logos is the apex of the Pythagorean triangle

This LOGOS is the apex of the Pythagorean triangle. When the triangle is complete it becomes the Tetraktys, or the Triangle in the Square, and is the dual symbol of the four-lettered *Tetragrammaton* in the manifested Kosmos, and of its radical triple RAY in the unmanifested, or its *noumenon*.<sup>61</sup>

## Two Tetrads: Higher + Lower

In occult and Pythagorean geometry the Tetrad is said to combine within itself all the materials from which Kosmos is produced.<sup>62</sup> . . . Matter, to the Occultist, it must be remembered, is that totality of *existences* in the Kosmos, which falls within any of the planes of possible perception.<sup>63</sup>

The Tetraktys by which the Pythagoreans swore, was not the Tetragrammaton, but on the contrary, the higher or superior Tetraktys. In the opening chapters of *Genesis* we have a clue to the discovery of this lower Tetragrammaton. . . . The Tetragrammaton, therefore, is simply Malkuth; when the bridegroom comes to the bride on Earth, then it becomes Humanity. The seven lower Sephiroth must all be passed through, the Tetragrammaton becoming more and more material. The Astral Plane lies between the *Tetraktys* and Tetragrammaton.<sup>64</sup>

“The Pythagorean world,” Plutarch tells us “*consisted of a double quaternary*.”<sup>65</sup> This statement corroborates what is said about the choice, by the exoteric theologies, of the lower *Tetraktys*. For:

“The quaternary of the intellectual world [the world of *Mahat*] is To Agathon, Nous, Psychē, Hylē; while that of the sensible world [of matter], which is properly what Pythagoras meant by the word Kosmos — is Fire, Air, Water, and Earth. The four elements are called by the name of *rhizomata*, the roots or principles of all mixed bodies.”<sup>66</sup>

*i.e.*, the lower Tetraktys is the root of *illusion* of the world of matter; and this is the Tetragrammaton of the Jews, and the “mysterious deity,” over which the modern Kabalists make such a fuss!<sup>67</sup>

“Oldness and Newness, Stability, Instability, must be comprehended!”

COMMENTARY. — by *oldness* He understands Intelligence, Soul and Heaven, for they are old, and there is no beginning of their manifestation: and the last is the dwelling-place of angels, and of such as are near unto God. And that is *new* which is made and unmade of the elements below the sphere of the moon, and is again united and disunited: the essence of the elements however is old. And

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<sup>61</sup> *Secret Doctrine*, II p. 24

<sup>62</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 355

<sup>63</sup> *Secret Doctrine*, I p. 514

<sup>64</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 357

<sup>65</sup> Plutarch, *De anim. procr.*, ¶ 30

<sup>66</sup> Oliver, *op. cit.*, p. 112

<sup>67</sup> *Secret Doctrine*, II p. 599



in the lower world the soul alone is *stable*, for everything else undergoes change. And the world above is itself stable and firm, and our dwelling is there. And whatever is formed from an union with the elements in *unstable*, for we come here as to a market. . . . to acquire what may be useful and then depart.<sup>68</sup>

The first eternal number is the Father, or the Chaldean primeval, invisible, and incomprehensible *chaos*, out of which proceeded the *Intelligible* one. The Egyptian Ptah, or “the *Principle of Light* — not the light itself, and the Principle of Life, though himself *no life*.” The *Wisdom* by which the Father created the heavens is the *Son*, or the kabalistic androgynous Adam-Kadmon. The Son is at once the male *Rā*, or Light of Wisdom, Prudence or *Intelligence*, Sēphirāh, the female part of Himself; while from this dual being proceeds the third emanation, the Binah or Reason, the second Intelligence — the Holy Ghost of the Christians. Therefore, strictly speaking, there is a TETRAKTYS or quaternary, consisting of the Unintelligible First monad, and its triple emanation, which properly constitute our Trinity.<sup>69</sup>

The true Pythagorean Tetraktys was the Tetraktys of the invisible Monad, which produces the first Point, the second and the third and then retires into the darkness and everlasting silence; in other words the Tetraktys is the first Logos. Taken from the plane of matter, it is among other things, the lower Quaternary, the man of flesh or matter.<sup>70</sup>

. . . from Plato we may know that intellect and idea are from *The Good*, but soul from intellect.<sup>71</sup>

Praise be unto the Self-Existent who first created the “free world, and next the world of bodies. . . . The free world is composed of the Angels, Souls and Intelligences, who are free from the incumbrance of body.”<sup>72</sup>

## Proclus’ Holy Four

Hermias writes:<sup>73</sup>

“Phanes is a tetrad, as Orpheus says, ‘with four eyes gazing on every side.’”

Proclus<sup>74</sup> (gives the Holy Four as Phanes, Nox, Uranus and Saturn; and in the same book<sup>75</sup> he quotes the strange phrase, from some ancient source,

“Phanes whom the blessed ones called the First-born”  
(*οὐ τε Φανητα πρωτογονου μακαρες καλεου*).

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<sup>68</sup> *The Desatir or the Sacred Writings of the Ancient Prophets*, tr. by Mulla Firuz Bin Kaus, Bombay, 1818, 2 Vols.; with additional notes by Dhunjeebhoy Jamsetjee Medhora, Bombay, 1888; “The Book of the Prophet Jyafram,” vs. 5, pp. 35-36 & fn. (a) by ED.

<sup>69</sup> *Isis Unveiled*, II p. 36

<sup>70</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 357

<sup>71</sup> Taylor T. (Tr. & Annot.). *Collected Writings of Plotinus*. (Vol. III of “The Thomas Taylor Series”) Frome: The Prometheus Trust, 2000; [*Ennead* V, i ¶ 7, p. 309.]

<sup>72</sup> *Desatir*, “The Book of the Prophet Jyafram,” vs. 4, p. 25 & fn. (a) by ED.

<sup>73</sup> In *Phaedr.*, p. 137

<sup>74</sup> In *Tim.*, v.29

<sup>75</sup> v.303



The “blessed ones” must surely mean the ancient Sages or Masters; but this is by the way. This is the Quaternary in the Super-sensible World, the primary creation; but in the secondary, in the Sensible World Proclus also tells us:<sup>76</sup>

“The Demiurgus simply imparts to all things life (a) divine, (b) intellectual, (c) psychical, and (d) that which is divisible about bodies.”

And then he adds most wisely:

“No one, however, should think that the Gods in their generations of secondary natures, are diminished; or that they sustain a division of their proper essence in giving subsistence to things subordinate; or that they expose their progeny to the view, externally to themselves, in the same manner as the causes of mortal offspring. . . . Nay, but abiding in themselves, they produce by their very essence posterior natures, comprehend on all sides their progeny, and supernally perfect the productions and energies of their offspring.”

Their essence is no more diminished than the flame of a lamp, from which innumerable lamps may be lighted.

Proclus<sup>77</sup> also speaks of four intellects or minds:

- (a) intelligible and occult intellect (*νοϋς νοητος*),
- (b) that which unfolds into light (*εκφαντορικος νοϋς*),
- (c) that which connectedly contains (*συνεκτικος νοϋς*),
- (d) that which imparts perfection (*τελεσιουργος νοϋς*);

or in other words,

- (a) Phanes;
- (b) Uranus, Heaven;
- (c) Celestial Earth, or Prime Matter; and
- (d) the Sub-Celestial Arch.

So also Rhea, Intelligent Life, is the Mother of the fourfold Life, divine, intellectual, psychical and mundane. The consideration of the Trinity and Quaternary naturally brings us to the Septenary. Of this, however, we have little to say in the present place, as the subject has to be taken up at greater length when treating of Apollo’s Seven-stringed Lyre. The hebdomads link on to the triads and tetrads as follows: “Heaven produces twofold monads, and triads and hebdomads equal in number to the monads,” the “twice-seven” of the Stanzas of Dzyan. And thus the forty-nine Powers of the Noëric Order are generated.<sup>78</sup>

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<sup>76</sup> Comment. on *Crat.*; Taylor, *Myst. Hymns*, p. 171

<sup>77</sup> *Ibid.*, p. 175

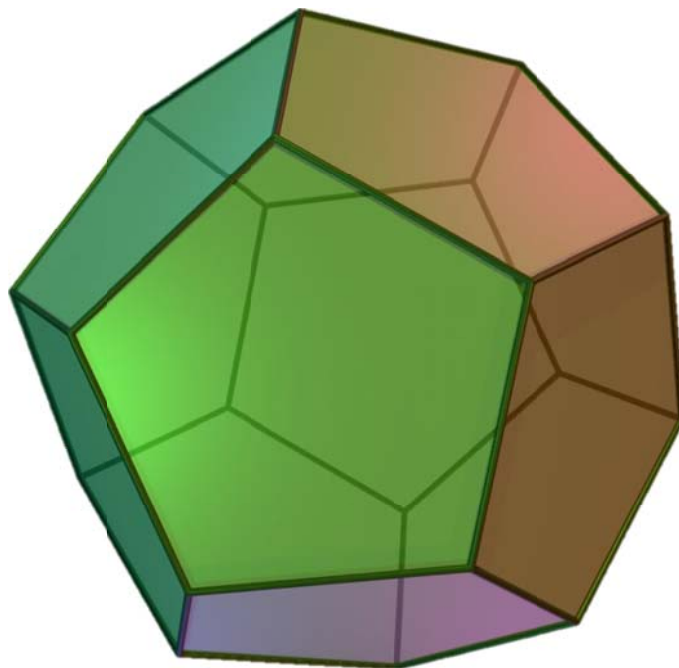
<sup>78</sup> Mead G.R.S. *Orpheus: The Theosophy of the Greeks*. London: Theosophical Publishing Society, 1896; pp. 147-49



## Three Tetrads make up the Dodecahedron

The Brahmanical system derives its esoteric significance from the number of syllables of which each verse in the Mantras consists. The Pythagorean, from the mystic relation of every number to everything intelligible to the human mind.

The harmony and mathematical equiformity of the double evolution — spiritual and physical — are elucidated only in the universal numerals of Pythagoras, who built his system entirely upon the so-called “metrical speech” of the Hindu *Vedas*. It is but lately that one of the most zealous Sanskrit scholars, Martin Haug, undertook the translation of the *Aitareya-Brāhmana* of the *Rig-Veda*. It had been till that time entirely unknown; these explanations indicate beyond dispute the identity of the Pythagorean and Brahmanical systems. In both, the esoteric significance is derived from the number: in the former, from the mystic relation of every number to everything intelligible to the human mind; in the latter, from the number of syllables of which each verse in the *Mantras* consists. Plato, the ardent disciple of Pythagoras, realized it so fully as to maintain that the Dodecahedron was the geometrical figure employed by the *Demiurgus* in constructing the universe.<sup>79</sup> Some of these figures had a peculiarly solemn significance. For instance *four*, of which the Dodecahedron is the trine, was held sacred by the Pythagoreans. It is the perfect square, and neither of the bounding lines exceeds the other in length, by a single point. It is the emblem of moral justice and divine equity geometrically expressed. All the powers and great symphonies of physical and spiritual nature lie inscribed within the perfect square; and the ineffable name of Him, which name otherwise would remain unutterable, was replaced by this sacred number 4, the most binding and solemn oath with the ancient mystics — the *Tetractys*.<sup>80</sup>



<sup>79</sup> [*Timaeus*, 55c. — Boris de Zirkoff.]

<sup>80</sup> *Isis Unveiled*, I p. 9



## Three kinds of Light + Darkness, which interpenetrates and supports all three

In every world a triad shines forth, of which a monad is the principle.

— Chaldean Oracle<sup>81</sup>

That light whose smile kindles the Universe,  
That beauty in which all things work and move,  
That Benediction which the eclipsing Curse  
Of birth can quench not, that sustaining Love  
Which, through the web of being blindly wove  
By man and beast and earth and air and sea,  
Burns bright or dim, as each are mirrors of  
The Fire for which all thirst, now beams on me,  
Consuming the last clouds of cold mortality.

— Percy Bysshe Shelley: *Adonais*

In the shoreless ocean of space radiates the central, spiritual, and *Invisible* sun. The universe is his body, spirit and soul; and after this ideal model are framed ALL THINGS. These three emanations are the three lives, the three degrees of the Gnostic *Pleroma*, the three “Kabalistic Faces,” for the ANCIENT of the ancient, the holy of the aged, the great Ain-Soph, “has a form and then he has no form.” The invisible “assumed a form when he called the universe into existence,” says the *Zohar*, the Book of splendor.<sup>82</sup>

- The first light is His soul, the Infinite, Boundless, and Immortal breath; under the efflux of which the universe heaves its mighty bosom, infusing Intelligent life throughout creation.
- The second emanation condenses cometary matter and produces forms within the cosmic circle; sets the countless worlds floating in the electric space, and infuses the unintelligent, blind life-principle into every form.
- The third, produces the whole universe of physical matter; and as it keeps gradually receding from the Central Divine Light its brightness wanes and it becomes Darkness and the Bad — pure matter, the “gross purgation of the celestial fire” of the Hermetists.<sup>83</sup>

### Air is in light, rather than light in air.

On this account, likewise, Plato [in the *Timæus*] does not place soul in the body of the universe, but the body of the universe in soul.<sup>84</sup>

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<sup>81</sup> Chaldean Oracle 75; (παντι γαρ εν κοσμω λαμπει τριας ης μονας αρχει.) tr. Taylor

<sup>82</sup> *Zohar*, III, p. 288 [Amst. ed., 1714.]

<sup>83</sup> *Isis Unveiled*, I p. 302; [bullets by ED. PHIL.]

<sup>84</sup> Taylor T. (Tr. & Annot.). *Collected Writings of Plotinus*. (Vol. III of “The Thomas Taylor Series”) Frome: The Prometheus Trust, 2000; [*Ennead* IV iii ¶ 22, p. 351.]



- 1 = Light / Buddhi-Manas
- 2 = Flame / Buddhi
- 3 = Fire / Atman

“All things are governed in the bosoms of this Triad,” says a Chaldean oracle.<sup>85</sup> The Phos, Pur, and Phlox, of Sanchoniathon,<sup>86</sup> are Light, Fire, and Flame, three manifestations of the Sun who is *one*.<sup>87</sup>

#### Light and Darkness in *The Secret Doctrine*.

5. And the Light shineth in the Darkness, and the Darkness did not comprehend it.

In *The Secret Doctrine* this Darkness is taken as synonymous with pure spirit, and Light as typifying matter.

Darkness in its radical, metaphysical basis, is subjective and absolute Light: while the latter, in all its seeming effulgence and glory, is merely a mass of shadows, as it can never be eternal, and is simply an illusion, or Maya.<sup>88</sup>

Are “Light” and “Darkness” in this verse, used in the same sense? Or does it mean that this “Life” which is a potency of the Logos, is regarded by men as “Light,” whereas that which is higher than the “light,” *viz.*, the Logos (or to them “Darkness”), is the real “Light”? “Darkness comprehended it not,” then, means that absolute spirit did not comprehend or understand this illusive “Light.”

6. There was a man sent divinely (*παρά θεού*, no article) whose name was John.

7. He came for bearing witness in order that he might testify concerning the Light, in order that all might have confidence through it.

If this “Light” is to be taken as identical with the Christ-spirit, it will be Buddhi; but if φῶς is Manas, the difficulty may be avoided by taking φῶς to mean Buddhi-Manas.

8. He was not the Light, but was for a witness concerning the Light.

9. The Light was the true (real) Light which illuminates every man (human being) coming into the world.<sup>89</sup>

#### The Sun is One. Its rays, countless.

Now, the light which shines above this heaven, above all the worlds, above everything, in the highest worlds not excelled by any other worlds, that is the same light which is within man.<sup>90</sup>

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<sup>85</sup> [Cory, *op. cit.*, p. 6.]

<sup>86</sup> *Ibid.*

<sup>87</sup> *Isis Unveiled*, II p. 48

<sup>88</sup> *Secret Doctrine*, I, p. 70

<sup>89</sup> *Blavatsky Collected Writings*, (NOTES ON THE GOSPEL ACCORDING TO JOHN – I) XI pp. 486-87

<sup>90</sup> *Chhandogya Upanishad* III, xiii, 7; (tr. Nikhilananda)



**Erebos and Nux<sup>91</sup> are born out of Chaos, and, under the action of Erōs, give birth in their turn to Aether and Hēmera, the light of the superior and the light of the inferior or terrestrial regions.**

Darkness generates light. See in the *Purānas* Brahmā's "Will" or desire to create; and in the Phoenician Cosmogony of Sanchoniathon the doctrine that Desire, *πόθος*, is the principle of creation.<sup>92</sup>

**Only changeless and ever-lasting Being is real. All else, being subject to change and death, is unreal.**

"Lead me from the unreal to the real. From darkness lead me to light. From death lead me to immortality." When the mantra (verse) says: "Lead me from the unreal to the real," "the unreal" means death, and the "real," immortality; so it says, "From death lead me to immortality," that is to say, "Make me immortal." When it says: "From darkness lead me to light," "darkness" means death, and "light," immortality; so it says: "From death lead me to immortality," that is to say, "Make me immortal." In the verse: "From death lead me to immortality," there is nothing that is hidden.<sup>93</sup>

[When the lights emanating from the Crown, Kether, are] divided in the manifested sphere into 3 and 7, they form ⊕, the androgyne, and ⊗ or the figure × manifested and differentiated.<sup>94</sup>

Now the Kabala gives the definition thus: "There are three kinds of light, and that [fourth] which interpenetrates the others; (1) the clear and the penetrating, the *objective light*, (2) the *reflected light*, (3) the *abstract light*. The ten Sēphirōth, the *three* and the *Seven*, are called in the Kabala the 10 words, DBRĪM (Debārīm), the numbers and the Emanations of the heavenly light, which is both Adam-Kadmon and Sēphirāh, or (Brahmā) Prajāpati-Vāch. Light, Sound, Number, are the three factors of creation in the Kabala. Parabrahman cannot be known except through the luminous Point (the LOGOS), which knows not *Parabrahman* but only *Mūlaprakriti*. Similarly Adam Kadmon knew only Shekhinah, though he was the *vehicle* of Ain-Soph. And, as Adam-Kadmon, he is in the esoteric interpretation the total of the number ten, the Sēphirōth (himself a trinity, or the three attributes of the *incognizable* DEITY in One).<sup>95</sup>

Now there are three kinds of light in Occultism, as in the Kabala. (1) The Abstract and Absolute Light, which is Darkness; (2) The Light of the Manifested-Unmanifested, called by some the Logos; and (3) The latter light reflected in the Dhyāni-Chohans, the minor *Logoi* (the Elōhīm, collectively), who, in their turn, shed it on the objective Universe. But in the Kabala — re-edited and carefully adjusted to fit the Christian tenets by the Kabalists of the XIII century — the three lights are described as: — (1) The clear and penetrating, that of Jehovah; (2) reflected light; and (3) light in the *abstract*.

"This light abstractly taken (in a metaphysical or symbolical sense) is Alhim (Elōhīm God), while the clear penetrating light is Jehovah. The light of Alhim

<sup>91</sup> [Darkness and Night, in Greek. — ED. PHIL.]

<sup>92</sup> *Secret Doctrine*, I p. 110

<sup>93</sup> *Brihadaranyaka Upanishad* I, iii, 8

<sup>94</sup> *Secret Doctrine*, I p. 433

<sup>95</sup> *Ibid.* I pp. 432-33



belongs to the world in general, in its allness and general fulness, but the light of Jehovah is that pertaining to the chiefest production, man, whom this light penetrated to and made.”<sup>96</sup>

The author of the “*Source of Measures*” pertinently refers the reader to Inman’s “*Ancient Faiths embodied in Ancient Names*,” Vol. II, p. 648. There, an engraving of “the *vesica piscis*, Mary and the female emblem, copied from a rosary of the blessed Virgin . . . printed at Venice, 1542,” and therefore, as Inman remarks, “with a license from the Inquisition, consequently orthodox,” will show the reader what the Latin Church understood by this “*penetrating power of light and its effects*.” How sadly disfigured — applied as they were to the grossest anthropomorphic conceptions — have become, under Christian interpretation, the noblest and grandest, as the most exalted, ideas of deity of the Eastern philosophy!

The Occultists call this light *Daiviprakriti* in the East, and light of *Christos* in the West. It is the light of the LOGOS, the direct reflection of the ever Unknowable on the plane of Universal manifestation.<sup>97</sup>

**The Three Lights are also represented in the sides of the interlaced triangles.**

The three sides of the [Macrocosm or Double, “Interlaced”] triangles represent to the Occultists as to the Aryans—*spirit, matter, and middle nature* (the latter identical in its meaning with *space*); hence also — the *creative, preservative, and destructive* energies, typified in the “Three Lights.” The *first* light infuses intelligent, *conscious* life throughout the universe, thus answering to the *creative* energy; the *second* light produces incessantly forms out of cosmic preexistent matter and within the cosmic circle, hence is the *preservative* energy; the *third* light produces the whole universe of gross physical matter; and, as the latter keeps gradually receding from the central spiritual light, its brightness wanes, and it becomes *Darkness* or *EVIL* leading to *Death*. Hence it becomes the *destructive* energy, which we find ever at work on forms and shapes — the temporary and the changing. The *Three Kabalistic Faces* of the “ANCIENT of the Ancient” — who “has no face” are the Aryan deities — respectively called *Brahmā, Vishnu, and Rudra* or *Śiva*.<sup>98</sup>

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<sup>96</sup> See *Masonic Review*, Cincinnati, Ohio, June, 1886; article by J. Ralston Skinner, “The Cabbalah,” No. VI, p. 266

<sup>97</sup> *Secret Doctrine*, II pp. 37-38

<sup>98</sup> *Blavatsky Collected Writings*, (THE SIX-POINTED AND FIVE-POINTED STARS) III p. 314



## Three kinds of Light summed-up

Source<sup>99</sup>

Now the Kabala gives the definition thus: "There are three kinds of light:

(1) the clear and the penetrating, the *objective* light;

(2) the *reflected* light;

(3) the *abstract* light;

Source<sup>100</sup>

Now there are three kinds of light in Occultism, as in the Kabala:

(3) The latter light reflected in the Dhyāni-Chohans, the minor *Logoi* (the Elōhīm, collectively), who, in their turn, shed it on the objective Universe [3<sup>rd</sup> Logos?];  
(2) The Light of the Manifested-Unmanifested, called by some the Logos [2<sup>nd</sup> Logos?];

(1) The Abstract and Absolute Light, which is Darkness [1<sup>st</sup> Logos?].

But in the Kabala — re-edited and carefully adjusted to fit the Christian tenets by the Kabalists of the XIII century — the three lights are described as:

(3) light in the *abstract*;

(2) reflected light;

(1) The clear and penetrating, that of Jehovah.

Source<sup>101</sup>

The three sides of the interlaced triangles represent *spirit, matter, and middle nature* (space), hence the three energies, typified in the "Three Lights."

(3) *Destructive energy*, producing gross physical matter, but as the latter keeps gradually receding from the central spiritual light, its brightness wanes, and it becomes *Darkness* or *EVIL* leading to *Death*.

*Rudra* or *Śiva*.  
(2) *Preservative energy* producing incessantly forms out of cosmic pre-existent matter and within the cosmic circle.

*Vishnu*.

(1) *Creative energy*, infusing intelligent, conscious life throughout the universe.

*Brahmā*.

<sup>99</sup> Excerpted from *Secret Doctrine*, I pp. 432-33

<sup>100</sup> *Ibid.* II pp. 37-38

<sup>101</sup> Excerpted from *Blavatsky Collected Writings*, (THE SIX-POINTED AND FIVE-POINTED STARS) III p. 314



## Three Orders of Reality about the King of All

Advaitic authorities recognise three orders of reality: absolutely real, empirical, and apparitional.<sup>102</sup> [Cf. Cerberus below.]

. . . all things are distributed by Plato in a triple order about the king of all. For he says, “that all things are about the king of all; second things about that which is second, and such as are third about that which ranks as third.”<sup>103</sup>

### Cerberus’ three-headed powers of the soul

Intellective or intuitional Noetic	Cogitative or rational Dianoetic	Opinionative Doxastic
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## Trinity and triads

A glance at the Chart of the Powers<sup>104</sup> will show how this idea runs through the whole system. It is sufficient here, however, to point out the correspondences between the Trinity of (a) Being, (b) Life, and (c) Intellect, with (a) the Purusha, or Ātman proper, or Self, (b) the Shānta Ātman, or Self of Peace, and (c) the Mahān Ātman or Great Self, of the *Kathopanishad*;<sup>105</sup> he who is at one with the Mahān Ātman being called Mahātmā, or Great Soul. Proclus, moreover, in his Commentary on the First Alcibiades of Plato, tells us, that in the Noëtic Order the three hypostases are The Good, The Wise, The Beautiful. And that in the Noëtic-noëric Order, the three are Faith, Truth and Love.

“Love supernally descends from intelligibles to mundane concerns, calling all things upward to divine Beauty. Truth, also, proceeds through all things, illuminating all things with knowledge. And lastly, Faith proceeds through the universe, establishing all things with transcendent union in Good. Hence the [Chaldaean] Oracles assert,

‘that all things are governed by and abide in these.’

And, on this account, they order Theurgists [Yogīs] to conjoin themselves to Divinity through this triad.”<sup>106</sup>

It is curious to remark that the three requisites for the student of Brahma-vidyā or Yoga-vidyā (Union with the Divine, in the Upanishads), are Shraddhā (Faith), Tapas (purification or Contemplation on Truth) and Brahma-charya (Service of the Supreme or Action for Love of Deity); or, in other words, Faith, Practice and Discipline.

The above will give the reader some insight into the ethical side of this great system. Now there are pre-eminently three Fathers or Kings in the system<sup>107</sup> viz., (a) Uranus

<sup>102</sup> Tyagisananda S. *Aphorisms on the Gospel of Divine Love or Narada Bhakti-Sutras*. Madras: Sri Ramakrishna Math, 1983; p. 137

<sup>103</sup> Taylor T. (Tr. & Annot.). *Collected Writings of Plotinus*. (Vol. III of “The Thomas Taylor Series”) Frome: The Prometheus Trust, 2000; [Ennead V, i ¶ 8, p. 308.]

<sup>104</sup> [Re: Chaldaean Theogony, p. 124]

<sup>105</sup> Valli iii, Adhyāya i

<sup>106</sup> See Taylor, *Myst. Hymns*, p. 118



who is of the connective (preservative) order, (b) Saturn who is of the Titanic (destructive) order, and (c) Jupiter who is of the demiurgic (creative) order. Above all is the Great Forefather Phanes (the Intellectual Prajāpati).<sup>108</sup>

*Note to Students*

Look up *Compassion* (2009), Chapter 2, Catechism of Practical Theosophy, § “The Three Live within the One,” pp. 90-91, and Appendix H, AUM: definitions, derivatives, parallels, pp. 365-67.

## Four kinds of Vach-Logos

**The Circle is the first geometrical figure and symbol of Logos. The circumference is the hidden deity; the diameter, Its Creative Power.**

This great circle (which Eastern Esotericism reduces to the point within the Boundless Circle) is the Avalokiteshvara, the *Logos* or *Verbum* of which Subba Row speaks. But this circle or manifested God is as unknown to us, except through its *manifested* universe, as the ONE, though easier, or rather more possible to our higher conceptions. This Logos which sleeps in the bosom of Parabrahman during Pralaya, as our “Ego is latent (in us) at the time of *sushupti*, sleep”; which cannot cognize Parabrahman otherwise than as *Mūlaprakriti* — the latter being a cosmic veil which is “the mighty expanse of cosmic matter” — is thus only an organ in cosmic creation, through which radiate the energy and wisdom of Parabrahman, *unknown to the Logos, as it is to ourselves*.<sup>109</sup>

The first and only form of the *prima materia* our brain-consciousness can cognise, is a circle. Train your thought first of all to a thorough acquaintance with a limited circle, and expand it gradually. You will soon come to a point when without its ceasing to be a circle in thought, it yet becomes infinite and limitless even to the inner perceptions. It is this circle which we call Brahmā, the germ, atom or *anu*: a latent atom embracing infinitude and boundless Eternity during Pralaya, an active one during the life-cycles; but one which has neither circumference nor plane, only limitless expansion. Therefore the Circle is the first geometrical figure and symbol in the subjective world, and it becomes a Triangle in the objective. The Triangle is the next figure after the Circle. The first figure, the Circle with the Point, is really no figure; it is simply a primeval germ, the first thing you can imagine at the beginning of differentiation; the Triangle must be conceived of once that matter has passed the zero point, or *Laya*. Brahmā is called an atom, because we have to imagine it as a mathematical point, which, however, can be extended into absoluteness. *Nota bene*, it is the divine germ and not the atom of the chemists. But beware of the illusion of form. Once you drag down your Deity into human form you limit and condition it, and behold, you have created an anthropomorphic god.<sup>110</sup>

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<sup>107</sup> See Proclus on the *Cratylus* of Plato

<sup>108</sup> Mead G.R.S. *Orpheus: The Theosophy of the Greeks*. London: Theosophical Publishing Society, 1896; pp. 145-47

<sup>109</sup> *Secret Doctrine*, I p. 429

<sup>110</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 385. Cf. “The sound has an attractive property; it draws out disease, which streams out to encounter the musical wave, and the two, blending together, disappear in space. Asclepiades employed music for the same purpose, some twenty centuries ago; he blew a trumpet to cure sciatica, and its prolonged sound making the fibres of the nerves to palpitate, the pain invariably subsided. Democritus in like manner affirmed that many diseases could be cured by the melo-



**Motion ► vibration ► sound**

. . . the Sound of the Voice gave all things Form. . . sound is shown to be at the root of manifestation, or, in other words, that the “Word” or Logos, the first-born, is that by which all things are made.<sup>111</sup>

As already stated, Aditi-Vāch is the female *Logos*, or the “word,” *Verbum*; and Sephīrāh in the Kabala is the same. These feminine Logoi are all correlations, in their *noumenal* aspect, of Light, and Sound, and Ether, showing how well-informed were the ancients both in physical science (as now known to the moderns), and as to the birth of that science in the Spiritual and Astral spheres.

Our old writers said that *Vāch* is of four kinds. These are called *parā*, *pasyantī*, *madhyamā*, *vaikharī*. This statement you will find in the *Rigveda* itself and in several of the *Upanishads*. *Vaikharī Vāch* is what we utter.<sup>112</sup>

It is sound, *speech*, that again which becomes comprehensive and objective to one of our physical senses and may be brought under the laws of perception. Hence:

Every kind of *Vaikharī-Vāch* exists in its *madhyamā*, further in its *pasyantī*, and ultimately in its *parā* form. The reason why this *Pranava*<sup>113</sup> is called *Vāch* is this, that these four principles of the great cosmos correspond to these four forms of *Vāch*. . . . The whole cosmos in its objective form is *Vaikharī Vāch*; the light of the *Logos* is the *madhyamā* form; and the *Logos* itself the *pasyantī* form; while *Parabrahman* the *parā* [beyond the *noumenon* of all *Noumena*] aspect of that *Vāch*.<sup>114</sup>

Thus *Vāch*, *Shekinah*, or the “music of the spheres” of Pythagoras, are one, if we take for our example instances in the three most (apparently) dissimilar religious philosophies in the world — the Hindu, the Greek and the Chaldean Hebrew. These personations and allegories may be viewed under *four* (chief) and three (lesser) aspects or *seven* in all, as in Esotericism. The *parā* form is the ever subjective and latent Light and Sound, which exist eternally in the bosom of the INCOGNIZABLE; when transferred into the ideation of the *Logos*, or its latent *light*, it is called *pasyantī*, and when it becomes that light *expressed*, it is *madhyamā*.<sup>115</sup>

Parabrahman		Parā-Vāch [Ultimate Subjectivity]	
Logos Itself	[1 <sup>st</sup> Logos]	Pasyantī-Vāch	
Light of the Logos	[2 <sup>nd</sup> Logos]	Madhyamā-Vāch	
What we utter	[3 <sup>rd</sup> Logos]	Vaikharī-Vāch	[Ultimate Objectivity]

dious sounds of a flute. Mesmer used this very harmonica described by Kircher for his magnetic cures.” *Isis Unveiled*, I p. 215

<sup>111</sup> *Blavatsky Collected Writings*, (COMMENTARY ON THE PISTIS SOPHIA) XIII p. 53 & fn. Cf. “[Ormazd or Logos, the “First Born” and the Sun] is identical with Kronos, in his Aeolian form, that of a Circle.” *Secret Doctrine*, I p. 114

<sup>112</sup> T. Subba Row: *Notes on the Bhagavad-Gītā*, in: *The Theosophist*, Vol. VIII, February, 1887, p. 307

<sup>113</sup> *Pranava*, like *Om*, is a mystic term pronounced by the Yogins during meditation; *et seq.*

<sup>114</sup> T. Subba Row, *op. cit.*, p. 307

<sup>115</sup> *Secret Doctrine*, I pp. 431-32



### Why Logos is called Śabda Brahman?

Thus in *Manu*, Brahmā (the *Logos* also) is shown dividing his body into two parts, male and female, and creating in the latter, who is *Vāch*, *Virāj*, who is himself, or Brahmā again. A learned Vedāntin Occultist [TS Row] speaks of that “goddess” as follows, explaining the reason why Īśvara (or Brahmā) is called *Verbum* or *Logos*; why in fact it is called Śabda Brahman:<sup>116</sup>

The explanation I am going to give you will appear thoroughly mystical. But if mystical, it has a tremendous significance when properly understood. Our old writers said that *Vāch* is of four kinds (see *Rig Veda* and the *Upanishads*). *Vaikharī-Vāch* is what we utter. Every kind of *Vaikharī-Vāch* exists in its *Madhyamā*, further in its *Paśyantī*, and ultimately in its *Parā* form.<sup>117</sup> The reason why this *Pranava* is called *Vāch* is this, that these four principles of the great Cosmos correspond to these four forms of *Vāch*. Now the whole manifested solar System exists in its *Sūkshma* form in this light or energy of the *Logos*, because its image is caught up and transferred to cosmic matter. . . . The whole Cosmos in its objective form is *Vaikharī-Vāch*, the light of the *Logos* is the *Madhyamā* form, and the *Logos* itself the *Paśyantī* form, and Parabrahm the *Parā* aspect of that *Vāch*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested Cosmos is the *Verbum* manifested as Cosmos.<sup>118</sup>



<sup>116</sup> “This Logos is the *Śabda Brahman* of the Hindus, which [T. S. Row] will not even call *Īśvara* (the ‘lord’ God), lest the term should create confusion in the people’s minds. But it is the *Avalokiteśvara* of the Hindus, the *Verbum* of the Christians in its real *esoteric* meaning, not in the theological disfigurement.” *Secret Doctrine*, I p. 428

<sup>117</sup> “*Madhya* is said of something whose commencement and end are unknown, and *Parā* means infinite. These expressions all relate to infinitude and to division of time.”

<sup>118</sup> *Secret Doctrine*, I pp. 137-38; [quoting *The Theosophist*, Vol. VIII, February 1887, p. 307.]



## Four kinds of Adam

This was a certain improvement on the Atlantean sorcery, the memory of which lingers in the remembrances of all the literary and Sanskrit-speaking portion of India, as well as in the popular legends. Still it was a parody on, and the desecration of the Sacred Mysteries and their science. The rapid progress of anthropomorphism and idolatry led the early Fifth, as it had already led the Fourth Race, into sorcery once more, though on a smaller scale. Finally, even *the four “Adams”* (symbolizing under other names the four preceding races) were forgotten; and passing from one generation into another, each loaded with some additional myths, got at last drowned in that ocean of popular symbolism called the Pantheons. Yet they exist to this day in the oldest Jewish traditions, as the *Tzelem*, “the Shadow-Adam” (the *Chhāyās* of our doctrine); the “model” Adam, the copy of the first, and the “male and female” of the exoteric *Genesis* (chap. i.); the third, the “earthly Adam” before the Fall, an androgyne; and the Fourth — the Adam after *his fall*, *i.e.*, separated into sexes, or the pure Atlantean. The Adam of the garden of Eden, or the forefather of our race — the fifth — is an ingenious compound of the above four. As stated in *Zohar*, Adam, the FIRST *man*, is not found now on earth, he “is not found in all Below.” “And the lower earths, where do they come from? They are from *the chain of the earth and from the Heaven Above*,” *i.e.*, from the superior globes, those which precede and are above our Earth.<sup>119</sup>

## Four kinds of Pralaya

Let us see, however, what were the three kinds of *pralayas*, and what is the *popular* belief about them. For once it agrees with Esotericism.

Of the *pralaya* before which fourteen Manvantaras elapse, having over them as many presiding Manus, and at whose close occurs the “incidental” or Brahmā’s dissolution, it is said in *Vishnu-Purāna*, in condensed form:

At the end of a thousand periods of four ages, which complete a day of Brahmā, the earth is almost exhausted. The eternal *Avyaya* (Vishnu) assumes then the character of Rudra (the destroyer, Śiva) and re-unites all his creatures to himself. He enters the Seven rays of the Sun and drinks up all the waters of the globe; he causes the moisture to evaporate, thus drying up the whole Earth. Oceans and rivers, torrents and small streams, are all exhaled. Thus fed with abundant moisture the seven solar rays become seven suns by dilation, and they finally set the world on fire. Hari, the destroyer of all things, who is “the flame of time, *Kālāgni*,” finally consumes the Earth. Then Rudra, becoming Janārdana, breathes clouds and rain.”<sup>120</sup>

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<sup>119</sup> *Secret Doctrine*, II pp. 503-4; [& quoting *Zohar*, III, 9b, 10a, Brody ed.; Cremona ed., iii, fol. 4a, col. 14. Cf. I. Myer, *Qabbalah*, pp. 416-17

<sup>120</sup> Book VI, ch. iii; Wilson, Vol. V, pp. 190-93



There are many kinds of *Pralayas*, but three chief ones are specially mentioned in old Hindu books; and of these, as Wilson shows: — The first is called Naimittika,<sup>121</sup> “occasional” or “incidental,” caused by the intervals of “Brahmā’s Days”; it is the destruction of creatures, of all that lives and has a form, but not of the substance which remains in *statu quo* till the new Dawn in that “Night.” The [371] other is called Prākritika — and occurs at the end of the *Age* or Life of Brahmā, when everything that exists is resolved into the primal element, to be remodelled at the end of that longer night. But the third, *Ātyantika*, does not concern the Worlds or the Universe, but only the individualities of some people; it is thus individual pralaya or nirvāna; after having reached which, there is no more future existence possible, no rebirth till after the *Mahā-Pralaya*. The latter night, lasting as it does 311,040,000,000,000 years, and having the possibility of being almost doubled in case the lucky *Jīvanmukta* reaches Nirvāna at an early period of a Manvantara, is long enough to be regarded as *eternal*, if not endless. The *Bhagavata-Purāna*<sup>122</sup> speaks of a fourth kind of pralaya, the *Nitya* or constant dissolution, and explains it as the change which takes place imperceptibly in everything in this Universe from the globe down to the atom — without cessation. It is growth and decay (life and death).

When the Maha-Pralaya arrives, the inhabitants of Svarloka (the upper sphere), disturbed by the conflagration, seek refuge “with the Pitris, their progenitors, the Manus, the Seven Rishis, the various orders of celestial Spirits and the Gods, in Maharloka.” When the latter is reached also, the whole of the above enumerated beings migrate in their turn from Maharloka, and repair to Janarloka in “*their subtle forms, destined to become re-imbodied, in similar capacities as their former, when the world is renewed, at the beginning of the succeeding Kalpa.*”<sup>123</sup>

. . . These clouds, mighty in size, and loud in thunder, fill up all space (*Nabhas-tala*). Showering down torrents of water, these clouds quench the dreadful fires . . . and then they rain uninterruptedly, for a hundred [divine] years, and deluge the whole world [Solar System]. Pouring down, in drops as large as dice, these rains overspread the earth, and fill the middle region (*Bhuvarloka*), and inundate heaven. The world is now enveloped in darkness, and all things animate, or inanimate, having perished, the clouds continue to pour down their waters. . . .<sup>124</sup>

and the Night of Brahmā reigns supreme over the scene of desolation. . . . This is what we call in the Esoteric Doctrine a “Solar Pralaya.”<sup>125</sup>

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<sup>121</sup> In the Vedānta and *Nyāya* “Nimitta” (from which “Naimittika”) is rendered as the *efficient* cause, when antithesized with *upādāna*, the physical or material cause. In the Sāṅkhya, *pradāna* is a cause inferior to Brahmā, or rather Brahmā being himself a cause, is superior to Pradhāna. Hence “incidental” is a wrong translation, and ought to be translated, as shown by some scholars, “Ideal” cause; and even *real* cause would have been better.

<sup>122</sup> Skandha XII, iv, 35

<sup>123</sup> *Vāyu-Purāna*, as quoted in Wilson, Vol. V, p. 193, *fn.*

<sup>124</sup> Book VI, ch. iii; Wilson, Vol. V, p. 194

<sup>125</sup> *Secret Doctrine*, I pp. 370-71



## Life is a puppet show

- An aspect of Parabrahman is the One and Only Silent Spectator, for whose benefit the show of life takes place.
- Kama-Eros is the hidden puppeteer animating the two opposing forces from the bosom of Parabrahman and bringing them to objective life.
- We are mere shadows of divine ideas (atmic puppets), or reflections of Divine Consciousness (Perfect, Subjective, Unconsciousness) upon our mental perception (buddhic screen).

### Fire of Perfect Unconsciousness

### The One and Only Reality

The true Spectator is a spark of Logoic Consciousness for whose benefit the drama of life is being enacted.

Fire of self-analysing reflection, eternal and inextinguishable.

The One.

We are shadows of Unconscious Mind projected upon . . .

Life alternating with Death, the Great Illusion.

The Two.

. . . the screen of Nature, or perceptions of self-conscious minds . . .

. . . by Fohat, the puppeteer or Motivator *par excellence*, that makes the world go round.

Ever becoming.

The Three in One.



Indian leather puppet, Brighton Museum



## The One is the same as the Good

Plotinus' *Ennead VI, ix* — translated by Thomas Taylor

From this *solitary* subsistence of *The One*, the solitariness of all other divine natures is derived, and their ineffable association with themselves. Hence Plato in the *Timæus* <sup>[34a]</sup> says, “that the Demiurgus established heaven (*i.e.* the world) one, only, solitary nature, able through virtue to converse with itself, indigent of nothing external, and sufficiently known and friendly to itself.” Proclus, in his *Commentaries* on this dialogue, <sup>[173a; TTS vol. XVI]</sup> admirably illustrates these words as follows: “To comprehend the whole blessedness of the world in three appellations, is most appropriate to that which subsists according to a triple cause, *viz.* the final, the paradigmatic, and the Demiurgic. For of the appellations themselves, the first of them, *viz. one*, is assumed from the final cause; for *The One* is the same with *The Good*. But the second, *viz. only*, is assumed from the paradigmatic cause. For the *only-begotten* and *onlyness* (μονωσις) were, prior to the universe, in all-perfect animal. And the third, *viz. the solitary*, is assumed from the Demiurgic cause. For the ability of using itself, and through itself governing the world, proceeds from the Demiurgic goodness. The world, therefore, is *one*, so far as it is united and is converted to the *one*. But it is *only*, so far as it participates of the intelligible, and comprehends all things in itself. <sup>126</sup> And it is *solitary*, so far as it is similar to its father, and is able to save itself. From the three, however, it appears that it is a God. For the *one*, the *perfect*, and the *self sufficient*, are the elements of deity. Hence, the world receiving these, is also itself a God being *one* indeed, according to *hyparxis*; *but alone*, according to a perfection which derives its completion from all sensible natures; and *solitary* through being sufficient to itself. For those that lead a solitary life, being converted to themselves, have the hopes of salvation in themselves. And that this is the meaning of the term *solitary*, is evident from the words, “able through virtue to converse with itself, indigent of nothing external, and sufficiently known and friendly to itself.” For in these words Plato clearly manifests what the solitariness is which he ascribes to the world, and that he denominates that being solitary, who looks *to himself*, to that with which he is furnished, and to his own proper measure. For those that live in solitary places, are the saviours of themselves, so far as respects human causes. The universe, therefore, is likewise after this manner solitary, as being sufficient to itself, and preserving itself, not through a diminution but from an exuberance of power; for self-sufficiency is here indicated; and as he says, through virtue. For he alone among partial animals [such as we are] who possesses virtue, is able to associate with, and love himself with a parental affection. *But the vicious man looking to his inward baseness, is indignant with himself and with his own essence, is astonished with externals, and pursues an association with others, in consequence of his inability to behold himself. On the contrary, the worthy man perceiving himself beautiful, rejoices and is delighted, and producing in himself beautiful conceptions, gladly embraces an association with himself.* For we are naturally domesticated to the beautiful, but hastily withdraw ourselves from deformity. Hence, if the world possesses virtue

<sup>126</sup> Cf. “Every intellect however, comprehends all things, in the same manner as genus comprehends species, and as whole comprehends parts. The powers of seeds, likewise, bring with them an image of what we have said. For in the whole seed, all things are without separation, and the reasons [or productive principles] are as in were in one centre. . . . With respect, therefore, to the power in seeds, each of them is one whole productive principle, together with the parts comprehended in it.” — *Ennead V, ix* ¶ 6; (tr. Taylor)



adapted to itself, in its intellectual and psychical essence, and in the perfection of its animal nature, looking to itself, it loves itself, and is present with, and sufficient to itself.<sup>127</sup>

#### Plotinus' *Ennead VI, iv* — comment by Thomas Taylor

In like manner, neither is it proper to think that the multitude of souls is produced on account of the magnitude of body; but it is necessary to believe that prior to bodies there are many souls, and one soul [from which the many proceed]. For in the soul which ranks as a whole the many now subsist, not in capacity, but in energy. For neither does the one total soul impede the subsistence of many souls in itself, nor do many souls exclude the subsistence of one soul. For they are distinct from each other, but without interval; and they are present with each other without any vestige of alienation, since they are not separated from each other by boundaries. But they subsist in the same manner as many sciences exist in one soul. And the nature of the one [total] soul is such, that it contains, all souls in itself. So infinite is such a nature as this.<sup>128</sup>

## Plotinus on Intellectual Beauty being most exalted in Art

#### *Ennead V, viii* — translated by Stephen MacKenna

Let us go to the realm of magnitudes: Suppose two blocks of stone lying side by side: one is unpatterned, quite untouched by art; the other has been minutely wrought by the craftsman's hands into some statue of god or man, a Grace or a Muse, or if a human being, not a portrait but a creation in which the sculptor's art has concentrated all loveliness.

Now it must be seen that the stone thus brought under the artist's hand to the beauty of form is beautiful not as stone — for so the crude block would be as pleasant — but in virtue of the form or idea introduced by the art. This form is not in the material; it is in the designer before ever it enters the stone; and the artificer holds it not by his equipment of eyes and hands but by his participation in his art. The beauty, therefore, exists in a far higher state in the art; for it does not come over integrally into the work; that original beauty is not transferred; what comes over is a derivative and a minor: and even that shows itself upon the statue not integrally and with entire realization of intention but only in so far as it has subdued the resistance of the material.

Art, then, creating in the image of its own nature and content, and working by the Idea or Reason-Principle of the beautiful object it is to produce, must itself be beautiful in a far higher and purer degree since it is the seat and source of that beauty, indwelling in the art, which must naturally be more complete than any comeliness of the external. In the degree in which the beauty is diffused by entering into matter, it is so much the weaker than that concentrated in unity; everything that reaches out-

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<sup>127</sup> Taylor T. (*Tr. & Annot.*). *Collected Writings of Plotinus*. (Vol. III of "The Thomas Taylor Series") Frome: The Prometheus Trust, 2000; [*Ennead VI, ix* Note 1 by Taylor, pp. 413-14.]

<sup>128</sup> *Ibid.* *Ennead VI, iv* ¶ 4, comment by Taylor, pp. 428-29



wards is the less for it, strength less strong, heat less hot, every power less potent, and so beauty less beautiful.<sup>129</sup>

## Unity has the number of 10

For the number of Ten, O Son, is the begetter of Souls. And there Life and Light are united, where the number of *Unity* is born of the Spirit.

Therefore, according to Reason, Unity hath the number of Ten, and the number of Ten hath Unity.<sup>130</sup>

Unity therefore being the Beginning, containeth every number, but itself is contained of none, and begetteth every number, itself being begotten of no other number.

Everything that is begotten (or made), is imperfect, and may be divided, increased, diminished.

But to the perfect, there happeneth none of these.

And that which is increased, is increased by Unity, but is consumed and vanished through weakness, being not able to receive the Unity.

This Image of God, have I described to thee, *O Tat*, as well as I could, which if thou do diligently consider, and view by the eyes of thy Mind, and hear, believe me, Son, thou shalt find the way to things above, or, rather, the Image itself will lead thee.

But the spectacle or sight, hath this peculiar and proper: Them that can see, and behold it, it holds fast and draws unto it, as they say, the Loadstone doth Iron.<sup>131</sup>

### Unity expressed metaphysically

The great science, called by the vulgar “magic,” and by its Eastern proficientes *Gupta-Vidya*, embracing as it does each and every science, since it is the acme of knowledge, and constitutes the perfection of philosophy, is universal; hence — as very truly remarked — cannot be confined to one particular nation or geographical locality. But, as Truth is *one*, the method for the attainment of its highest proficiency must be necessarily be also *one*. It cannot be subdivided, for, once reduced to parts, each of them, left to itself, will, like rays of light, diverge from, instead of converging to, its centre, the ultimate goal of knowledge; and these parts can re-become the *Whole* only by collecting them together again, or each fraction will remain but a fraction.<sup>132</sup>

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<sup>129</sup> Plotinus: *Ennead* V, viii, “On the Intellectual Beauty,” ¶ 1; (tr. MacKenna)

<sup>130</sup> Everard J. (Tr.). *The Divine Pymander of Hermes Mercurius Trismegistus*. (1<sup>st</sup> ed. 1650); San Diego: Wizards Bookshelf, 1994. (*Secret Doctrine* Reference Series); bk. 7, ¶ 51-52, p. 46

<sup>131</sup> *Ibid.* bk. 12, ¶ 47-52, p. 86

<sup>132</sup> *Blavatsky Collected Writings*, (MADAME BLAVATSKY ON “THE HIMALAYAN BROTHERS”) III p. 266



## Differentiation has the number of 100

Q. — The seventeenth letter of the English Alphabet. It is the obsolete Aeolian *Qoppa*, and the Hebrew *Koph*. As a numeral it is 100, and its symbol is the back of the head from the ears to the neck. With the Aeolian Occultists it stood for the symbol of differentiation.<sup>133</sup>



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<sup>133</sup> *Theosophical Glossary*: [Letter] Q



## Greek terms glossary

**Ennoia** - **Έννοια** = act of thinking, reflection, cogitation, notion, conception, intent, good sense. *Rhet.* Έννοια is thought, *opp.* of λέξις, diction.<sup>134</sup>

**Dianoia** - **Διάνοια** = thought, intention, purpose, process of thinking.

Discursive thought (*opp.* νόησις)<sup>135</sup> Διάνοια is *opp.* of ρητόν, *i.e.*, spirit, *opp.* letter.<sup>136</sup>

“Ο εντός της ψυχής προς αυτήν διάλογος επωνομάσθη διάνοια.”<sup>137</sup>

“Ταχίστη η διανοίας κινήσις.”<sup>138</sup>

### Great Illusion and Heresy of Separateness

Spirit (Πνεύμα)	Soul (Ψυχή)
Father-Ennoia	Mother-Sophia
Logos or Dianoia Integral part of Agathon (Λόγος, Διάνοια, Αγαθόν)	Demiourgos (Δημιουργός)
Ennoia, Designing Thought	
Noetic (Νοητικόν)	Phrenic (Φρενικόν)
Superior, apprehending (Knowing by the senses)	Inferior, comprehending (Knowing by the mind)

### The One and Only Reality

Giving birth to the Serpent-  
Logos-Christos, the incarnation  
of Divine Wisdom<sup>139</sup>

*u.s.*<sup>140</sup>

### Further reading

- “Æther and Ether differ” and “Kosmos and Cosmos differ” in our Confusing Words Series.
- “Keys to the Mystery Language” in our Theosophy and Theosophists Series.

<sup>134</sup> Hermogenes: *Περί Ιδεών*, 2, 4

<sup>135</sup> Proclus: *Institutio Theologica*, 123

<sup>136</sup> Hermogenes: *Περί των Στάσεων*, 2

<sup>137</sup> Plato: *Sophista*, 263d

<sup>138</sup> Aristoteles: *de Lincis Insecabilibus*, 968a

<sup>139</sup> *Cf. Isis Unveiled*, II p. 505

<sup>140</sup> *Secret Doctrine*, II p. 25; [commenting on Cerberus, Taylor indicates that the three-headed “discriminative part of the soul” is “the intellective [or intuitional], cogitative [or rational], and opinionative powers.” *i.e.*, noetic, dianoetic and “doxastic.” — ED. PHIL. *Cf.* Taylor T. *The Eleusinian and Bacchic Mysteries*. (With annotations by A. Wilder and the Publisher) San Diego: Wizards Bookshelf, 1997. (*Secret Doctrine* Reference Series); p. 30 & *fn.*]



## Visually amplified annotations to Diagram

### Point in Circle.

When turned inwardly, the point in the circle stands for Unmanifested Divine Thought or Wisdom of Love. When turned outwardly, Its implicit “*Desire of manifesting itself through visible creation*”<sup>141</sup> stands for a ray from the Central Spiritual Sun. Hesiodic Gaia (Mūlaprakriti) springs first from Chaos (Parabrahman), “as witnessed by Eve, created from the rib of Adam,”<sup>142</sup> giving birth to the Orphic Eros-Phanes, who “evolves from the Spiritual Egg, which the *Æthereal winds* impregnate.”<sup>143</sup> Winds symbolise the “Spirit of the Unknown Darkness . . . brooding over the chaos.” “Kama [Deva] is the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE. Says the Rig-Veda: ‘Desire first arose in IT, which was the primal germ of mind, and which Sages, searching with their intellect, have discovered in their heart to be the bond which connects Entity, with non-Entity,’ or *Manas* with pure *Atma-Buddhi*.<sup>144</sup>

### First Logos is Divine Intelligence in potentia, an ever-concealed fount and origin of forces and potencies that are about to surge into manifestation.

“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 was generated *Mōt*, or the *Ilus* (mud). From this proceeded the spores of creation and the generation of the universe.”<sup>145</sup>

A ray from the Central Spiritual Sun irradiates primordial noumenal “substance” (Mūlaprakriti), thus initiating a precosmic differentiation within the Spiritual Egg or Mother-Lotus: “Mother Swells . . . like the Bud of a Lotus.”<sup>146</sup> “The ray of the ‘Ever Darkness’ [Parabrahman] becomes, as it is emitted, a ray of effulgent light or life, and flashes into the [latent] ‘Germ’ — the point in the Mundane [periodical] Egg, represented by matter in its abstract sense.”<sup>147</sup>

The point expands “*from without*, forming a brightness that served the Indivisible Point as a veil; . . . and this expansion was its garment.”<sup>148</sup> “This first, unmanifested

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<sup>141</sup> *Secret Doctrine*, II p. 65

<sup>142</sup> Cf. *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 302

<sup>143</sup> *Secret Doctrine*, I p. 461

<sup>144</sup> *Theosophical Glossary*: Kamadeva

<sup>145</sup> *Isis Unveiled*, I p. 342

<sup>146</sup> *Secret Doctrine*, I p. 62; [Stanza III.1]

<sup>147</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 350-2; [text in square brackets by ED. PHIL.]

<sup>148</sup> *Secret Doctrine*, I p. 355; [quoting *Zohar*, Part I, folio 20a.]



Logos is simultaneous with the line drawn across the diameter of the Circle. The first line or diameter is the Mother-Father; from it proceeds the Second Logos, which contains in itself the Third Manifested Word.”<sup>149</sup>

The Eternal “will become periodical only when the ray from the first Logos shall have flashed from the latent Germ in the Matri-Padma [Mother Lotus] which is the [Eternal Spiritual] Egg, the Womb of the Universe which is to be.”<sup>150</sup> “Having flashed out from this central point and thrilled through the Germ, the Ray is withdrawn again within this point and the Germ develops into the Second Logos, the triangle within the Mundane [Golden but Periodical] Egg,”<sup>151</sup> from which Brahmā or Third Logos will emerge.

First Logos is the “VOICE OF THE WILL,”<sup>152</sup> the point in “the circle to be” “attracting within itself the *One Circle*.”<sup>153</sup> It also stands for the “One Life,” an “Intra-Cosmic Breath,” the “One in Many.”

This is the true Pythagorean “Tetraktys of the invisible Monad, which produces the first Point, the second and the third and then retires into the darkness and everlasting silence.”<sup>154</sup>

**Fohat is the Steed,  
Thought is the Rider.**<sup>155</sup>

When the hour strikes, Kama-Eros-Cupid, his arrows of desire being the piercing, “informing, vivifying, impelling, evolving *cause*,”<sup>156</sup> breaks forth as Fohat, Daiviprakriti, Shekhinah, the Light of Logos. “Fohat is the aggregate of all the spiritual creative ideations *above* [Dhyāni-Chohanik Intelligence], and of all the electro-dynamic and creative forces *below*, in Heaven and on Earth,”<sup>157</sup> poised to reveal Divine Thought, a Son, to the perception of finite minds.

The three Logoi are personified stages of Divine Consciousness’ ever-recurring pilgrimage from the summits of Unmanifested Subjectivity, down to the rayless depths of Self-conscious Objectivity. They mark the beginning of another journey of Self-analysing Reflection through the flesh, a cycle of necessity.

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<sup>149</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 314

<sup>150</sup> *Ibid.* X p. 353; [text in square brackets by ED. PHIL.]

<sup>151</sup> *Ibid.* X p. 351; [text in square brackets by ED. PHIL.]

<sup>152</sup> *Secret Doctrine*, I p. 346; [quoting *Zohar*, re: “*Mēmrah*, or the ‘Word,’ the Logos of the Absolute Silent ALL.”]

<sup>153</sup> *Mahātma Letter* 59 (111), p. 341; 3<sup>rd</sup> Combined ed.

<sup>154</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 357

<sup>155</sup> *Cf. Secret Doctrine*, I pp. 107-8; [Stanza V.2b.]

<sup>156</sup> *Mahātma Letter* 15 (67), p. 90; 3<sup>rd</sup> Combined ed.

<sup>157</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 334; [text in square brackets by ED. PHIL.]



### Second Logos is the Dawn of Intelligence.

Latent World-Thought, as “Word was with God, πρὸς τὸν θεόν.”<sup>158</sup> Second Logos is the chariot or soul of the First, and link between unmanifested and manifested planes.

Father-Mother are still One because Homogeneity has not begun to differentiate and fall into Heterogeneity.<sup>159</sup>

#### *Space and Time begin to emerge.*

Periodical time will begin with Third Logos, when the One becomes Two Ones,<sup>160</sup> [i.e., Parabrahman and Logos or Diameter — Ο νοῦς ἀπεκύησε ἕτερον νοῦν, δημιουργόν<sup>161</sup>] and the three-fold appear as an abstract triangle completed by Demiourgos-Creator or Brahmā, a son or temporal deity: that is, when the “one Point fructifies the Line, — the Virgin Matrix of Kosmos [the egg-shaped zero] — and the Immaculate Mother gives birth to the form [Golden Mundane Egg] that combines all forms.”<sup>162</sup>

### Third Logos is the Light of Intelligence and Life.

The Demiourgos-Creator or Active Will evolves from its Universal Self as “active effect which, in turn, becomes the cause on a lower plane.”<sup>163</sup>

“At the first radiation of dawn, the ‘Spirit of God’ (after the First and Second Logos were radiated), the Third Logos,”<sup>164</sup> is “Purushōttama, or the Divine Spirit, which in its capacity of Nārāyana, the Mover on the Waters of Space, fructifies and infuses the Breath of life into that germ which becomes the ‘Golden Mundane Egg,’ in which the male Brahmā is created.”<sup>165</sup>

“When the hour strikes for the Third Logos to appear, then from the latent potentiality [of the Second] radiates a lower field of differentiated consciousness, which is Mahat, or the entire collectivity of those Dhyani-Chohans of *sentient life* of which Fohat is the representative on the objective plane and the Manasaputras on the subjective.”<sup>166</sup>

#### *Space and Time are now fully expressed.*

Third Logos “‘expands’ and becomes the Universe woven out of Its own substance,”<sup>167</sup> by entering into and fructifying Nature which is Itself.

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<sup>158</sup> Blavatsky *Collected Writings*, (NOTES ON THE GOSPEL ACCORDING TO JOHN) XI, p. 487

<sup>159</sup> Cf. *ibid.* (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 333

<sup>160</sup> Cf. *Secret Doctrine*, I p. 130

<sup>161</sup> *Corpus Hermeticum* (Ed. W. Scott), Oxford 1925; [quoted by Liddell & Scott under Δημιουργός.]

<sup>162</sup> *Secret Doctrine*, I p. 91; [first text in square brackets placed by H.P.B.; second, by ED. PHIL.]

<sup>163</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 351

<sup>164</sup> *Ibid.* (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 379

<sup>165</sup> *Ibid.* (EASTERN AND WESTERN OCCULTISM) XIV p. 241

<sup>166</sup> *Ibid.* (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 360; [text in square brackets by ED. PHIL.]

<sup>167</sup> *Secret Doctrine*, I p. 83

