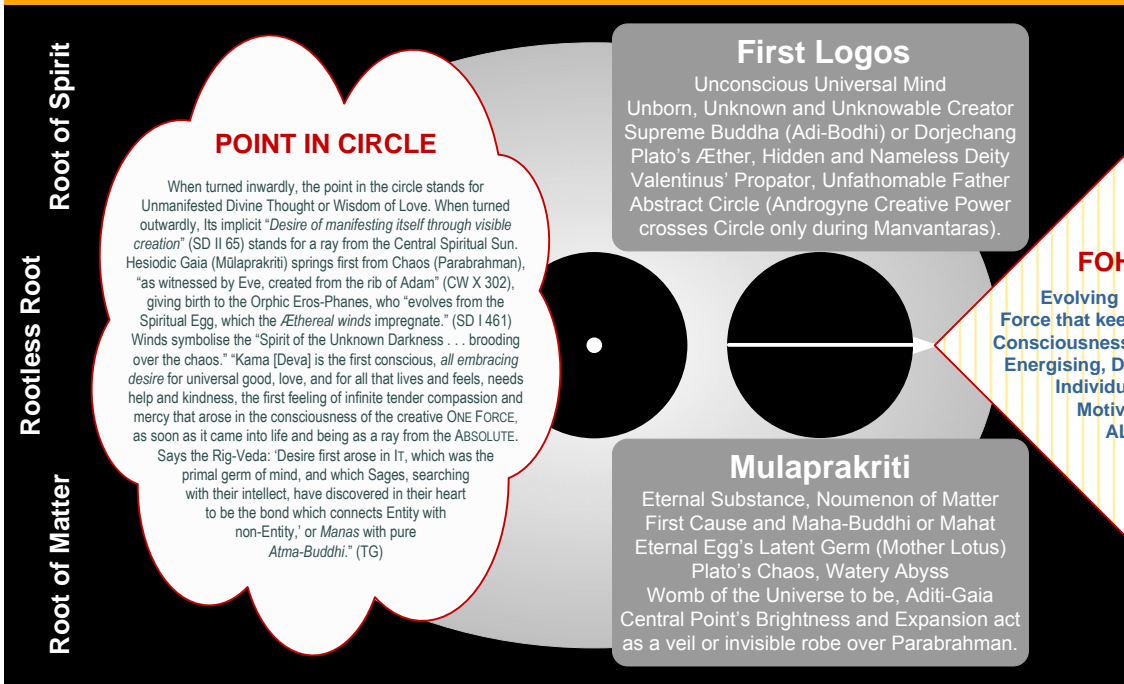


# PARABRAHMAN — ABSOLUTENESS

Precosmic, non-atomic differentiations, beyond Space and Time



## 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" (SD I 65) 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" (CW X 302), giving birth to the Orphic Eros-Phanes, who "evolves from the Spiritual Egg, which the *Aetheral winds* impregnate." (SD I 461) 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*." (TG)

## First Logos

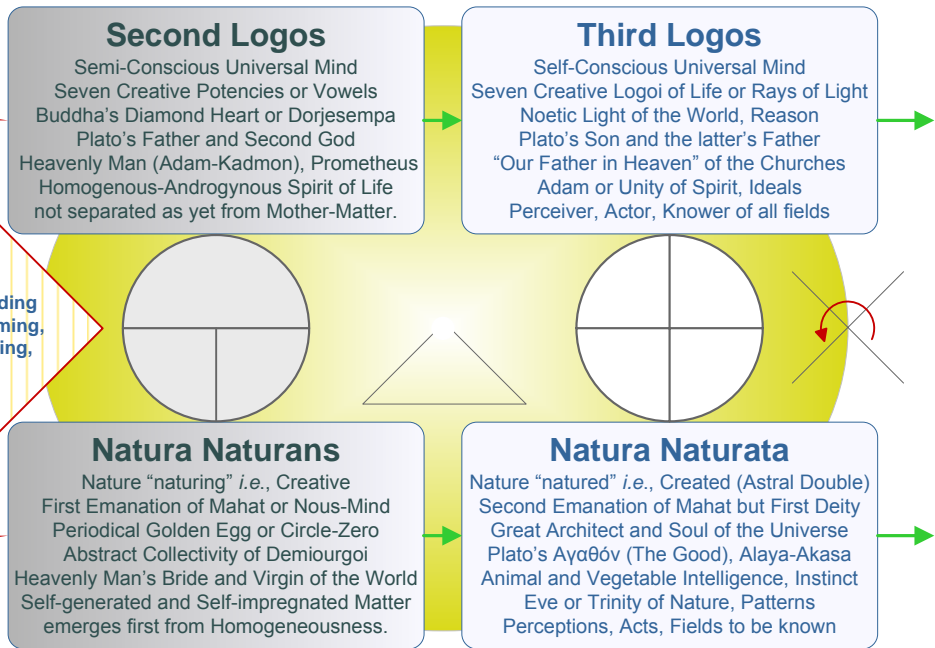
Unconscious Universal Mind  
Unborn, Unknown and Unknowable Creator  
Supreme Buddha (Adi-Bodhi) or Dorjechang  
Plato's *Aether*, Hidden and Nameless Deity  
Valentinus' Propator, Unfathomable Father  
Abstract Circle (Androgyne Creative Power crosses Circle only during Manvantaras).

## Mulaprakriti

Eternal Substance, Nounomen of Matter  
First Cause and Maha-Buddhi or Mahat  
Eternal Egg's Latent Germ (Mother Lotus)  
Plato's Chaos, Watery Abyss  
Womb of the Universe to be, Aditi-Gaia  
Central Point's Brightness and Expansion act as a veil or invisible robe over Parabrahman.

# Cosmogenesis and Anthropogenesis

The Three live within the One the dream that never dies



## Second Logos

Semi-Conscious Universal Mind  
Seven Creative Potencies or Vowels  
Buddha's Diamond Heart or Dorjesempa  
Plato's Father and Second God  
Heavenly Man (Adam-Kadmon), Prometheus  
Homogenous-Androgynous Spirit of Life not separated as yet from Mother-Matter.

## Third Logos

Self-Conscious Universal Mind  
Seven Creative Logoi of Life or Rays of Light  
Noetic Light of the World, Reason  
Plato's Son and the latter's Father  
"Our Father in Heaven" of the Churches  
Adam or Unity of Spirit, Ideals  
Perceiver, Actor, Knower of all fields

## FOHAT

Evolving Electrical Force that keeps expanding Consciousness by Informing, Energising, Differentiating, Individualising, Motivating ALL

## Natura Naturans

Nature "naturing" i.e., Creative  
First Emanation of Mahat or Nous-Mind  
Periodical Golden Egg or Circle-Zero  
Abstract Collectivity of Demiourgoi  
Heavenly Man's Bride and Virgin of the World  
Self-generated and Self-impregnated Matter emerges first from Homogeneity.

## Natura Naturata

Nature "natured" i.e., Created (Astral Double)  
Second Emanation of Mahat but First Deity  
Great Architect and Soul of the Universe  
Plato's Αγαθόν (The Good), Alaya-Akasa  
Animal and Vegetable Intelligence, Instinct  
Eve or Trinity of Nature, Patterns  
Perceptions, Acts, Fields to be known

Absolute Being and Non-Being  
Abstract Light Penetrating All  
Abyss or Chaos  
All + Universal Mind  
Argha, Argo, Arche, Ark  
Cause, Ever-acting  
Cause of the Great Architect  
Dhyan-Chohans of Sentient Life  
Dianoia-Ennoia  
Essence + Spirit of the Universe  
Eternal Intelligence-Wisdom  
Jivatman or Life Principle  
Monad or Ruling Principle  
Mother-Matter or Eternal Egg  
Neith, Noot, Nous, Nyx, Night  
Perpetually Reasoning Divinity  
Self-Analysing Reflection  
Spiritual Fire, Ever-concealed  
The One and Only Reality

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

"Sanchoiathon, 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 *Mot*, or the *Ilus* (mud). From this proceeded the spores of creation and the generation of the universe." (IU I 342)

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." (SD I 62) "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." (CW X 350-2)

The point expands "from without, forming a brightness that served the Indivisible Point as a veil; . . . and this expansion was its garment." (SD I 355) "This first, unmanifested 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." (CW X 314)

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." (SD X 353) "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" (CW X 351), from which Brahmā or Third Logos will emerge.

First Logos is the "Voice of the WILL" (SD I 346), the point in "the circle to be" "attracting within itself the *One Circle*." (ML 59, 341) 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." (CW X 357)

Fohat is the Steed, Thought is the Rider

When the hour strikes, Kama-Eros-Cupid, his arrows of desire being the piercing, "informing, vivifying, impelling, evolving cause" (ML 15, 90), breaks forth as Fohat, Daiviprakriti, Shekhīnah, the Light of Logos. "Fohat is the aggregate of all the spiritual and creative ideations *above* [Dhyāni-Chohan Intelligence], and of all the electro-dynamic and creative forces *below*, in Heaven and on Earth" (CW X 334), 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.

Second Logos is the Dawn of Intelligence

Latent World-Thought, as "Word was with God, πρὸς τὸν θεόν." (CW XI 487) 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. (CW X 333)

Space and Time begin to emerge

Periodical time will begin with Third Logos, when the One becomes Two Ones (SD I 130), [i.e., Parabrahman and Logos or Diameter — Ο νοῦς ἀτεκμήσει ἔσπον νοῦν, δημιουργόν - CH] 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 who gives birth to the form [Golden Mundane Egg] that combines all forms." (SD I 91)

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." (CW X 351)

"At the first radiation of dawn, the 'Spirit of God' (after the First and Second Logos were radiated), the Third Logos" (CW X 379), is "Purushōtama, 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." (CW XIV 241)

"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 Dhyan-Chohans of *sentient life* of which Fohat is the representative on the objective plane and the Manasaputras on the subjective." (CW X 360)

Space and Time are now fully expressed

Third Logos "expands" from within and becomes a Universe woven out of its own substance" (SD I 83), by entering into and fructifying Nature which is itself.

**Integrative Theosophical Studies**  
**The Secret Doctrine's First Proposition**  
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