

# *Is Narayana First or Third Logos?*



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Ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. Ἡ δὲ γῆ ἦν ἀορατὸς καὶ ἀκατασκευαστος, καὶ σκοτὸς ἐπάνω τῆς ἀβύσσου· καὶ πνεῦμα θεοῦ ἐπεφερέτο ἐπάνω τοῦ ὕδατος. Καὶ εἶπεν ὁ θεὸς, γενηθῆτω φῶς· καὶ ἐγένετο φῶς. Καὶ εἶδεν ὁ θεὸς τὸ φῶς, ὅτι καλόν· καὶ διεχώρισεν ὁ θεὸς ἀνα μέσον τοῦ φωτός, καὶ ἀνα μέσον τοῦ σκοτοῦς. Καὶ ἐκάλεσεν ὁ θεὸς τὸ φῶς ἡμέραν, καὶ τὸ σκοτὸς ἐκάλεσεν νύκτα. καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωί, ἡμέρα μία.

Καὶ εἶπεν ὁ θεὸς, γενηθῆτω στερεῶμα ἐν μέσῳ τοῦ ὕδατος· καὶ ἔστω διαχωρίζον ἀνα μέσον ὕδατος καὶ ὕδατος· καὶ ἐγένετο οὕτως. Καὶ ἐποίησεν ὁ θεὸς τὸ στερεῶμα· καὶ διεχώρισεν ὁ θεὸς ἀνα μέσον τοῦ ὕδατος, ὃ ἦν ὑποκάτω τοῦ στερεώματος, καὶ ἀνα μέσον τοῦ ὕδατος, τοῦ ἐπάνω τοῦ στερεώματος. Καὶ ἐκάλεσεν ὁ θεὸς τὸ στερεῶμα οὐρανόν· καὶ εἶδεν ὁ θεὸς ὅτι καλόν· καὶ ἐγένετο ἑσπέρα, καὶ ἐγένετο πρωί, ἡμέρα δεύτερα.

Καὶ εἶπεν ὁ θεὸς, συναχθῆτω τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς συναγωγὴν μίαν, καὶ σφθητῶ ἡ ξηρα· καὶ ἐγένετο οὕτως. καὶ συναχθῆ τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς τὰς συναγωγὰς αὐτῶν, καὶ ὠφθη ἡ ξηρα.

— Genesis i, 1-9

### Note to Students

First Logos is one of the most occult concepts of the Secret Doctrine and, therefore, its true dimensions can neither be imagined nor constrained by the prosonyms in our Diagram's top grey box bearing the name. First Logos is a Quadruplex Ideal symbolised by the "Eternal Egg" within Parabrahman.

#### The One

When the hour of manifesting Itself strikes, Kama-Eros (Point in Circle) begins radiating from the Central Spiritual Sun. Having flashed out from *without*, and thrilled through the Germ of the World-to-be, it stirs up and fructifies Kosmos' Virgin Matrix (Horizontal Diameter), the Immaculate Mother of "the form that combines all forms" (Mulaprakriti), before retiring once again into "darkness and everlasting silence."

#### The Two

Mulaprakriti, undifferentiated and dormant in the bosom of Parabrahman, is the One Creative Energy or Force out of which an androgynous world is about to emerge from *within*. Its Dual Potency appears expanded in our Diagram merely to suggest that every single phenomenon in the Solar System (Mahā-Manvantara) is a reflection or continuum, if you will, of pre-existing noumena within Parabrahman. Its essential Integrity and Homogeneousness within Parabrahman is symbolised by the Horizontal Diameter in the Circle,<sup>1</sup> which stands for the First Ideal World that is about to be (self-) impregnated and (self-) generated by the Spirit of Life. The onset of Its impending disintegration, or "fall" to Heterogeneousness, marks the dawn of Consciousness (Second Logos).<sup>2</sup>

#### The Three within the One make Four

The aforesaid Primal Trinity is, and will always be, sustained and unified by Parabrahman, thus making First Logos' true number Four, Its sum total being the First Pythagorean Tetractys — a quadrivium in a triadic array.

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<sup>1</sup> "The Circle is the THOUGHT; the diameter (or the line) is the WORD; and their union is LIFE." *Secret Doctrine*. II pp. 106-7; [quoting occult axiom. Also cf. "Proposition 1 – The Mystery of Being" in the same series.]

<sup>2</sup> The bottom radius or Tau cross in circle suggests that Matter begins differentiating ahead of Spirit.



In other words, when the hour strikes, *The One*, still slumbering within the bosom of Parabrahman, begins separating into *Two*<sup>3</sup> (Second Logos) culminating in the Third. Then, the Spiritual Trinity falls into Matter (Divine Cross within Circle), where the darkness of duality reigns supreme in the infernal regions of the universal soul, unleashing myriads of contrary forces. The pinnacle of the differentiation of *The One* coincides with the “separation of the sexes” and the Great Sacrifice of the creative gods who informed animal man.

*Genesis*’ Spirit of God that moves on the “face” of the Waters<sup>4</sup> is none else but Kama-Eros energising<sup>5</sup> Karman-Action or First Logos’ Prime Mover which, after vivifying a Golden Egg (a mere reflection of the Eternal Egg), manifests as Fohat or Daiviprakriti, the Light of Logos, revealing aspects of an Infinite Noetic Fire to the perception of its finite sparks. Because the Spirit of God “moves the waters,” which is the future progeny (*i.e.*, Solar System) out of his own essence (*i.e.*, Absoluteness), *That Spirit* is termed Narayana: from Sanskrit *nara*, Primeval Man or Eternal Spirit pervading the Universe,<sup>6</sup> and *ayana* going, walking a road or path. In astronomy *ayana* refers to the Sun’s progress from one solstice to the other; also, to the equinoctial and solstitial points, and the universe’s gyratory courses.

To sum up, Narayana is Divine Mind that keeps moving<sup>7</sup> on the “Waters” of Space (or rather *in*, as HP Blavatsky points out) — from the Darkness of Unconsciousness to the Light of Consciousness through the flesh onwards and upwards. Narayana awakens First Logos to the noetic meridian of the Third by propelling the Primal Trinity<sup>8</sup> to a journey of self-discovery — always within *The One* and sustained by *The One*. It goes on revealing Itself to Itself and keeps bringing back the nectar of sentient experience to Itself. *Nara* is, therefore, Motion Unmanifested or “Great Breath,” plus *Ayana*, *i.e.*, Motion in its manifested aspect:

Unmanifested, as ¼ or First Logos’ Subjectivity, *i.e.*, Kama-Eros, plus

Manifested, as Fohat propelling and guiding Inner Consciousness in its periodical journey to Objectivity (Third Logos) through humanity at large.

The allegorical language of *Genesis* will briefly be examined (*pp.* 4-6) in the light of *The Secret Doctrine* and the symbols of our Diagram. Students must also bear in mind that the three Logoi are not distinct entities: they are personified stages of Divine Consciousness’ eternal pilgrimage from the summits of Unmanifested Subjectivity, down to the rayless abyss of self-conscious objectivity.

EDITORS

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<sup>3</sup> *I.e.*, when the One becomes Two Ones, Parabrahman and Logos.

<sup>4</sup> “Water” has nothing to do with H<sub>2</sub>O. It is an allegory for prospective Chaos or Matter which contains within it latent Spirit.

<sup>5</sup> Cf. “The quaternary is made up by the *energizing light* shed by the Logos.” *Secret Doctrine*, I p. 428

<sup>6</sup> Mahat-Nous-Mind, if you prefer. Narayana can be identified with Krishna; Nara with Arjuna-Odysseus, and their endless cosmic emanations, wanderings, trials, and tribulations in the darkness of objectivity.

<sup>7</sup> Cf. *Virgil’s mens agitat molem* in our Mystic verse and Insights Series.

<sup>8</sup> Cf. Hesiod’s Ouranos-Gæa-Eros.



## Genesis in the Light of Theosophy

### *Genesis*<sup>9</sup>

1. In the beginning God made the heaven and the earth.
2. But the earth was unsightly and unfurnished, and darkness was over the deep, and the Spirit of God moved over the water.

3. And God said,  
Let there be light,  
and there was light.

### Graduated Cosmic Differentiations from Second to Third Logos

“ . . . may be made to mean whatever one pleases”;<sup>10</sup>

Cf. “In him [in darkness] was life; and the life was the light of men”  
(John i, 4)<sup>11</sup>

Pre-cosmic Spirit of God  
(Kama-Eros-Narayana)  
See defining excerpts below,  
*pp.* 7-14.

“Now the latter does not mean light at all, but in the Kabala, the androgyne “Adam Kadmon,” or Sefirāh (*Spiritual light*), for they are one”;<sup>12</sup>

### First Proposition’s Diagram

NB. *Genesis* skips over First Logos altogether and Its pre-cosmic differentiations within Parabrahman, and begins with the “First Day.”

See *Three kinds of Light plus Darkness* in:  
“Proposition 1  
Notes to Diagram”

Point in Circle,  
Eternal Egg’s Latent Germ.  
The Spirit of God radiates from Itself the 1st Number.  
Number 1 produces 2,  
Number 2 produces 3,  
forming the first abstract triangle, which is the Active Germ in the Mundane Egg.

(Second Logos)



First Day of the Creation by Maurits Cornelis Escher

<sup>9</sup> Excerpts from the Septuagint; (tr. Brenton)

<sup>10</sup> *Blavatsky Collected Writings*, (TETRAGRAMMATON) VIII p. 156

<sup>11</sup> *Secret Doctrine*, I p. 70; [also cf. *ibid.* II p. 145 & *Blavatsky Collected Writings*, XIV p. 234.]

<sup>12</sup> *Ibid.* I p. 337



4. And God saw the light  
that it was good, and God  
divided between the light  
and the darkness.

5. And God called the light  
Day, and the darkness he  
called Night, and there was  
evening and there was  
morning, the first day.

6. And God said,  
Let there be a firmament in  
the midst of the water,  
and let it be a division  
between water and water,  
and it was so.

7. And God made  
the firmament,

and God divided between  
the water which was  
under the firmament,

“Whence the Creation in six  
days, the seventh day  
as day of rest, the seven  
Elōhīm, and the division of  
space into heaven and  
earth, in the first chapter  
of *Genesis*?”<sup>13</sup>

Varuna-Ouranos is the god  
of the “Waters of Space.”<sup>14</sup>  
The “two waters” are One  
Androgyne Energy / Force.  
Lipikas separate the plane  
of pure Spirit from that of  
Matter by circumscribing  
the manifested world within  
the Ring “Pass-Not.”<sup>15</sup>

Indra-Vāyu is the god of the  
“firmament” and is akin to  
the Four Mahārājas or  
Great Kings, *i.e.*, an army of  
spiritual beings who protect  
mankind and act as agents  
of Karma on Earth. They  
are part of the Hierarchy  
of Compassion.

Self-generated and self-  
impregnated Primordial  
Substance emerging from  
*The One*, and becoming  
gradually Androgyne.

Diameter of Circle.  
(First Logos’ <sup>2/4</sup>)

Tau Cross in Circle.  
(Second Logos)

<sup>13</sup> *Blavatsky Collected Writings*, (HEBREW ALLEGORIES) XIV pp. 197-98 & *fn.* “In the first chapter of *Genesis* the word ‘God’ represents the Elōhīm — Gods in the plural, not one God. This is a cunning and dishonest translation. For the whole *Kabalah* explains sufficiently that the Alhim (Elōhīm) are seven; each creates one of the seven things enumerated in the first chapter, and these answer allegorically to the seven creations. To make this clear, count the verses in which it is said ‘And God saw that it was good,’ and you will find that this is said seven times — in verses 4, 10, 12, 18, 21, 25, and 31. And though the compilers cunningly represent the creation of man as occurring on the sixth day, yet, having made man ‘male and female in the image of God,’ the Seven Elōhīm repeat the sacramental sentence, ‘It was good,’ for the seventh time, thus making of man the seventh creation, and showing the origin of this bit of cosmogony to be in the Hindu creations. The Elōhīm are, of course, the seven Egyptian Khnumū, the ‘assistant-architects’; the seven Amshāspends of the Zoroastrians; the Seven Spirits subordinate to Ialdabaoth of the Nazareans; the seven Prajāpatis of the Hindus, etc.”

<sup>14</sup> *I.e.*, God of our Solar System, not to be confused with Idaspati-Narayana or the Grecian Poseidon-Neptune.

<sup>15</sup> *Cf. Secret Doctrine*, I p. 126; [see last section on the Ring “Pass-Not” & our study *The Masque of Love*.]



. . . and the water which was above the firmament.

*I.e.*, Universal Mind-Spirit also emerging from *The One*, about to cloth Itself in the Fabric of Darkness woven by Mother-Nature.<sup>16</sup>

Divine Cross in Circle.  
When a vertical diameter crosses the horizontal, the four quarters of First Logos are mirrored in the Third. The Circle is now Squared. (Third Logos)

8. And God called the firmament Heaven, and God saw that it was good, and there was evening and there was morning, the second day. . . .

See *fn.* above for the real meaning of the Biblical “creation in seven days.”

NB. “The seventh chapter of *Genesis* is only another version of the First.”<sup>17</sup>

11. And God said, Let the earth bring forth the herb of grass bearing seed according to its kind and according to its likeness, and the fruit-tree bearing fruit whose seed in it,<sup>18</sup> according to its kind on the earth, and it was so.



<sup>16</sup> Cf. “Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, *spirit*, source of all forces, alone eternal, and indestructible. The lower two constantly change; the higher third does not.” *Isis Unveiled*, II p. 588

<sup>17</sup> “Nuah is Noah, *floating on the waters* in his ark; the latter being the emblem of the Argha, or Moon, the feminine principle; Noah is the ‘spirit’ falling into matter. We find him, as soon as he descends upon the Earth, planting a vineyard, drinking of the wine, and getting drunk on it, *i.e.*, the pure spirit becomes intoxicated as soon as it is finally imprisoned in matter. The seventh chapter of *Genesis* is only another version of the First. Thus, while the latter reads: ‘. . . and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters,’ in ch. vii it is said ‘. . . and the waters prevailed . . . and the ark went [with Noah, the spirit] upon the face of the waters.’ Thus Noah, [if identical with] the Chaldean Nuah, is the spirit vivifying *matter*, [which latter] is Chaos, represented by the DEEP, or the Waters of the Flood. In the Babylonian legend [the pre-cosmical blended with the terrestrial event] it is Ishtar [Ashtōreth or Venus, the lunar goddess] who is shut up in the ark and sends out a *dove* (emblem of Venus and other lunar goddesses) in search of dry land.” *Secret Doctrine*, II p. 145; [quoting *Isis Unveiled*, II pp. 423-24 & 423 *fn.*]

<sup>18</sup> “For as soon as darkness was dispersed and ‘there was light,’ Brahmā’s understanding was opened, and he saw in the ideal world (which had hitherto lain eternally concealed in the Divine thought) the archetypal forms of all the infinite future things that would be called into existence, and hence become visible. At this first stage of action, Brahmā had not yet become the architect, the builder of the universe, for he had, like the architect, to first acquaint himself with the plan, and realize the ideal forms which were buried in the bosom of the Eternal One, as the future lotus-leaves are concealed within the seed of that plant. And it is in this idea that we must look for the origin and explanation of the verse in the Jewish cosmogony, which reads: ‘And God said, Let the earth bring forth . . . the fruit tree yielding fruit after his kind, *whose seed is in itself*.’” *Isis Unveiled*, I p. 92; [on the mystic water-lily (lotus), signifying “the emanation of the objective from the concealed, or subjective — the eternal thought of the ever-invisible Deity passing from the abstract into the concrete or visible form,” & quoting *Genesis* i, 11.]



## Narayana is Self-existent Spirit, Eternal Breath. By vivifying wisdom from afar it makes worlds go round. It is the Light of Logos.

The principle of all things, therefore, not having any difference, is always present; but we are present with it when we have no difference. And it indeed does not aspire after us, in order that it may be conversant with us; but we aspire after it, in order that we may revolve about it.

We indeed perpetually revolve around it, by do not always behold it. As a band of singers, however, though it moves about the coryphaeus, may be diverted to the survey of something foreign to the choir [and thus become discordant], but when it converts itself to him, sings well, and truly subsists about him.

— Plotinus<sup>19</sup>

**Narayana, is Self-born Spirit,  
ever stirring the “primordial  
Ocean of Space” or Ākāśa,  
which is Its progeny.**



Narayana

“Waters” and “water” stand as the symbol for Ākāśa, the “primordial Ocean of Space,” on which Nārāyana, the self-born Spirit, moves: reclining on that *which is its progeny* (See *Manu*). “Water is the body of Nara; thus we have heard the name of water explained. Since *Brahmā* rests on the water, therefore he is termed *Nārāyana*” (*Linga, Vāyu, and Mār-kandeya Purānas*) “. . . Pure, Purusha created the waters pure . . .”;<sup>20</sup> at the same time Water is the third principle in material Kosmos, and the third in the realm of the Spiritual: *Spirit* of Fire, Flame, Ākāśa, Ether, Water, Air, Earth, are the cosmic, sidereal, psychic, spiritual and mystic principles, *pre-eminently occult*, in every *plane* of being. “Gods, Demons, Pitris and men,” are the four orders of beings to whom the term *Ambhāmsi* is applied (in the *Vedas* it is a synonym of gods); because they are all the product of WATERS (mystically), of the Ākāśic Ocean, and of the Third principle in nature. Pitris and men on earth are the transformations (rebirths) of gods and demons (Spirits) on a higher plane. Water is, in another sense, the feminine principle. Venus-Aphrodite is the personified Sea, and the mother of the god of love, the generator of all the gods, as much as the Christian Virgin Mary is *Mare* (the sea), the mother of the Western God of Love, Mercy and Charity.<sup>21</sup>

<sup>19</sup> *Ennead* VI, ix, 8; (tr. Taylor)

<sup>20</sup> [I.e., “. . . Vāch is a permutation of Aditi and Mūlaprakṛiti (Chaos), and *Brahmā* a permutation of Nārāyana, the Spirit of God entering into, and fructifying nature”; *Secret Doctrine*, I p. 431.]

<sup>21</sup> *Secret Doctrine*, I p. 457 *fn. et seq.* [on the esoteric meaning of Kumāras “restraining their power” & quoting Wilson’s *Vishnu-Purāna*, Vol. I, p. 78 *fn.*]



**Are the “Great Waters” the same as those on which the Darkness moved?**



Narayana and Lakshmi

It is incorrect in this case to speak of Darkness “moving.” Absolute Darkness, or the Eternal Unknown, cannot be active, and moving is action. Even in *Genesis* it is stated that Darkness *was* upon the face of the deep, but that which moved upon the face of the waters, was the “Spirit of God.” This means esoterically that in the beginning, when the Infinity was without form, and Chaos, or the outer Space, was still void, darkness (*i.e.*, *Kālahansa Parabrahm*) alone *was*. Then, at the first radiation of dawn, the “Spirit of God” (after the First and Second Logos were radiated), the Third Logos, or Narayan, began to move on the face of the Great Waters of the “Deep.”<sup>22</sup> Therefore the question, to be correct, if not clear, should be, “Are the Great Waters the same as the Darkness spoken of?” The answer would then be in the affirmative. Kalahansa has a dual meaning. Exoterically it is Brahmā who is the Swan, the “Great Bird,” the vehicle in which Darkness manifests itself to human comprehension as light, and this Universe. But esoterically, it is Darkness itself, the unknowable Absolute which is the Source, firstly of the radiation called the First Logos, then of its reflection, the Dawn, or the Second Logos, and finally of Brahmā, the manifested Light, or the Third Logos. . . . this illusion of manifestation . . . is simply and in sober reality that which we neither hear, see, feel, taste nor touch at all. It is a gross illusion and nothing else.<sup>23</sup>

**Narayana is Androgyne Wisdom, the Sophia of the Gnostics, the Hindu female Nārī, vivifying the “waters” of chaos or potential matter from afar, but without touching the abyss of darkness. “She is unable to do so, for Wisdom is purely intellectual, and cannot act directly on matter.”**

In the Ophite system, Sophia, the Androgyne Wisdom, is also the female spirit, or the Hindu female Nārī (Nārāyana), moving on the face of the waters — chaos, or future matter. She vivifies it from afar, but not touching the abyss of darkness. She is unable to do so, for Wisdom is purely intellectual, and cannot act directly on matter. Therefore, Sophia is obliged to address herself to her Supreme Parent; but although life proceeds primally from the Unseen Cause, and his Ennoia, neither of them can, any more than herself, have anything to do with the lower chaos in which matter assumes its definite shape.<sup>24</sup>

<sup>22</sup> *I.e.*, “Nārāyana moving on the (abstract) waters of Space, is transformed into the Waters of concrete substance moved by him, who now becomes the manifested WORD or Logos.” *Secret Doctrine*, I p. 7

<sup>23</sup> *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 378-79

<sup>24</sup> *Isis Unveiled*, II p. 174



**“I called the name of water nara<sup>25</sup> in ancient times, and am hence called Narayana, for that was always the abode I moved in” (Ayana), says Vishnu.**

. . . It is into the water (or chaos, the “moist principle” of the Greeks and Hermes), that the first seed of the Universe is thrown. “The ‘Spirit of God’ moves on the dark waters of Space”; hence Thales makes of it the primordial element and prior to Fire, which was yet latent in that Spirit.<sup>26</sup>

**The “moist principle” of Space becomes “wet” only after Its separation by Narayana’s invisible Flame.**

Occult Science teaches that “Mother” lies stretched in infinity (during *Pralaya*) as the great Deep, the “dry Waters of Space,” according to the quaint expression in the *Catechism*, and becomes *wet* only after the separation and the moving over its face of *Nārāyana*, the “Spirit which is invisible Flame, which never burns, but sets on fire all that it touches, and gives it life and generation.”<sup>27</sup>

**Narayana is Self-created, I.e., Unmanifested Logos, (Ishvara is Manifested).**

. . . Nārāyana, Purushōttama, and others.<sup>28</sup>

**The “mover on the Waters” of space:**

In the Esoteric Philosophy the First is the unmanifested, and the Second the manifested Logos. Iswara stands for that Second, and Nārāyana for the unmanifested Logos.<sup>29</sup>

. . . a title of Vishnu, in his aspect of the Holy Spirit, moving on the Waters of Creation. (See *Manu*, Book II.) In esoteric symbology it stands for the primeval manifestation of the *life Principle*, spreading in infinite Space.<sup>30</sup>

**Narayana is one the same as Shekhinah and Daiviprakriti, or Light of Logos.**

In its manifested state it becomes Ten, the Universe. In the Chaldaean *Kabalah* it is sexless. In the Jewish, Shekhinah is female, and the early Christians and Gnostics regarded the Holy Ghost as a female potency. In the *Book of Numbers* “Shekhina” is made to drop the final “h” that makes it a feminine name. Nārāyana, the Mover on the Waters, is also sexless; but it is our firm belief that Shekhinah and Daiviprakriti, the “Light of the Logos,” are one and the same thing philosophically.<sup>31</sup>

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<sup>25</sup> “Nārā (Sk.). The waters of Space, or the Great Deep, whence the name of Nārāyana or Vishnu.” *Theosophical Glossary*

<sup>26</sup> *Secret Doctrine*, II p. 591 fn.; [& quoting *Mahābhārata*, III (Vanaparva) 189, 3.]

<sup>27</sup> *Ibid.* I pp. 625-26; [“The Lord thy God is consuming fire,” *Deut.* iv, 24. “In him was *life*, and the life was the light of men,” *John* i, 4.]

<sup>28</sup> *Blavatsky Collected Writings*, (THE “ZOHAR” ON CREATION AND THE ELÖHIM) XIV p. 218 fn. [on Thoth being “self-created without having been begotten.”]

<sup>29</sup> *Ibid.* (Transactions of the Blavatsky Lodge) X p. 313

<sup>30</sup> *Theosophical Glossary*: Nārāyana

<sup>31</sup> *Blavatsky Collected Writings*, (THE EASTERN GUPTA VIDYĀ & KABALAH) XIV p. 187 fn. [on “Shekhinah, the first effluency or radiation in the manifesting Kosmos — the “Spirit of God,” or Number One.”]



**Not only Narayana makes us sing and dance around Him in a circle, He is the choirmaster at the centre of our being.**

The Shakers dance the “circle dance” to this day when turning round for the Holy Ghost to move them. In India it is Nārāyana who is “the mover on the waters”; and Nārāyana is Vishnu in his secondary form, and Vishnu has Krishna for an Avatāra, in whose honour the “circle dance” is still enacted by the Nautch-girls of the temples, he being the Sun-God and they the planets as symbolised by the gopīs.<sup>32</sup>



**Appearing with every Manvantara as Narayana,**

. . . or Svāyambhuva (the Self-Existent), and penetrating into the Mundane Egg, it emerges from it at the end of the divine incubation as Brahmā or Prajāpati, a progenitor of the future Universe into which he expands. He is Purusha (spirit), but he is also Prakriti (matter). Therefore it is only after separating himself into two halves — Brahmā-Vāch (the female) and Brahmā-Virāj (the male), that the Prajāpati becomes the male Brahmā.<sup>33</sup>

**But ever “Concealed in Akāśa and present in Ether,”**

The Egyptian Rā, issuing from the DEEP, is the Divine Universal Soul in its manifested aspect, and so is Nārāyana, the Purusha, “concealed in Akāśa and present in Ether.”<sup>34</sup>

<sup>32</sup> Blavatsky *Collected Writings*, (SYMBOLISM OF SUN AND STARS) XIV p. 317

<sup>33</sup> *Secret Doctrine*, I pp. 80-81

<sup>34</sup> *Ibid.* I p. 231



**He is, and yet He is Not.** “From him who is,<sup>35</sup> from this immortal Principle which exists in our minds but cannot be perceived by the senses, is born Purusha, the Divine male and female, who became *Nārāyana*, or the Divine Spirit moving on the waters.”<sup>36</sup>

**In terms of the Sacred Word, Nara is A, the Germ, Divine Spirit or Holy Ghost, that fecundates Nārī or U, Kosmos’ Virgin Matrix or Waters of Life, which is an emanation of Itself. Narayana is M, is the Spirit of God, moving the Two into existence.** In this water (or primeval chaos) the “Infinite” androgyne, which, with the Eternal Cause, forms the first abstract Triad, rendered by AUM, deposited the germ of universal life. It is the Mundane Egg, in which took place the gestation of Purusha, or the manifested Brahmā. The germ which fecundated the *Mother-Principle* (the water) is called *Nara*, the Divine Spirit or Holy Ghost,<sup>37</sup> and the waters themselves, are an emanation of the former, *Nārī*, while the Spirit which brooded over it is called *Nārāyana*.<sup>38</sup>

**Narayana is The ONE or Pythagorean Monad, dwelling in solitude and darkness. “Pythagoras had a reason for never using the finite, useless figure — 2, and for altogether discarding it. The ONE, can when manifesting, become only 3. The unmanifested when a simple duality remains passive and concealed,” says a Master of Wisdom.**<sup>39</sup> The Pythagorean Monad is also said to dwell in solitude and darkness like the “germ.” The idea of the “breath” of Darkness moving over “the slumbering Waters of life,” which is primordial<sup>40</sup> matter with the latent Spirit in it, recalls the first chapter of *Genesis*. Its original is the Brahmanical *Nārāyana* (the mover on the Waters), who is the personification of the eternal Breath of the unconscious All (or Parabrahman) of the Eastern Occultists. The Waters of Life, or Chaos — the female principle in symbolism — are the vacuum (to our mental sight) in which lie the latent Spirit and Matter. This it was that made Democritus assert, after his instructor Leucippus, that the primordial principles of all were atoms and a vacuum, in the sense of space, but not of empty space, as “Nature abhors a vacuum” according to the Peripatetics, and every ancient philosopher.<sup>41</sup>

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<sup>35</sup> *Ego sum qui sum* (*Exod.* iii, 14); [*i.e.*, “εγω ειμι ο ων,” Septuagint.]

<sup>36</sup> *Isis Unveiled*, II p. 214; [defining “Him who is, and yet is not” & quoting *The Works of Wm. Jones*, Vol. III, pp. 66-67; London, 1799.]

<sup>37</sup> Thus is it that we find in all the philosophical theogonies, the Holy Ghost female. The numerous sects of the Gnostics had Sophia; the Jewish Kabalists and Talmudists, *Shekhinah* (the garment of the Highest), which descended between the two Cherubim upon the Mercy Seat; and we find even Jesus made to say, in an old text “My *Mother*, the Holy Ghost, took me.” [See endnote 38 by Boris de Zirkoff, *ibid.*]

“The waters are called *nara*, because they were the production of *Nara*, the Spirit of God” (*Institutes of Manu*, I, 10; ed. Jones).

<sup>38</sup> *Isis Unveiled*, II p. 267 & *fn.* [on *Nārāyana* moving on the waters.]

<sup>39</sup> Mahātma Letter 55 (111), p. 341; 3<sup>rd</sup> Combined ed.

<sup>40</sup> Cf. “Gæa (*Gr.*). Primordial Matter in the Cosmogony of Hesiod; Earth, as some think; the wife of Ouranos, the sky or heavens. The female personage of the primeval Trinity, composed of Ouranos, Gæa and Eros.” *Theosophical Glossary*

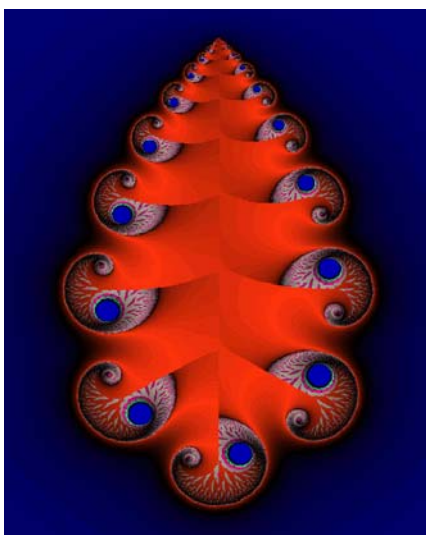
<sup>41</sup> *Secret Doctrine*, I p. 64; [Commentary on Stanza III.2a.]



**Narayana is the Eternal Breath of the Unconscious All, ever arousing the slumbering Waters of Life, which are the Noumenon of Matter also bearing Latent Spirit. He is The ONE and Cause of Duality.**

**Narayana is the seventh and highest principle of our solar system. It throbs in the heart of every spiritual man, and everywhere.**

**It is Logos Itself.**



Fractimage by Thomas Weicker  
(with permission)

In all Cosmogonies “Water” plays the same important part. It is the base and source of material existence. Scientists, mistaking the word for the thing, understood by water the definite chemical combination of oxygen and hydrogen, thus giving a specific meaning to a term used by Occultists in a generic sense, and which is used in Cosmogony with a metaphysical and mystical meaning. Ice is not water, neither is steam, although all three have precisely the same chemical composition.<sup>42</sup>

We are taken to task for confessing our firm belief in an infinite, all-pervading Principle, while refusing recognition of a personal God with human attributes; for advocating an “abstraction,” nameless and devoid of any *known* qualities, hence — passionless and inactive. . . . It is that same Principle which may be understood and realized but in our innermost thought, in solemn silence and in reverential awe. It is but during such moments of illumination that man may have a glimpse of it, as from and in the Eternity. It broods *in* (not over) the Waters of Life, in the boundless chaos of cosmic Ether as the manifested or the unmanifested universe — a *Paramanu* as it is called in the *Upanishads*, ever-present in the boundless ocean of cosmic matter, embodying within [it]self the latent design of the whole universe. This *Narayana* is the seventh principle of the manifested solar system. It is the *Antaratma*, or the latent spirit everywhere present in the five *tanmatras*, which in their admixture and unity, constitute what is called by Western occultists the pre-adamite earth. This principle or *Paramanu* is located by the ancient Rishis of India (as may be seen in *Maha-Narayana* or *Taittiriya Upanishad*) in the centre of astral fire. Its name of *Narayana* is given to it, because of its presence in all the individual *spiritual monads* of the manifested solar system. This principle is, in fact, the Logos, and the one ego of the Western Occultists and Kabalists, and it is the Real and Sole deity to which the ancient Rishis of Aryavarta addressed their prayers, and directed their aspirations.<sup>43</sup>

<sup>42</sup> *Secret Doctrine*, I p. 64; [Commentary on Stanza III.2a.]

<sup>43</sup> *Blavatsky Collected Writings*, (FROM KESHUB BABU TO MAESTRO WAGNER VIA THE SALVATION CAMP) IV pp. 335, 336



**Genesis' Heaven and Earth, alludes to the separation of the Primordial Substance to Light in its upper (Spirit), and Darkness in its lower portions (Matter), i.e., to the separation of In-visible from the visible by the Firmament, which is the manifested Universe.**

FIRE may have been *pure* ĀKĀŚA, the first Matter of the *Magnum Opus* of the Creators and “Builders,” . . . AIR, simply Nitrogen, “the breath of the Supporters of the Heavenly Dome,” as the Mohammedan mystics call it; WATER, that primordial fluid which was required, according to Moses, to make *a living soul* with. And this may account for the flagrant discrepancies and unscientific statements found in *Genesis*. Separate the first from the second chapter; read the former as a scripture of the Elohists, and the latter as that of the far younger Jehovists; still one finds, if one reads between the lines, the same order in which things created appear—namely, Fire (light), Air, Water, and MAN (or the Earth). For the sentence: “In the beginning God created Heaven and Earth” is a mistranslation; it is not “Heaven and Earth,” but the *duplex* or dual Heaven, the *upper* and the *lower* Heavens, or the separation of primordial substance that was light in its upper, and dark in its lower portions — or the manifested Universe — in its duality of the *invisible* (to the senses) and the *visible* to our perceptions. God divided the light from the Darkness (i, 4); and then made the firmament, air, “a firmament in the midst of the waters, and let it divide the waters from the waters,” (i, 6), *i.e.*, “the waters which were under the firmament [our manifested visible Universe] from the waters *above* the firmament” (i, 7), or the (to us) invisible planes of being.<sup>44</sup>

**Narayana may be plunged in the Waters of Wisdom but He is not the God of the Waters.**

The waters are a symbol of wisdom and of occult learning. Hermes represented the sacred Science under the symbol of *fire*; the Northern Initiates, under that of water. The latter is the production of *Nara*, the “Spirit of God,” or rather *Paramātman*, the “Supreme Soul,” says Kullūka Bhatta, Nārāyana, meaning “he who abides in the deep” or plunged in the Waters of Wisdom — “water being the body of Nara” (*Vāyu*). Hence arises the statement that for 10,000 years they remained in austerity “in the vast Ocean”; and are shown emerging from it. Ea, the God of Wisdom, is the “Sublime Fish,” and Dāgōn or Ōannēs is the Chaldean man-fish, who emerges from the waters to teach wisdom.<sup>45</sup>

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<sup>44</sup> *Secret Doctrine*, I pp. 253-54; [discussing and explaining the development of the four Occult Elements.]

<sup>45</sup> *Ibid.* II p. 495 fn.



**Varuna is the Vedic God of the Waters of Space, Ākāśa or “Heaven,” and prototype of the Ouranos of the Greeks.**

Varuna [is] . . . the god of water, or marine god, but far different from Neptune,<sup>46</sup> for in the case of this oldest of the Vedic deities, *Water* means the “Waters of Space,” or the all-investing sky, *Ākāśa*, in one sense. Varuna or *Ooaroona* (phonetically), is certainly the prototype of the *Ouranos* of the Greeks.<sup>47</sup>

**“He who breaks Varuna’s laws is punished by Indra.”**

In [the Rig-Vedic] Hymns the “Heavenly Man” is called *purusha*, “the Man,” from whom Virāj was born; and from Virāj, the (mortal) man. It is Varuna (now drawn from his sublime position to be the chief of the Lords-Dhyānis or Devas) who regulates all natural phenomena, who “makes a path for the Sun, for him to follow.” The seven rivers of the sky (the descending creative gods) and the seven rivers of the earth (the seven primitive mankind) are under his control, as will be seen. For he who breaks Varuna’s laws (*Vratāni*, “courses of natural action,” active laws) is punished by Indra the Vedic powerful god, whose *Vrata* (law or power) is greater than the *Vratāni* of any other god.<sup>48</sup>

**For, Indra is the Vedic God of the real Firmament, or Mahat-Nous, and prototype of the Illusion of Separateness.**

. . . Indra — the god of the *visible* heaven, the firmament,<sup>49</sup> who, in the early *Veda*, is the *highest* god of Cosmic heaven, the fit habitation for an *extra-Cosmic* and personal God, higher than whom no exoteric worship can ever soar.<sup>50</sup> . . . Indra . . . is in reality the cosmic principle *Mahat*, and the fifth human — *Manas* in its dual aspect.<sup>51</sup> . . . Indra is akin to the Four Mahārājas or Great Kings, an army of spiritual beings who protect mankind and act as agents of Karma on Earth. They are part of the Hierarchy of Compassion.<sup>52</sup>

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<sup>46</sup> Cf. “Neptune or Poseidon is the Hindu Idaspati, identical with Nārāyana (the mover on the waters) or Vishnu, and like this Hindu god he is shown crossing the whole horizon in *three* steps. Idaspati means also ‘the master of the waters.’” *Secret Doctrine*, II p. 765 *fn*.

<sup>47</sup> *Theosophical Glossary*: Varuna

<sup>48</sup> *Secret Doctrine*, II p. 606; [on “The seven rays of Sūrya (the Sun) are made therein parallel to the Seven Worlds (of every planetary chain), to the seven rivers of heaven and earth, the former being the seven creative Hosts, and the latter the Seven men, or primitive human groups. The Seven ancient Rishis — the progenitors of all that lives and breathes on earth — are the seven friends of Agni, his seven ‘horses,’ or seven ‘HEADS.’” & quoting *Rig-Veda*, X, 90, 1; X, 5; X, 113-5.]

<sup>49</sup> Cf. “Indra, the god of the azure (the Firmament).” *Blavatsky Collected Writings*, (THE LEGEND OF THE BLUE LOTUS) XII p. 184

<sup>50</sup> *Secret Doctrine*, II p. 501

<sup>51</sup> *Ibid.* II p. 614

<sup>52</sup> Cf. *ibid.* I p. 126; [also cf. our Masque of Love Series.]



## The Ring “Pass Not”

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>53</sup> It emanates from itself — as the upper Sephīrōth Triad emanates the lower seven Sephirōth — the seven Rays or Dhyāni-Chohans; in other words, the Homogeneous becomes the Heterogeneous, the “Pro-tyle” differentiates into the Elements. But these, unless they return into their primal Element, can never cross beyond the Laya, or zero-point.

Hence the allegory. The Lipikas separate the world (or plane) of pure spirit from that of Matter. Those who “descend and ascend” — the incarnating Monads, and men striving towards purification and “ascending,” but still not having quite reached the goal — may cross the circle of “Pass-Not,” only on the day “Be-With-Us”; that day when man, freeing himself from the trammels of ignorance, and recognising fully the non-separateness of the Ego within his personality — erroneously regarded as his own — from the UNIVERSAL EGO (Anima Supra-Mundi), merges thereby into the One Essence to become not only one “with us” (the manifested universal lives which are “ONE” LIFE), but that very life itself.

But the full Initiate *knows* that the ring “Pass-Not” is neither a locality nor can it be measured by distance, but that it exists in the absoluteness of infinity. In this “Infinity” of the full Initiate there is neither height, breadth nor thickness, but all is fathomless profundity, reaching down from the physical to the “para-para-metaphysical.” In using the word “down,” essential depth — “nowhere and everywhere” — is meant, not depth of physical matter.<sup>54</sup>

No Spirit except the “Recorders” (Lipikas) has ever crossed its forbidden line, nor will any do so until the day of the next Pralaya, for it is the boundary that separates the finite — however infinite in man’s sight — from the truly INFINITE. The Spirits referred to, therefore, as those who “ascend and descend” are the “Hosts” of what we loosely call “celestial Beings.” But they are, in fact, nothing of the kind.

They are Entities of the higher worlds in the hierarchy of Being, so immeasurably high that, to us, they must appear as Gods, and collectively — GOD. But so we, mortal men, must appear to the ant, which reasons on the scale of its special capacities. The ant may also, for all we know, see the avenging finger of a personal God in the

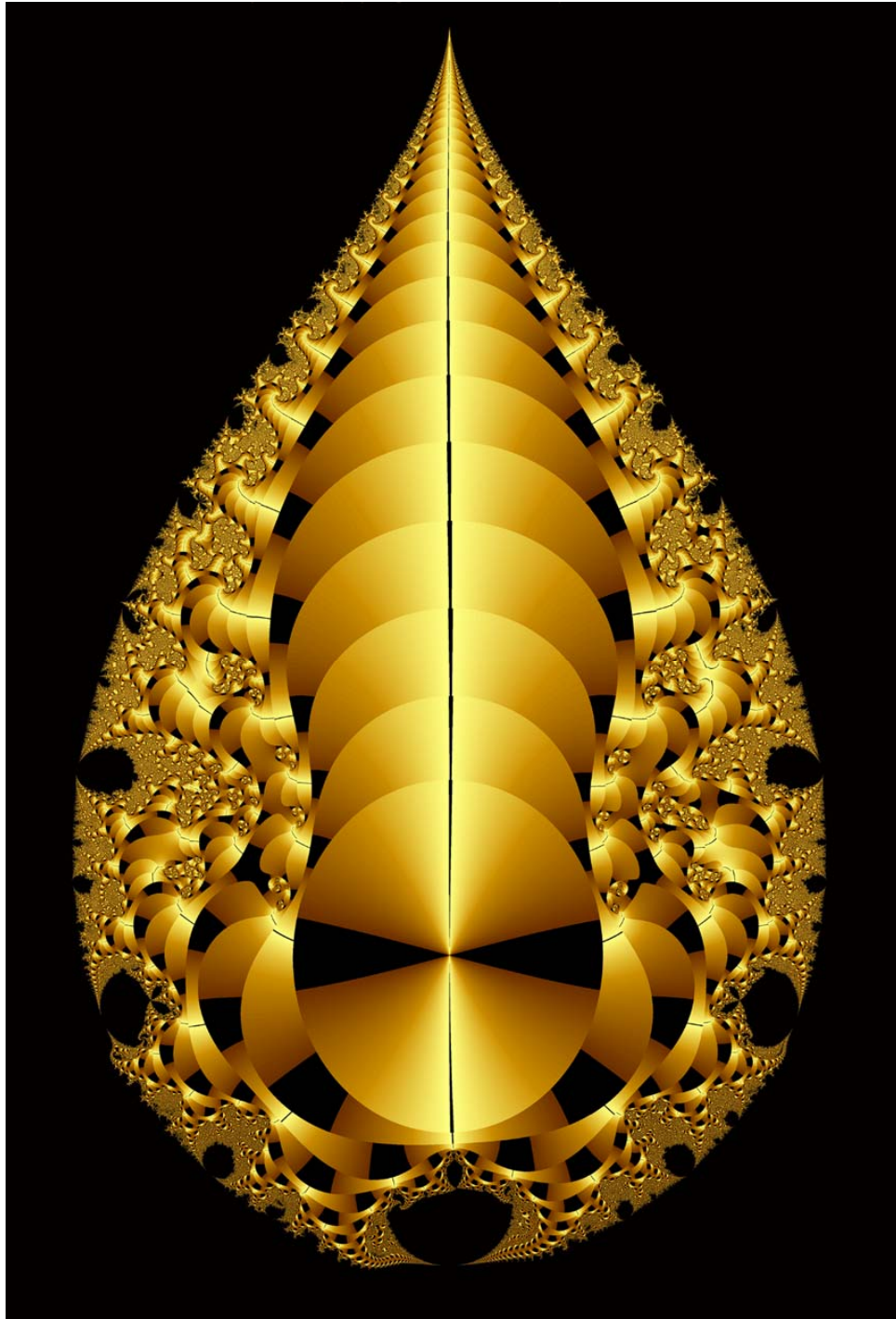
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<sup>53</sup> This metaphysical tenet can hardly be better described than T. Subba Row’s *Bhagavad-Gītā* lectures: “Mūla-prakṛiti [the veil of Parabrahman] acts as the one energy through the Logos [or Íśvara]. . . . Now Parabrahman . . . is the one essence from which starts into existence a centre of energy, which I shall for the present call the Logos . . . . It is called the *Verbum* . . . by the Christians, and it is the divine *Christos* who is eternally in the bosom of his father. It is called *Avalokiteśvara* by the Buddhists . . . . In almost every doctrine they have formulated the existence of a centre of spiritual energy which is unborn and eternal, and which exists in a latent condition in the bosom of Parabrahman at the time of *pralaya*, and starts as a centre of conscious energy at the time of Cosmic activity . . . .” For, as the lecturer premised by saying, Parabrahman is not this or that, it is not even consciousness, as it cannot be related to matter or anything conditioned. It is not Ego nor is it Non-ego, not even Ātman, but verily the one source of all manifestations and modes of existence. [*The Theosophist*, Vol. VIII, February, 1887, pp. 303-4.]

<sup>54</sup> *Secret Doctrine*, I pp. 130-31



hand of the urchin who, in one moment, under the impulse of mischief, destroys its anthill, the labour of many weeks — long years in the chronology of insects. The ant, feeling it acutely, and attributing the undeserved calamity to a combination of Providence and sin, may also, like man, see in it the result of the sin of its first parent. Who knows and who can affirm or deny? The refusal to admit in the whole Solar system of any other reasonable and intellectual beings on the human plane, than ourselves, is the greatest conceit of our age.<sup>55</sup>



Shrine of Eternity by Thomas Weicker (with permission)

<sup>55</sup> *Secret Doctrine*, I pp. 132-33

