

Unfolding Logocic Consciousness: The Mystery of Being

Moreover, Man was regarded in several systems as the *third Logos*. The esoteric meaning of the word *Logos* (speech or word, *Verbum*) is the rendering in objective expression, as in a photograph, of the concealed thought. The *Logos* is the mirror reflecting DIVINE MIND, and the Universe is the mirror of the Logos, though the latter is the *esse* of that Universe. As the *Logos* reflects *all* in the Universe of Plērōma, so man reflects in himself all that he sees and finds in *his* Universe, the Earth.

— *The Secret Doctrine*, II p. 25

Logos, both unmanifested and manifested, is:

- A “Breath of Darkness” moving over “the slumbering Waters of Life,” *i.e.*, primordial substance awakened by latent Consciousness.
- A Ray descending from “no-place” and shooting “like a falling star through the planes of non-being into the first world of being” of Stanza III.3.
- “. . . passive Wisdom in Heaven and Conscious, Self-Active Wisdom on Earth.”¹
- Brahmā, the first god of the Hindu Trimurti.
- The “Ain-Soph” of the Kabbalist.
- The “First Cause” of the Bible.
- “The Germ that dwelleth in darkness and breathes (moves) over (in) the slumbering waters of life” of Stanza III.2.
- The “Monad” of Pythagoras.
- The “One Existence” of the Hindu philosopher.
- The Īśvara of the Indian Mystic.
- The “Highest Consciousness” of the Occultist or, to be more precise, “the sum total of Dhyāni-Chohanīc *consciousness*”:

. . . a compound unity of manifested living Spirits, the parent-source and nursery of all the mundane and terrestrial monads, *plus* their *divine* reflec-

¹ *Secret Doctrine*, II p. 231



tion, which emanate from, and return into, the Logos, each in the culmination of its time.²

The one prevailing, most distinct idea . . . is that the whole Kosmos has sprung from the DIVINE THOUGHT. This thought impregnates matter, which is co-eternal with the ONE REALITY; and all that lives and breathes evolves from the emanations of the ONE *Immutable* — Parabrahman = Mūlaprakriti, the eternal one-root. The former of these is, so to say, the aspect of the central point turned inward into regions quite inaccessible to human intellect, and is absolute abstraction; whereas, in its aspect as *Mūlaprakriti* — the eternal root of all, — it gives one some hazy comprehension at least of the Mystery of Being.³



² *Secret Doctrine*, I p. 573

³ *Ibid.* I pp. 339-40



Unfolding Logoic Consciousness

Eternal Pilgrimage from Darkness to Light

Overview

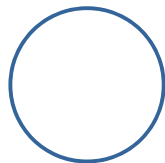
The three Logoi are personified stages of Divine Consciousness' eternal pilgrimage from the summits of Unmanifested Subjectivity, down to the rayless depths of Self-conscious Objectivity.

They mark the beginning of another journey of self-analysing reflection through the flesh, a cycle of necessity.

“DARKNESS” RADIATES LIGHT, [First Logos] AND LIGHT DROPS ONE SOLITARY RAY INTO THE WATERS, INTO THE MOTHER DEEP [Second Logos]. THE RAY SHOOTS THROUGH THE VIRGIN-EGG; THE RAY CAUSES THE ETERNAL EGG TO THRILL, AND DROP THE NON-ETERNAL (*periodical*) GERM, WHICH CONDENSES INTO THE WORLD EGG [Third Logos]⁴

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.⁵

Parabrahman Absoluteness



[Perfect consciousness, containing within Itself Precosmic Ideation, or germ of the Consciousness to be manifested, and Precosmic Substance.]

The first illustration [of an Archaic Manuscript] being a plain disk ○, . . . ⁶

“Thus this world is like a vast machine, having its centre [Deity] everywhere, and its circumference nowhere.”⁷

⁴ *Secret Doctrine*, I p. 64; [Stanza III.3a. Text in square brackets by ED. PHIL.]

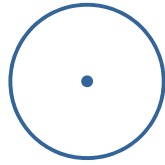
⁵ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 351

⁶ *Secret Doctrine*, I p. 4

⁷ *Blavatsky Collected Writings*, (THE DOCTRINE OF AVATARAS) XIV p. 378 fn. [Quoting Cardinal de Cusa's *machina mundi, quasi habens ubique centrum, et nullibi circumferentiam*, “which has been variously attributed to Pascal, to Cusa himself, and to the *Zohar*, and which belongs by right to the Books of Hermes . . . This is changed by some into: ‘The centre being nowhere, and the circumference everywhere,’ a rather heretical idea for a Cardinal, though perfectly orthodox from a Kabalistic standpoint.” (*Ibid.* p. 379) For extensive commentaries on the Centre and the Circle, see Plotinus' *Ennead* First, VII.1, Second, II.1, Third, VIII.8 (full text in our Hellenic and Hellenistic Papers), and “Centre + Circle” in this Series.



First Logos⁸ Unconscious Universal Mind



THE LAST VIBRATION¹¹ OF THE SEVENTH ETERNITY THRILLS THROUGH INFINITY. THE MOTHER SWELLS, EXPANDING FROM WITHIN WITHOUT LIKE THE BUD OF THE LOTUS¹²

. . . the second [illustration] in the Archaic symbol shows \odot , a disk with a point in it⁹ — the first differentiation in the periodical manifestations of the ever-eternal nature, sexless and infinite “Aditi in THAT” (*Rig-Veda*), the point in the disk, or potential Space within abstract Space.¹⁰

THE VIBRATION SWEEPS ALONG, TOUCHING WITH ITS SWIFT WING (*simultaneously*) THE WHOLE UNIVERSE AND THE GERM THAT DWELLETH IN DARKNESS: THE DARKNESS THAT BREATHES (*moves*) OVER THE SLUMBERING WATERS OF LIFE¹³

We have the plane of the circle, the face being black, the point in the circle being potentially white, and this is the first possible conception in our minds of the invisible Logos.¹⁴

The Central Indivisible Point

The Central Point, or the great central sun of the Kosmos, as the Kabalists call it, is the Deity.¹⁵ . . . the *Spiritual Sun*, who gives life to the whole Kosmos.¹⁶

The Universe evolves “from the central Sun, the POINT, the ever-concealed germ.”¹⁷

⁸ Cf. “The ‘First Cause,’ the ‘Unconscious’ of European Pantheists.” *Secret Doctrine*, I p. 16

⁹ Cf. “In the Occult meaning \odot it is the primordial Ideation, the plane of the double-sexed *logos*, the first differentiation of the ever-unknowable Principle or abstract Nature, sexless and infinite. The *point* represents the first formation of the root of *all things* growing out of the *rootless Root*, or what the Vedantins call ‘Parabrahm.’ It is the periodical and ever-recurring primordial manifestation after every ‘Night of Brahmā,’ or of potential space within abstract space: not Jehovah, assuredly not; but the ‘*Unknown God*’ of the Athenians, the It which St. Paul, the *master Mason* and the Initiate, declared unto them. It is the *unmanifested Logos*.” *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) X pp. 241-42

¹⁰ *Secret Doctrine*, I p. 4

¹¹ Cf. “The ‘last vibration’ begins outside of Time and Space, and ends with the third Logos, when Time and Space begin, *i.e.*, periodical time.” *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 359. Also cf. “Blavatsky on the Seven Eternities” in our Blavatsky Speaks Series.

¹² *Secret Doctrine*, I p. 62; [Stanza III.1a-b.]

¹³ *Ibid.* p. 63; [Stanza III.2.]

¹⁴ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 351

¹⁵ *Ibid.* (CROSS AND FIRE) II p. 145

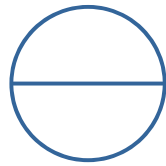
¹⁶ *Secret Doctrine*, II p. 23

¹⁷ *Ibid.* I p. 379



The Indivisible Point, which has no limit and cannot be comprehended because of its purity and brightness, expanded *from without*, forming a brightness that served the Indivisible Point as a veil; [yet the latter also] *could not be viewed* in consequence of its immeasurable light. It too *expanded from without*, and this expansion was its garment. Thus through a constant upheaving [motion] finally the world originated.¹⁸

The Circle and the Diameter



The circle is the symbol of the one Unmanifesting Principle, the plane of whose figure is infinitude eternally, and this is crossed by a diameter only during Manvantaras.²⁰

. . . In its third stage the point is transformed into a diameter, thus \ominus . It now symbolizes a divine immaculate Mother-Nature within the all-embracing absolute Infinitude.¹⁹

The idea of representing the *hidden* deity by the circumference of a Circle, and the Creative Power (male and female, or the Androgynous WORD), by the diameter across it, is one of the oldest symbols. It is upon this conception that every great Cosmogony was built.²¹

“The Circle is the THOUGHT; the diameter (or the line) is the WORD; and their union is LIFE.”²²

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. In the *Puranas*, for instance, it is again said that the first production of Akasha is Sound, and Sound means in this case the “Word,” the expression of the unuttered thought, the manifested Logos, that of the Greeks and Platonists and St. John.²³

¹⁸ *Secret Doctrine*, I p. 355; [quoting *Zohar*, Pt. I, folio 20a.]

¹⁹ *Ibid.* I p. 4

²⁰ *Blavatsky Collected Writings*, (POST-CHRISTIAN ADEPTS AND THEIR DOCTRINES) XIV p. 112 *fn. ff.*

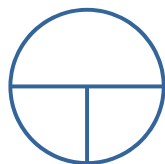
²¹ *Secret Doctrine*, II p. 536

²² *Ibid.* II pp. 106-7; [quoting occult axiom.]

²³ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 314



Second Logos²⁴ Semi-Conscious Universal Mind



“Spirit and Matter, or Purusha and Prakriti are but the two primeval aspects of the One and Secondless,” we are taught.²⁷

“Ever-Darkness” is eternal, the Ray periodical. 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 triangle²⁵ within the Mundane Egg.²⁶

“Whatsoever quits the Laya State, becomes active life; it is drawn into the vortex of MOTION [the alchemical solvent of Life]; Spirit and Matter are the two States of the ONE, which is neither Spirit nor Matter, both being the absolute life, latent.” (Book of Dzyan, Comm. III, par. 18) . . . *“Spirit is the first differentiation of (and in) SPACE; and Matter the first differentiation of Spirit. That, which is neither Spirit nor matter — that is IT — the Causeless CAUSE of Spirit and Matter, which are the Cause of Kosmos. And THAT we call the ONE LIFE or the Intra-Cosmic Breath.”*²⁸

Father-Mother is a compound term which means primordial Substance or Spirit-matter. When from Homogeneity it begins through differentiation to fall into Heterogeneity, it becomes positive and negative; thus from the “Zero-state” (or *laya*) it becomes active and passive, instead of the latter alone; and, in consequence of this differentiation (the resultant of which is evolution and the subsequent Universe), — the “Son” is produced, the Son being that same Universe, or manifested Kosmos, till a new *Mahapralaya*.²⁹

²⁴ Cf. “Of the Platonists.” *Secret Doctrine*, I p. 110 & II p. 544

²⁵ Cf. “The first revelation of the Supreme Cause in its triple manifestation of spirit, force, and matter; the divine *correlation*, at its starting-point of evolution, allegorized as the marriage of *fire* and water, products of electrifying spirit, union of the male active principle with the female passive element, which become the parents of their tellurian child, cosmic matter, the *prima materia*, whose spirit is æther [and whose shadow is] the ASTRAL LIGHT!” *Isis Unveiled*, I p. 156 & quoted in: *Secret Doctrine*, I p. 341; [The beginning of this sentence has been altered by H.P.B. to read: “The first Evolution.” — Boris de Zirkoff.]

²⁶ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 351

²⁷ *Secret Doctrine*, I p. 51

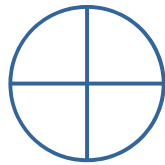
²⁸ *Ibid.* I p. 258; [Book of Dzyan Commentary.]

²⁹ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 333. Cf. “The Father-Mother are the male and female principles in root-nature, the opposite poles that manifest in all things on every plane of Kosmos, or Spirit and Substance, in a less allegorical aspect, the resultant of which is the Universe, or the Son. They are ‘once more One’ when in ‘The Night of Brahmā,’ during Pralaya, all in the objective Universe has returned to its one primal and eternal cause, to reappear at the following Dawn — as it does periodically.” *Secret Doctrine*, I p. 41



This needs explanation. The *diameter*, when found isolated in a circle, stands for female nature, for the first *ideal* World, *self-generated* and *self-impregnated* by the universally diffused Spirit of Life — referring thus to the primitive Root-Race also. It becomes androgynous as the Races and all on Earth develop into their physical forms, and the symbol is transformed into a circle with a diameter from which runs a vertical line: expressive of male and female, not separated as yet — the first and earliest Egyptian Tau τ .³⁰

Third Logos³¹ Self-Conscious Cosmic Mind



When the diameter line is crossed by a vertical one \oplus , it becomes the mundane cross. Humanity has reached its third Root-Race; it is the sign for the origin of human life to begin.³²

Stanza III.10. FATHER-MOTHER SPIN A WEB WHOSE UPPER END IS FASTENED TO SPIRIT (*Purusha*) — THE LIGHT OF THE ONE DARKNESS — AND THE LOWER ONE TO MATTER (*Prakriti*), ITS (*the Spirit's*) SHADOWY END; AND THIS WEB IS THE UNIVERSE SPUN OUT OF THE TWO SUBSTANCES MADE IN ONE, WHICH IS SWABHAVAT.

In the Mundaka Upanishad it is written, “As a spider throws out and retracts its web, as herbs spring up in the ground . . . so is the Universe derived from the undecaying one” (I, i, 7). Brahmā, as “the germ of unknown Darkness,” is the material from which all evolves and develops “as the web from the spider, as foam from the water,” etc. This is only graphic and true, if Brahmā the “Creator” is, as a term, derived from the root *brih*, to increase or expand. Brahmā “expands” and becomes the Universe woven out of his own substance.

The same idea has been beautifully expressed by Goethe, who says:

“Thus at the roaring loom of Time I ply, And weave for God the garment thou see'st Him by.”³³

³⁰ *Secret Doctrine*, II p. 30

³¹ Humanity or “Man.” Cf. *Secret Doctrine*, II p. 25

³² *Secret Doctrine*, I p. 5

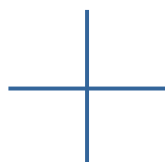
³³ *Ibid.* I p. 83



Mahabuddhi (Great Soul) or Mahat, the vehicle of Spirit and Manvantaric aspect of Alaya,³⁴ comes into being.

UNIVERSAL SOUL is *not* the inert Cause of Creation or (Para) Brahman, but simply that which we call the sixth principle of *intellectual* Kosmos, on the manifested plane of being. It is Mahat, or *Mahabuddhi*, the great Soul, the vehicle of Spirit, the first primeval reflection of the formless CAUSE, and that which is even *beyond* SPIRIT.³⁵

Logos falls into Matter



When the circumference disappears and leaves only the + it is a sign that the fall of man into matter is accomplished, and the FOURTH race begins. The Cross within a circle symbolises pure Pantheism; when the Cross was left uninscribed, it became phallic. It had the same and yet other meanings as a TAU inscribed within a circle \oplus or as a “Thor’s hammer,” the Jaina cross, so-called, or simply Svastika within a circle \otimes .³⁶

The drama and struggle for life begins

The birth of the celestial bodies in Space is compared to a crowd or multitude of “pilgrims” at the festival of the “Fires.” Seven ascetics appear on the threshold of the temple with seven lighted sticks of incense. At the light of these the first row of pilgrims light their incense sticks. After which, every ascetic begins whirling his stick around his head in space, and furnishes the rest with fire. Thus with the heavenly bodies. A laya-centre is lighted and awakened into life by the fires of another “pilgrim,” after which the new “centre” rushes into space and becomes a comet. It is only after losing its velocity, and hence its fiery tail, that the “Fiery Dragon” settles down into quiet and steady life as a regular respectable citizen of the sidereal family.³⁷

Therefore it is said: —

Born in the unfathomable depths of Space, out of the homogeneous Element called the World-Soul, every nucleus of Cosmic matter, suddenly launched into being, begins life under the most hostile circum-

³⁴ Cf. *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 636

³⁵ *Secret Doctrine* I p. 420

³⁶ *Ibid.* I p. 5

³⁷ *Ibid.* I p. 203



stances.³⁸ Through a series of countless ages, it has to conquer for itself a place in the infinitudes. It circles round and round between denser and already fixed bodies, moving by jerks, and pulling towards some given point or centre that attracts it, trying to avoid, like a ship drawn into a channel dotted with reefs and sunken rocks, other bodies that draw and repel it in turn; many perish, their mass disintegrating through stronger masses, and, when born within a system, chiefly within the insatiable stomachs of various Suns.³⁹ Those which move slower and are propelled into an elliptic course are doomed to annihilation sooner or later. Others moving in parabolic curves generally escape destruction, owing to their velocity.⁴⁰



³⁸ Cf. Puranic account of man “suddenly launched into being”:

“The tender (and subtile) animal exists in the embryo, surrounded by abundant filth, floating in water, and distorted in its back, neck, and bones; enduring severe pain even in the course of its development, as disordered by the acid, acrid, bitter, pungent, and saline articles of its mother’s food; incapable of extending or contracting its limbs; reposing amidst the slime of ordure and urine; every way incommoded; unable to breathe, endowed with consciousness, and calling to memory many hundred previous births. Thus exists the embryo in profound affliction, bound to the world by its former works.

When the child is about to be born, its face is besmeared by excrement, urine, blood, mucus, and semen; its attachment to the uterus is ruptured by the Prajapati wind; it is turned head downwards, and violently expelled from the womb by the powerful and painful winds of parturition; and the infant losing for a time all sensation, when brought in contact with the external air, is immediately deprived of its intellectual knowledge. Thus born, the child is tortured in every limb, as if pierced with thorns, or cut to pieces with a saw, and falls from its fetid lodgment, as from a sore, like crawling thing upon the earth. Unable to feel itself, unable to turn itself, it is dependent upon the will of others for being bathed and nourished. Laid upon a dirty bed, it is bitten by insects and mosquitoes, and has not the power to drive them away. Many are the pangs attending birth, and many are those which succeed to birth; and many are the sufferings which are inflicted by elemental and superhuman agency in the state of childhood.”

Wilson H.H. (*Tr. & Annot.*). *The Vishnu Purana: A System of Hindu Mythology and Tradition*. Vol. II. (1st ed. 1864); Delhi: Nag Publishers, 1980; Bk. VI, ch. V, pp. 891-92

³⁹ See Commentary to Stanza IV p. 100

⁴⁰ *Secret Doctrine*, I pp. 203-4

